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N O T E S

U P O N

THE OLD TESTAMENT.

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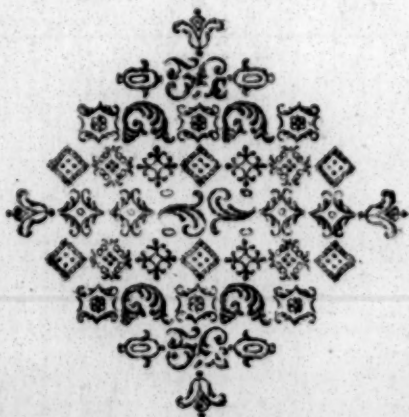
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V O L. III.

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EXPLANATION

OF THE

THE OLD TESTAMENT



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## P S A L M LXIII.

David's desire and esteem of God, ver. 1—4. His satisfaction in, and communion with God, ver. 5, 6. His joyful dependence upon God, ver. 7, 8. His holy triumph in him, ver. 9—12.

A psalm of David, when he was in the wilderness of Judah.

1 **O** God, thou art my God, early will I seek thee : \* my soul  
 2 thirsteth for thee ; my flesh longeth for thee in a dry and  
 3 thirsty land, where no water is : To see thy power and thy glory  
 4 so as I have seen thee in the sanctuary. Because thy loving-kind-  
 5 ness is better than life, my lips shall praise thee. Thus will I bless thee  
 6 while I live : I will lift up my hands in thy name. † My soul shall  
 7 be satisfied as with marrow and fatness ; and my mouth shall praise  
 8 thee with joyful lips : When ‡ I remember thee upon my bed, and  
 9 meditate on thee in the night-watches. Because thou hast been  
 10 my help ; therefore in the shadow of thy wings will I rejoice.  
 11 My soul followeth hard after thee : thy right hand upholdeth me.  
 But those that seek my life to destroy it, shall go into the lower  
 parts of the earth. They shall fall by the sword, they shall be a  
 portion for foxes. But the king shall rejoice in God, every one  
 that sweareth by him shall glory : but the mouth of them that  
 speak lies shall be stopped.

V. 1. *Early*—Heb. *in the morning*. Which implies the doing it with diligence and speed. *Thirsteth*—For the enjoyment of thee in thy house and ordinances. *Flesh*—The desire of my soul, is so vehement, that my very body feels the effects of it. *No water*—In a land where I want the refreshing waters of the sanctuary.

V. 2. *To see*—To enjoy. *Power*—The powerful and glorious effects of thy gracious presence.

V. 5. *Satisfied*—When thou shalt fulfil

my earnest desire of enjoying thee in the sanctuary.

V. 9. *Shall go*—Into the grave.

V. 10. *Foxes*—Their carcases shall become a prey to wild and ravenous creatures.

V. 11. *The king*—I who am already anointed king. *Every one*—That sweareth by the name of God, in truth, and judgment, and righteousness. Every sincere servant and worshipper of God. *Shall glory*—Shall rejoice in my deliverance.



## P S A L M LXIV.

David describes his enemies and prays for deliverance from them, ver. 1—6. Foretells their destruction, ver. 7—10.

To the chief musician, *A psalm* of David.

1 **H**EAR my voice, O God, in my prayer; preserve my life  
 2 from fear of the enemy. Hide me from the secret counsel  
 of the wicked; from the insurrection of the workers of iniquity:  
 3 \* Who whet their tongue like a sword, and † bend their bows to  
 4 shoot their arrows, even bitter words. That they may shoot in  
 secret at the upright: suddenly do they shoot at him, and fear  
 5 not. They encourage themselves in an evil matter, they com-  
 mune of laying snares privily: they say, who shall see them?  
 6 They search out iniquities; they accomplish a diligent search;  
 both the inward thought of every one of them, and the heart is  
 7 deep. But God shall shoot at them with an arrow, suddenly shall  
 8 they be wounded. So they shall make their own tongue to fall  
 9 upon themselves; all that see them, shall flee away. And all  
 men shall fear, and shall declare the work of God; for they shall  
 10 wisely consider of his doing. The righteous shall be glad for the  
 LORD, and shall trust in him; and all the upright in heart shall  
 glory.

## P S A L M LXV.

David praises God for hearing prayer, pardoning sin, satisfying and protecting his people, ver. 1—5. For fixing the mountains, calming the sea, preserving the succession of day and night, and making the earth fruitful, ver. 6—13.

To the chief musician, *A psalm and song* of David.

1 **P**RAISE waiteth for thee, O God, in Zion; and unto thee  
 2 shall the vow be performed. O thou that hearest prayer, unto  
 3 thee shall all flesh come. Iniquities prevail against me: purge

V. 6. *Iniquities*—They study diligently, to find new ways of doing mischief. *Deep*—Cunning, both to contrive and conceal, and to execute their plots.

V. 8. *Flee*—Through fear of being involved in their destruction.

V. 10. *Glad*—For the honour of God, which by this means is vindicated.

V. 4. *Ap-*

\* *Psal.* xi. 2. † *Psal.* lvii. 4.



4 thou away our transgressions. Blessed *is the man whom* thou chusest, and caulest to approach *unto thee, that* he may dwell in thy courts: \* he shall be satisfied with the goodness of thy house, 5 *even of thy holy temple.* By wonderful things in righteousness wilt thou answer us, O God of our salvation: *who art* the confidence of all the ends of the earth, and of them that are afar off in the 6 sea. Who by his strength setteth fast the mountains; *and is girded* 7 about with power. † Who stilleth the noise of the seas, the noise 8 of their waves, and the tumult of the people. They also that dwell in the uttermost parts *of the earth* are afraid at thy tokens: thou makest the out-goings of the morning and evening to praise 9 *thee.* Thou visitest the earth and ‡ waterest it: thou greatly enrichest it with the river of God *which is* full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou bringest down the furrows thereof: thou makest it soft with showers, thou bledest 11 the increase of it. Thou crownest the year with thy goodness, 12 and thy clouds drop fatness. They drop *upon* the pastures of the 13 wilderness; and the little hills *rejoice* on every side. The pastures

V. 4. *Approach*—To draw near to God in his house and ordinance, by prayer and praise, and other acts of communion with him. *Satisfied*—With the blessings there conferred upon thy people, the favour and fellowship of God, remission of sins, renovation of heart and life, joy and peace, and well-grounded assurance of eternal life.

V. 5. *Righteousness*—By virtue of thy faithfulness, and goodness. *Wilt thou*—Thou wilt graciously answer our prayers. *The confidence*—Thou art the stay and support of all mankind, by thy powerful and gracious providence.

V. 7. *Tumult*—No less wild and impetuous.

V. 8. *Thy tokens*—Terrible thunders and lightnings, and earthquakes, and comets or other strange meteors, or works of God in the air. *Morning*—The successive

Numb. 73.

courses of the morning and evening; or of the sun and moon which go forth at those times. Thus the whole verse speaks of the natural works of God, the former clause of such as are extraordinary and terrible, the latter of such as are ordinary and delightful.

V. 9. *River*—With rain, which he very significantly calls a *river* for its plenty, and the *river of God*, of God's immediate providing. *Them*—The inhabitants of the earth. *Provided*—Or, *disposed*, the earth, which without this would be hard and barren.

V. 10. *Bringest down*—For the rain dissolves the high and hard clods of earth.

V. 12. *Wilderness*—Which though neglected by men, are furnished by God with food for beasts.

V. 13. *Sing*—They are abundantly satisfied with thy goodness, and in their manner

\* Psal. xxxvi. 8.

† Psal. lxxxix. 9.

‡ Psal. lxxviii. 9, 10.



are clothed with flocks, and the valleys are covered over with corn; they shout for joy, they also sing.

## P S A L M LXVI.

*The psalmist calls on all people to praise God, for his sovereign power over the whole creation, ver. 1—7. For his special favour to his people, ver. 8—12. Praises him for his goodness to himself in particular, ver. 13—20.*

To the chief musician, A song or psalm.

1, 2 **M**AKE a joyful noise unto God, all ye lands. Sing forth the  
3 honour of his name; make his praise glorious. Say unto  
God, how terrible *art thou* in thy works! Through the greatness  
of thy power shall thine enemies submit themselves unto thee.  
4 All the earth shall worship thee, and shall sing unto thee; they  
5 shall sing *to thy name*. Selah. \* Come and see the works of God;  
6 *he is* terrible in his doing toward the children of men. † He turned  
the sea into dry land; ‡ they went through the flood on foot; there  
7 did we rejoice in him. He ruleth by his power for ever; § his eyes  
behold the nations: let not the rebellious exalt themselves. Selah.  
8 O bless our God, ye people, and make the voice of his praise  
9 to be heard. Who holdeth our soul in life, and suffereth not our  
10 feet to slip. Yet || thou, O God hast proved us, thou hast  
11 tried us, as silver is tried. Thou broughtest us into the net; thou  
12 laidest affliction upon our loins. Thou hast caused men to ride  
over our heads; we went through fire, and through water: but  
13 thou broughtest us out into a wealthy *place*. I will go into thy house  
14 with burnt-offerings: I will pay thee my vows, Which my lips have  
15 uttered, and my mouth hath spoken when I was in trouble. I will  
offer unto thee burnt-sacrifices of fatlings, with the incense of rams;

manner sing forth the praise of their benefactor.

V. 1. *All lands*—Ye people of all nations. He invites the *Gentile* world, to the contemplation and celebration of God's works.

V. 6. *We*—Our nation, or our ancestors, in whose loins we then were.

V. 10. *Proved us*—As it were in a burning

furnace; and with a design to purge out our dross.

V. 11. *Net*—Which our enemies laid for us.

V. 12. *To ride*—To use us like slaves.

V. 15. *I will go*—One speaks in the name of all the rest. *Incense*—With the fat of rams, which is no less pleasing to God than incense.

V. 18. *Ini-*

\* *Psal.* xlv. 6.

† *Exod.* xiv. 21.

‡ *Josh.* iii. 17.

§ *Psal.* xi. 4.

|| *Psal.* xvii. 3.



16 I will offer bullocks with goats. Selah. Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.  
 17 I cried unto him with my mouth, and he was extolled with my  
 18 tongue. If \* I had regarded iniquity in my heart, the LORD would not  
 19 have heard *me*. But verily God hath heard me; he hath attended  
 20 to the voice of my prayer. Blessed *be* God, which hath not re-  
 jected my prayer, nor *turned* his *mercy* from me.

## P S A L M LXVII.

*A prayer for Israel, ver. 1. For the conversion of the Gentiles, ver. 2—5. A prospect of glorious times, ver. 6, 7.*

To the chief musician on Neginoth, A psalm or song.

1 **G**OD be merciful unto us, and bless us; *and* † cause his face  
 2 to shine upon us. Selah. That thy way may be known  
 3 upon earth, thy saving health among all nations. Let the people  
 4 praise thee, O God; let all the people praise thee. O let the na-  
 tions be glad, and sing for joy: for thou shalt judge the people righ-  
 5 teously, and govern the nations upon earth. Selah. Let the peo-  
 6 ple praise thee, O God; let all the people praise thee. ‡ *Then* shall  
 the earth yield her increase; *and* God, *even* our own God, shall  
 7 bless us. God shall bless us; and all the ends of the earth shall fear  
 him.

V. 18. *Iniquity*—Any sin. *In heart*—If my heart had been false to God, although I might have forborne outward acts. If I had been guilty of that, my heart was set upon sin, or I desired only that which I resolved in my heart to spend upon my lusts.

V. 2. *Thy way*—The way of truth, or the true religion; the same which in the next cause is called his *saving health*, and both together signify the way of salvation: deal so graciously with thy people, that thereby the Gentile-world may at

last be allured to join with them.

V. 4. *Judge*—Rule them. *Govern*—Heb. *lead*; gently, as a shepherd doth his sheep; and not rule them with rigour, as other lords had done.

V. 6. *Them*—When the people of the earth shall be converted to God, God will cause it to yield them abundance of all sorts of fruits. Under which one blessing, all other blessings both temporal and spiritual are comprehended. *Our own*—He who is *Israel's* God in a peculiar manner.

## P S A L M

\* *Prov.* xxviii. 9. *Isa.* i. 15. *John* ix. 31. *James* iv. 3. † *Psal.* iv. 6. ‡ *Psal.* lxxxv. 12.



## P S A L M LXVIII.

*The occasion of this psalm, seems to have been David's translation of the ark to Zion, which was managed with great solemnity and devotion. For the first words are the very same which Moses appointed for such occasions, Numb. x. 35. and the following verses pursue the same matter. Thence he falls into a description of some of the glorious works of the God to whom this ark belonged. But because David knew that both himself and the ark were types of Christ, and that the church of Israel were a type of the catholick church, consisting of Jews and Gentiles, and that the legal administrations were types of those of the gospel, he therefore by the spirit of prophecy, looked through the types, to the great mysteries of Christ's resurrection and ascension, and of the special privileges of the Christian church, and of the conversion of the Gentiles, and intermixes passages, which immediately belong to these things, although the words be so ordered, that they carry a manifest allusion to the present actions, and may be applied to them, in a secondary sense. He first prays against God's enemies, and for his people, ver. 1—3. Then praises God, for his greatness and goodness, ver. 4—6. For his wonderful works, ver. 7—14. For his special presence in his church, ver. 15—17. The ascension of Christ, and the salvation of his people, ver. 18—20. His victories over his enemies, and favours to his church, ver. 21—28. The accession of the Gentiles to the church, ver. 29—31. An awful acknowledgment of the glory and grace of God, ver. 32—35.*

To the chief musician, A psalm or song of David.

1 **L**ET \* God arise, let his enemies be scattered: let them also  
2 that hate him, flee before him. As smoke is driven away, so  
drive them away; as wax melteth before the fire, so let the wicked  
3 perish at the presence of God. But let the righteous be glad, let  
4 them rejoice before God; yea, let them exceedingly rejoice. Sing  
unto God; sing praises to his name: extol him that rideth upon the  
5 heavens by his name JAH, and rejoice before him. † *He is a father*  
of the fatherless, and a judge of the widows, *even* God in his holy  
6 habitation. ‡ *It is God that maketh men to be of one mind in an*  
house: he § bringeth out those who are bound with chains, but ||  
7 the rebellious dwell in a dry land. O God, when thou wentest forth  
before thy people, when thou didst march through the wilderness;

V. 4. *Jah*—Is an abbreviation of the name *Jehovah*, which the Heathens pronounced *Jao*. *Before him*—Before the ark where he is present, as *David* is said to dance before the Lord, upon this occasion, 2 Sam. vi. 14.

V. 5. *Habitation*—In heaven.

V. 6. *Rebellious*—Those who rebel against God.

V. 7. *Wentest*—In the cloudy pillar, as their captain leading them up out of Egypt.

V. 8. *Dropped*

\* Numb. x. 35. † Psal. cxlvi. 9. Jer. xlix. 11. ‡ Psal. cxiii. 9. § Psal. cvii. 10. cxlvi. 7. || Psal. cvii. 34.



8 Selah: \* The earth shook, the heavens also dropped at the presence of God: *even Sinai itself was moved* at the presence of God, the God of Israel. Thou, O God, sentest a plentiful rain upon thine inheritance, and refreshedst it when it was weary. Thy congregation hath dwelt therein: thou, O God, hast of thy goodness prepared it for the poor. The Lord gave the word; great *was* the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lain among the pots, *yet ye are as* the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings therein, it was *white* as snow in Salmon. The hill of God is as the hill of Bashan; an high hill *as* the hill of Bashan. Why leap ye, ye high hills? † *This is* the hill *which* God desireth to dwell in; yea, the LORD will dwell in it for ever. ‡ The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them.

V. 8. *Dropped*—Poured down great showers, which accompanied those mighty thunders.

V. 9. *Weary*—Dry and thirsty, and parched with excessive heat, and ready to faint for want of rain, *Pfal. lxiii. 1.*

V. 10. *Thy congregation*—The people of Israel. *It*—This land for the use of thy people: which God did by designing it for them, and expelling the old inhabitants; by furnishing it with all sorts of provisions, and making it fruitful by his special blessing. *Poor*—Such they really were, when God undertook the conduct of them into *Canaan*.

V. 11. *Gave*—He put this triumphant song into their mouths.

V. 12. *Kings*—The kings of *Canaan*, and other nations who came forth against the *Israelites*, accompanied with great and numerous armies. *The spoil*—There was enough, not only for those who took it, but also to be divided to their wives and children, when they came home.

V. 13. *Ye*—Ye *Israelites*. *Ye are*—Tho' you have formerly been exposed to great reproach and misery, yet God hath

changed your condition. *Gold*—Beautiful and glorious, like the feathers of a dove, which according to the variety of its postures, and of the light shining upon it, look like silver or gold.

V. 14. *Therein*—In *Canaan*, at the coming of the *Israelites*. The land was as white as mount *Salmon* is with the snow.

V. 15. *The hill*—*Zion*, the seat of God's ark, *High hill*—Which is not to be understood of external height, but of its spiritual height, or exaltation, in regard of the glorious privileges of God's presence, and worship.

V. 16. *Leap*—Why do you triumph and look upon *Zion* with contempt? He speaks to the hills by an usual figure. *Will dwell*—This hill, though despicable in your eyes, is precious in God's, and chosen by him for his perpetual residence.

V. 17. *Chariots*—The armies (whereof chariots were an eminent part in those times) which attend upon God to do his pleasure. *Twenty thousand*—An innumerable company, a certain number being put for an uncertain. *Among them*—Here the psalmist seems to be transported by the prophetic

\* *Exod. xix. 18. Judg. v. 4. Isa. lxiv. 1. 3. † Psal. lxxxvii. 1. cxxxii. 13. ‡ Deut. xxxiii. 2. Dan. vii. 10. Heb. xii. 22. Rev. ix. 16.*



18 *as* in Sinai, in the holy *place*. § Thou hast ascended up on high; thou hast led captivity captive; thou hast received gifts for men, yea, *for* the rebellious also, that the LORD God might dwell *among them*.  
 19 Blessed *be* the Lord, *who* daily loadeth us *with benefits*, even the God  
 20 of our salvation. Selah. He that is our God, *is* the God of salva-  
 21 tion, and || unto God the Lord *belong* the issues from death. But  
 God shall wound the head of his enemies, *and* the hairy scalp of  
 22 such an one as goeth on still in his trespasses. The Lord said, I  
 will bring again from \* Bashan, I will bring *my people* again † from  
 23 the depths of the sea. ‡ That thy foot may be dipped in the blood  
 24 of *thine* enemies, and the tongue of thy dogs in the same. They  
 have seen thy goings, O God, *even* the goings of my God, my King,

prophetic spirit, from the narration of those external successes, to the prediction of more glorious things, even the coming of the Messiah; and of the transcendent privileges and blessings accruing to mankind thereby. *As in Sinai*—God is no less gloriously, though less terribly present here, than he was in *Sinai*, when the great God attended with thousands of his angels, solemnly appeared to deliver the law. Yea, here is a greater privilege than *Sinai* had, The Lord *Jehovah* descending from heaven into an human body, as appears by his ascending thither again, which the next verse describes.

V. 18. *Ascended*—This has a manifest reference to Christ, and his ascension into heaven, in whom alone it is literally accomplished, and to whom therefore it is ascribed, *Eph.* iv. 8. Although the expressions are borrowed from the antient custom of princes, who, after some glorious achievements, used to go up into their royal cities in triumphant chariots, being attended by their captive enemies, and afterward to distribute gifts to their soldiers and subjects, and sometimes to do some acts of clemency even to their rebels and enemies. *Captivity*—Those whom thou hast taken captive; death and sin, and the devil, and all the enemies of Christ, and of his people, whom Christ led in triumph,

having *spoiled them*, and *making a shew of them openly*, *Col.* ii. 15. *Received*—According to thy manhood thou hast received from God all the treasures of wisdom and knowledge, and all those gifts and graces of the Holy Spirit, which are necessary either to the perfection of thy nature, or to the good of thy church and people. *Rebellious*—Thy most stubborn and rebellious enemies, whether *Jews* or *Gentiles*. *Might dwell*—That he who as man is ascended into the highest heavens, might, as God, come down to them, and dwell with them, not only in and by his ordinances in which he is present, but also by his spirit dwelling in their hearts.

V. 20. *Issues*—Escapes or deliverances.

V. 21. *Hairy*—In antient times many people used to wear long and shaggy hair, that their looks might be more terrible to their enemies.

V. 22. *Bring again*—I will give my people as great deliverances as I formerly did, when I saved them from *Og*, king of *Bashan*. *The sea*—From the *Egyptians* at the Red Sea.

V. 23. *That, &c.*—And as it was at the Red Sea, and at *Bashan* before, so yet again thine enemies shall be slain in such numbers, that thou mayst wade in their blood, and thy dogs lick it up in the field.

V. 24. *They*—Men saw and observed it.  
 Goings

§ *Eph.* iv. 8. || *Rev.* i. 18. \* *Numb.* xxi. 23. † *Exod.* xiv. 22. ‡ *Psal.* lxxviii. 10.



25 into the sanctuary. § The fingers went before, the players on instruments *followed* after, amongst *them were* the damsels playing with  
 26 timbrels. Bless ye God in the congregations; *even* the Lord, *ye that*  
 27 *are* from the fountain of *Israel*. There *is* little Benjamin the ruler;  
 the princes of Judah with their company, the princes of Zebulun,  
 28 *and* the princes of Naphtali. Thy God hath commanded thy  
 strength: strengthen, O God, that *which* thou || hast wrought for us.  
 29 Because of thy temple at Jerusalem, \* shall kings bring presents unto  
 30 thee. Rebuke the company of spear-men, the multitude of the  
 bulls, with the calves of the people; 'till every *one* submit himself  
 with pieces of silver: scatter thou the people *that* delight in war.  
 31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her  
 32 hands unto God. Sing unto God, ye kingdoms of the earth: O sing  
 33 *praises* unto the Lord. Selah. To him † that rideth upon the heaven  
 of heavens *which* were of old; lo, he doth send out his voice, *and that*

*Goings*—The procession of the ark to *Zion*, the solemnity whereof is particularly described in the following verses. *The sanctuary*—The tabernacle prepared for it.

V. 26. *Fountain*—All ye people of *Israel*.

V. 27. *There is*—Present in this solemn pomp of carrying the ark to *Zion*. *Little*—Called little, because it was exceedingly diminished, and almost extinguished under the Judges, *Judg.* 20. & 21. *Ruler*—The tribe which had lately swayed the scepter, but now submitted to *David*. *Company*—The people of that tribe who waited upon them. *Zebulun*, &c.—He mentions these tribes, because they lived in the remotest parts of the land of *Canaan*. And so by naming two of the nearest tribes, and two of the farthest, he intimates that the other tribes also came upon this occasion, as is manifest from 2 *Sam.* vi. 15. 19.

V. 28. *Thy God*—Having spoken of *Israel*, he now directs his speech to them. *Commanded*—Hath ordained or effectually procured. *Thy strength*—All that strength and power which thou hast put forth at any time.

Vol. II.

§ 1 *Chron.* xv. 16. *Psal.* xlvii. 5.

10 B

|| *Psal.* lvii. 2.

\* *Psal.* lxxii. 10.

† *Psal.* xviii. 10.

civ. 3.

V. 29. *Thy temple*—The temple which *Solomon* shall build. *Kings*—Kings of the *Gentiles*: which was done in part, in the times of *Solomon* and *Hezekiah*, but more fully when the Lord was come into his temple.

V. 30. *Rebuke*—Chastise those that will not bring presents to thee. *The bulls*—The fierce and furious adversaries of God, and of his church; *the calves*, are people or soldiers depending upon them. *Delight*—That merely out of a love to mischief and spoil, make war upon others, and upon us particularly.

V. 31. *Ethiopia*—He names these, as the antient enemies of God, and of his people; but by them he understands all other nations of the like character. *Unto God*—Beging mercy of him. This prophecy, as also the next verse, evidently belongs to the times of the Messiah.

V. 33. *Heavens*—The highest heavens; dwelling there in infinite glory, and from thence looking down upon all the inhabitants of the earth, and ruling them by his almighty power. *Of old*—From the beginning



34 a mighty voice. Ascribe ye strength unto God: his excellency is  
 35 over Israel, and his strength is in the heavens. O God, *thou art ter-*  
*rible out of thy holy places: the God of Israel is he that giveth*  
*strength and power unto his people. Blessed be God.*

## P S A L M LXIX.

David complains of his troubles, and begs help from God, ver. 1—21. Foretells the judgments of God upon his persecutors, ver. 22—29. Concludes with praise and thanksgiving, ver. 30—36. In all this, David was a type of Christ, and several passages of this psalm are applied to him in the New Testament. So that, like the 22d psalm, it begins with the humiliation, and ends with the exaltation of Christ.

To the chief musician upon Shoshannim, A psalm of David.

1 **S**AVE me, O God, for \* the waters are come in unto my soul.  
 2 **†** I sink in deep mire where *there is* no standing: I am come  
 3 into deep waters, where **‡** the floods overflow me. I am weary of  
 my crying, my throat is dried: mine eyes fail while I wait for my  
 4 God. They that **§** hate me without a cause, are more than the  
 hairs of mine head: they that would destroy me *being* mine ene-  
 mies wrongfully, are mighty: then I restored *that* which I took not  
 5 away. O God, thou knowest my foolishness, and my sins are not  
 6 hid from thee. Let not them that wait on thee, O LORD GOD of  
 hosts, be ashamed for my sake: let not those that seek thee, be  
 7 confounded for my sake, O God of Israel. Because for thy sake I  
 8 have borne reproach: shame hath covered my face. I **||** am become  
 a stranger unto my brethren, and an alien unto my mother's children.

ning of the world; whereas the ark was only some hundred years old. *A voice—* His gospel, published by Christ and his apostles, assisted by the Holy Spirit sent from heaven; which might well be called God's voice, and that a mighty voice, because it produced such great and wonderful effects.

V. 34. *Ascribe—*Acknowledge that he is able to do whatsoever he pleaseth. *Excellency—*His excellent power and goodness. *Is over—*Dwells among them. He is indeed the universal Lord, but in a special manner, he is the God of Israel.

V. 35. *Terrible—*Deservedly to be feared.

V. 1. *Waters—*Tribulations.

V. 4. *I restored—*For peace sake.

V. 5. *My sins—*But O Lord, although I have been innocent to mine enemies, I am guilty of many sins and follies against thee.

V. 6. *For my sake—*Because of my sad disappointments. For if they see me forsaken, they will be discouraged by this example.

V. 7. *For thy sake—*For my obedience to thy commands, and zeal for thy glory.

V. 9. *Zeal*

\* John ii. 5. † Ver. 14. ‡ Psal. xviii. 4. § John xv. 25. || Psal. xxxi. 11.



9 \* For the zeal of thine house hath eaten me up, † and the reproaches of them that reproached thee, are fallen upon me.  
 10 When I wept; *and chastened* my soul with fasting, that was to my  
 11 reproach. I made sackcloth also my garment, and I became a  
 12 proverb to them. They that sit in the gate, speak against me, and  
 13 † I *was* the song of the drunkards. But *as for* me, my prayer is  
 unto thee, O LORD, § *in* an acceptable time: O God, in the multi-  
 14 tude of thy mercy hear me, in the truth of thy salvation. Deliver  
 me out of the mire, and let me not sink: let me be delivered  
 15 from them that hate me, and out of the deep waters. Let not the  
 water-flood overflow me, neither let the deep swallow me up, and  
 16 let not || the pit shut her mouth upon me. Hear me, O LORD, for  
 thy loving-kindness *is* good, turn unto me according to the multi-  
 17 tude of thy tender mercies. And hide not thy face from thy ser-  
 18 vant, for I am in trouble: hear me speedily. Draw nigh unto my  
 19 soul, *and* redeem it: deliver me because of mine enemies. Thou  
 hast known \*\* my reproach, and my shame, and my dishonour:  
 20 mine adversaries *are* all before thee. Reproach hath broken my  
 heart, and I am full of heaviness: and I looked *for some* to take  
 pity, but *there was* none; and for comforters, but I found none.  
 21 They gave me also gall for my meat, †† and in my thirst they gave  
 22 me vinegar to drink. †† Their table shall become a snare before

V. 9. *Zeal*—That fervent love which I have for thy house and service, and glory, and people. *Eaten*—Exhausted my spirits. *Upon me*—I have been as deeply affected with thy reproaches, as with mine own. This, tho' truly belonging to *David*, yet was also directed by the spirit of God in him, to represent the disposition and condition of Christ, in whom it was more fully accomplished, to whom therefore it is applied in the New Testament, the first part of it, *John* ii. 17. and the latter, *Rom.* xv. 3.

V. 10. *Wept*—For their impiety. *Reproach*—They derided me for it.

V. 11. *Proverb*—A proverb of reproach.

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10 B 2

\* *Psal.* cxix. 139. *John* ii. 17. † *Rom.* xxv. 3. † *Psal.* xxxix. 15, 16. § *Isa.* xlix. 8. 2 *Cor.* vi. 2. || *Psal.* lv. 23. \*\* *Psal.* xxii. 6, 7. *Isa.* liii. 2. *Heb.* xii. 2. †† *Matt.* xxvii. 34. 48. *Mark* xv. 36. *John* xix. 29. †† *Rom.* xi. 5. 10.

V. 12. *That sit*—Vain and idle persons, that spend their time in the gates and markets.

V. 13. *In the truth*—Or, *According to thy saving truth, or faithfulness*; grant me that salvation, which thou hast graciously promised.

V. 21. *Gall*—Instead of giving me that comfort which my condition required, they added to my afflictions. *Vinegar*—These things were metaphorically fulfilled in *David*, but properly in Christ, the description of whose sufferings was principally intended here by the Holy Ghost.

V. 22. *Their table*—And this punishment in their table, exactly answers their sin, in giving Christ gall for his meat, ver. 21. A

snare—



before them: and *that which should have been for their welfare, shall*  
 23 *become a trap.* Their eyes shall be darkened that they see not: and  
 24 thou wilt make their loins continually to shake. Thou wilt pour  
 out thine indignation upon them, and thy wrathful anger shall take  
 25 hold of them. † Their habitation shall be desolate, *and none shall*  
 26 *dwell in their tents.* For they persecute § him whom thou hast  
 smitten, and they talk to the grief of those whom thou hast wounded.  
 27 Thou wilt add iniquity to their iniquity; and not let them come  
 28 into thy righteousness. They shall be blotted out of the book of  
 29 the living, and not be written with the righteous. But I *am* poor  
 30 and sorrowful: let thy salvation, O God, set me up on high. I  
 will praise the name of God with a song, and will magnify him  
 31 with thanksgiving. || *This also shall please the LORD better than an*  
 32 *ox or bullock that hath horns and hoofs.* \* The humble shall see  
 33 *this, and be glad, and your heart shall live that seek God.* For the  
 34 LORD heareth the poor, and despiseth not his prisoners. Let the  
 heaven and earth praise him, the seas and every thing that moveth  
 35 therein. For God will save Sion, and will build the cities of Judah:  
 36 that they may dwell there, and have it in possession. † The seed  
 also of his servants shall inherit it, and they that love his name  
 shall dwell therein.

*snare*—Their table or meat, which is set  
*before them, shall become a snare:* the occasion  
 of their destruction.

V. 23. *Eyes*—Not the eyes of their bo-  
 dies, but of their minds: as they that shut  
 their eyes and will not see, so they shall be  
 judicially blinded. *To shake*—To take  
 away their strength.

V. 26. *For*—Which is an act of  
 barbarous cruelty. *Talk*—Reproaching  
 them, and triumphing in their calami-  
 ties.

V. 27. *Wilt add*—Give them up to their  
 own lusts. *Not let them*—Partake of thy  
 righteousness, or of thy mercy and goodness.

V. 28. *Living*—Of eternal life.

V. 29. *On high*—Out of the reach of  
 mine enemies.

V. 31. *This*—This hearty sacrifice of  
 praise, is more grateful to God, than the  
 most glorious legal sacrifices. *Hath horns*  
 —That is both tender and mature, as it is  
 when the horns bud forth, and the hoofs  
 grow hard.

V. 32. *The humble*—Those pious persons  
 who are grieved for their calamities, will  
 heartily rejoice in my deliverance. *Live*—  
 Or, *be revived*, which were dejected, and  
 in a manner dead with sorrow.

V. 33. *Prisoners*—Those who are in  
 prison or affliction for his sake.

V. 35. *Sion*—His church and people.  
*They—His servants*, as is explained in the  
 following verse. *There*—In the literal Ca-  
 naan for a long time, in the heavenly Ca-  
 naan for ever.

P S A L M

† Acts i. 20. § Isa. liii. 4. || Psal. l. 13, 14. 23. \* Psal. xxxiv. 2. † Psal. cxxii. 28.



## P S A L M LXX.

*This psalm is copied almost word for word from the eleventh psalm, and perhaps is for that reason intitled, A psalm to bring to remembrance. For it may sometimes be of use to pray over again the prayers we have formerly made to God on like occasions. David here prays, that God would send help to him, shame to his enemies, and joy to his friends.*

To the chief musician, a psalm of David, to bring to remembrance.

1 **M**AKE haste, \* O God, to deliver me: make haste to help  
2 me, O LORD. † They shall be ashamed and confounded  
that seek after my soul: they shall be turned backward and put to  
3 confusion, that desire my hurt. They shall be turned back for a  
4 reward of their shame, that say, Aha, Aha. Let all those that seek  
thee rejoice, and be glad in thee: and let such as love thy salvation,  
5 say continually, Let God be magnified. But ‡ I am poor and  
needy, make haste unto me, O God: thou art my help and my  
deliverer, O LORD, make no tarrying.

## P S A L M LXXI.

David wrote this psalm in his old age, of which the former part is prayer, ver. 1—13. The latter part, joyful praise and thanksgiving, ver. 14—24.

1 **I**N § thee, O LORD, do I put my trust, let me never be put to  
2 confusion. Deliver me in thy righteousness, and cause me to  
3 escape: incline thine ear unto me, and save me. Be thou my  
strong habitation, whereunto I may continually resort: thou hast  
given commandment to save me, for thou art my rock and my for-  
4 tress. Deliver me, O my God, out of the hand of the wicked,  
5 out of the hand of the unrighteous and cruel man. For thou art  
6 my hope, O LORD God, thou art my trust from my youth. || By  
thee have I been holden up from the womb; thou art he that took  
me out of my mother's bowels, my praise shall be continually of  
7 thee. \*\* I am as a wonder unto many, but thou art my strong re-  
8 fuge. Let my mouth be filled with thy praise, and with thy honour.

V. 7. *A wonder*—For my many and sore calamities.

V. 15. *The*

\* Psal. xl. 13, &c. lxxi. 12.  
xxv. 2, 3. xxxi. 1.

† Psal. xxxv. 4. lxxi. 13.  
|| Psal. xxii. 9, 10. Isa. xlv. 3.

‡ Psal. lxix. 29. § Psal.  
\*\* Zech. iii. 8.



9 all the day. Cast me not off in the time of old age ; forsake me not  
 10 when my strength faileth. For mine enemies speak against me, and  
 11 they that lay wait for my soul, take counsel together, Saying, God  
 hath forsaken him : persecute and take him, for *there is none to*  
 12 deliver *him*. § O God, be not far from me : O my God, make haste  
 13 for my help. || They shall be confounded *and* consumed, that are  
 adversaries to my soul : they shall be covered *with* reproach and  
 14 dishonour that seek my hurt. But I will hope continually, and will  
 15 yet praise thee more and more. My mouth shall shew forth thy  
 righteousness, *and* thy salvation all the day : for \* I know not the  
 16 numbers *thereof*. I will go forth in the strength of the LORD GOD :  
 I will make mention † of thy righteousness, *even* of thine only.  
 17 O God, thou hast taught me from my youth, and hitherto have I de-  
 18 clared thy wonderous works. Now also when I am old and grey-head-  
 ed, O God forsake me not : until I have shewed thy strength unto this  
 19 generation, *and* thy power to every one *that* is to come. Thy righ-  
 teousness also, O God, *is* very high, who hast done great things :  
 20 O God, who *is* like unto thee? *Thou* who hast shewed me great  
 and sore troubles, shalt quicken me again, and shalt bring me up  
 21 again from the ‡ depths of the earth. Thou shalt increase my  
 22 greatness, and comfort me on every side. I will also praise thee  
 with the psaltery, *even* thy truth, O my God : unto thee will I sing  
 23 with the harp, O thou Holy One of Israel. My lips shall greatly  
 rejoice when I sing unto thee : and my soul which thou hast re-  
 24 deemed. My tongue also shall talk of thy righteousness all the  
 day long : for they are confounded, for they are brought unto  
 shame, that seek my hurt.

V. 15. *The numbers*—Of thy salvations and mercies vouchsafed to me.

V. 16. *Make mention*—To support and comfort myself with the remembrance

of it. *Righteousness*—Of thy faithfulness in making good all thy promises.

V. 19. *Very high*—Most eminent.

V. 20. *Bring me*—From the grave.

P S A L M

§ Psal. lxx. 1.

|| Psal. xxxv. 4. 26.

\* Psal. xl. 5.

† Ver. 2. 15. 24.

‡ Psal.

lxiii. 9. lxxxviii. 6.



## P S A L M LXXII.

*Divers passages of this psalm, do not agree to Solomon, nor to any other king but the Messiah. It must therefore be acknowledged, that, this is a mixt psalm, belonging to Solomon imperfectly, but to Christ, clearly and fully; divers expressions being so ordered, that the reader might be led by them to the contemplation of Christ, and of his kingdom. Which was the more necessary for the support of God's true Israel, because the spirit of God foresaw Solomon's dreadful apostacy, and the great miscarriages and calamities of his successors, and of the kingdom under their hands, and therefore was pleased to fortify their hearts with that glorious condition, which they should certainly enjoy under the Messiah. It is probable, David dictated this psalm, a little before he died, when he gave orders to proclaim Solomon king. After a short prayer for his successor, he foretells the glories of his reign, ver. 1—17. And concludes with praise to the God of Israel, ver. 18—20.*

*A psalm for Solomon,*

1 **G**IVE the king thy judgments, O God, and thy righteousness  
2 unto the king's son. He shall judge thy people with righteouf-  
3 ness, and thy afflicted ones with judgment. § The mountains shall  
4 bring peace, and the little hills righteousness, to the people. He  
shall judge the poor of the people, he shall save the children of the  
5 needy, and shall break in pieces the oppressor. They shall fear  
thee as long as the sun and moon endure, || throughout all genera-  
6 tions. \* He shall come down like rain upon the mown grass; as show-  
7 ers that water the earth. In his days shall the righteous flourish; and  
8 abundance of peace, so long as the moon endureth. He shall have

V. 1. *Judgments*—He saith judgments in the plural number, because though the office of judging and ruling was but one, yet there were divers parts and branches, of it; in all which he begs that Solomon may be directed to do as God would have him to do.

V. 2. *Thy afflicted ones*—For such are thine in a special manner, thou art their judge and patron.

V. 3. *The mountains*—Which are so dangerous to passengers, in regard of robbers and wild beasts. Hereby it is implied, that other places should do so too, and that it should be common and universal.

V. 4. *Judge*—Vindicate them from their oppressors.

V. 5. *Thee*—Thee, O God, this shall be another blessed fruit of this righteous government, that together with peace, true religion shall be established, and that throughout all generations, which was begun in Solomon's days, but not fully accomplished, till Christ came.

V. 6. *He shall come*—Christ did come down from heaven, and brought or sent down from heaven his doctrine, (which is often compared to rain) and the sweet and powerful influences of his spirit.

V. 8. *Dominion*—From one sea to another, or in all the parts of the habitable world. This was accomplished in Christ, and in him only. *The river*—Euphrates: which was the eastern border of the kingdom



dominion also from sea to sea, and from the river unto the ends of  
 9 the earth. They that dwell in the wilderness shall bow before  
 10 him; and his enemies shall lick the dust. The kings of the sea,  
 even of the isles shall bring presents: the kings of Arabia and Sheba  
 11 shall offer gifts. Yea, all kings shall fall down before him: all  
 12 nations shall serve him. For he § shall deliver the needy when he  
 13 crieth: the poor also, *and him* that hath no helper. He shall spare  
 14 the poor and needy, and shall save the souls of the needy. He  
 shall redeem their soul from deceit and violence: and || precious  
 15 shall their blood be in his sight. And he shall live, and to him  
 shall be given of the gold of Arabia; prayer also shall be made  
 16 unto him continually, *and* daily shall he be praised. There shall  
 be an handful of corn in the earth upon the top of the mountains;  
 the fruit thereof shall shake like Lebanon, and they of the city  
 17 shall flourish like grafs of the earth. His name shall endure for  
 ever: his name shall be continued as long as the sun, and \* *men*  
 18 shall be blessed through him; all nations shall praise him. Blessed  
*be* the LORD God, the God of Israel, who only doth wondrous  
 19 things. And blessed *be* his glorious name for ever, and let the

dom of *Canaan* allotted by God, but enjoyed only by *David*, *Solomon*, and Christ. Of whose kingdom this may be mentioned, as one of the borders; because the kingdom of Christ is described under the shadow of *Solomon's* kingdom.

V. 9. *Wilderness*—In solitary places: even rude and barbarous people, who lived without order and government among themselves: Of which sort great numbers received the gospel. *Lick dust*—Shall prostrate themselves to the ground.

V. 10. *The sea*—Of remote countries, to which they used to go from *Canaan* by sea; which are frequently called *isles* in scripture: the kings that rule by sea or by land.

V. 11. *All nations*—Which cannot be said of *Solomon* with any truth or colour, but was unquestionably verified in Christ.

V. 14. *Deceit and violence*—The two ways

whereby the lives of men are usually destroyed. *Precious*—He will not be prodigal of the lives of his subjects, but like a true father of his people, will tenderly preserve them, and severely avenge their blood upon those who shall shed it.

V. 15. *Live*—Long and prosperous, as *Solomon*; yea, eternally as Christ. *Gold*—This was done to *Solomon*, 1 *Kings* x. 15. and to Christ, *Matt.* ii. 11. But such expressions as these being used of Christ and his kingdom, are commonly understood in a spiritual sense.

V. 16. *A handful*—This intimates the small beginnings of his kingdom; and therefore does not agree to *Solomon*, whose kingdom was in a manner as large at the beginning of his reign, as at the end; but it exactly agrees to Christ. *The earth*—Sown in the earth. *Mountains*—In the most barren grounds: *Shake*—It shall yield

† *Psal.* lxxv. 12. lxxviii.

§ *Job* xxix. 12:

|| *Psal.* cxvi. 15.

\* *Gen.* xii. 3. xxii. 18.



20 whole earth be filled *with* his glory, Amen and amen. The prayers of David the son of Jesse are ended.

## P S A L M LXXIII.

*It is probable, Afaph was the author of this psalm; for we read of the words of David and the words of Afaph the seer, which were used in praising God in Hezekiah's time, 2 Chron. xxix. 30: He begins with laying down a general principle, ver. 1. Confesses his temptation to envy the wicked, ver. 2—14. Tells how he gained the victory over it, and advantage by it, ver. 15—28.*

*A psalm of Afaph.*

1 **T**RULY God is good to Israel, *even* to such as are of a clean  
2 heart. Nevertheless my feet were almost gone: my  
3 steps had well nigh slipped. \* For I was envious at the foolish, *when*  
4 I saw the prosperity of the wicked. For *there are* no bands in their  
5 death, but their strength is firm. They are not in trouble *as other*  
6 men: neither are they plagued like *other* men. Therefore pride  
compasseth them about as a chain; violence covereth them *as a*  
7 garment. † Their eyes swell with fatness; they have more than  
8 heart could wish. They are corrupt, and speak wickedly *concern-*  
9 *ing* oppression: they speak loftily. They set their mouth against  
10 the heavens, and their tongue walketh through the earth. There-  
fore the people turn hither: and waters of a full *cup* are wrung out  
11 to them. And they say, how doth God know? And is there

yield such abundance of corn, that the ears being thick and high, shall, when they are shaken with the wind, make a noise not unlike that which the tops of the trees of *Lebanon*, sometimes make. *Of the city*—The citizens of *Jerusalem*, which are here put for the subjects of this kingdom.

V. 20. *The prayer*—This psalm is the last which *David* composed: for this was wrote but a little before his death.

V. 1. *A clean heart*—To all true *Israelites*, who love God, and serve him in spirit and truth.

V. 2. *My feet*—My faith in God's providence, was almost overthrown.

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\* V. 4. *No bands*—They are not dragged to death, by the sentence of the magistrate, which they deserve.

V. 5. *As other men*—As good men frequently are.

V. 8. *And speak*—Boasting of their oppressions.

V. 9. *Against*—Against God, blaspheming his name, and deriding his providence. *Walketh*—Using all manner of liberty, reproaching all sorts of persons.

V. 10. *Turn*—To this wicked company. *Waters*—And partake of the same prosperity with their leaders. God seems to give them a full cup of consolation, as if would wring out all his blessings upon them.

V. 12. *Behold*

\* *Job* xxi. 7. *Psal.* xxxvii. 1. *Jer.* xii. 1. † *Psal.* cxix. 70.



12 knowledge in the most high ! Behold these are the ungodly, who  
 13 prosper in the world, they increase in riches. † Verily I have  
 cleansed my heart in vain, and § washed my hands in innocency.  
 14 For all the day long have I been plagued, and chafened every  
 15 morning. If I say, I will speak thus, behold, I should offend *against*  
 16 the generation of thy children. When I thought to know this, it *was*  
 17 too hard for me. Until I went into the sanctuary of God, *then* un-  
 18 derstood I their end. Surely || thou dost set them in slippery places;  
 19 thou castest them down into destruction. How are they *brought* into  
 desolation, as in a moment ? They are utterly consumed with ter-  
 20 rors. \* As a dream when *one* awaketh, *so*, O LORD, when they  
 21 † awake, thou shalt despise their image. Thus my heart was grieved,  
 22 and I was pricked in my reins. †† So foolish *was* I, and ignorant :  
 23 I *was as* a beast before thee. Nevertheless I *am* continually with  
 24 thee, thou hast held *me* by my right hand. Thou shalt guide me  
 25 with thy counsel, and afterward receive me to glory. Whom have  
 I in heaven *but thee* ? And *there is* none upon earth *that* I desire be-  
 26 sides thee. My flesh and my heart faileth, *but* God is the strength  
 27 of my heart, and my portion for ever. For lo, they that forsake  
 thee shall perish : thou wilt destroy all them that go a whoring from

V. 12. *Behold*—These seem to be the words of the psalmist, summing up the matter.

V. 13. *In vain*—Hence I was sometimes tempted, to think that religion was a vain unprofitable thing. True religion is here described by its two principal parts, the cleansing of the heart, and the hands.

V. 15. *Offend*—By grieving, discouraging and tempting them to revolt from God.

V. 16. *To know*—To find out the reason of this providence.

V. 17. *Until*—Till I consulted the word of God. He alludes to the practice of those times, which was, in difficult cases to resort to God's sanctuary, and the oracle therein. *Their end*—There I learned that their prosperity was short.

V. 19. *Terrors*—With God's dreadful

judgments unexpectedly seizing upon them.

V. 20. *They awake*—Out of the pleasant dream of this vain life. *Despise*—Thou shalt make them despicable both to themselves and to all others ; raise them *to shame*, and *everlasting contempt*. *Image*—All their felicity and glory, which shall be evidently discerned to be, no real or substantial thing, but a mere image or shadow.

V. 21. *Pricked*—I was deeply wounded with disquieting thoughts.

V. 23. *Nevertheless*—Although I gave thee just cause to cast me off, yet thou didst continue thy care and kindness to me. *Hast held*—That my faith might not fail.

V. 27. *Go a whoring*—Those who revolt from thee, to work wickedness ; which is called *whoredom* in scripture.

Title

† Job xxi. 15. xxxiv. 9. xxxv. 2.

§ Psal. xxvi. 6.

|| Psal. xxxv. 6.

\* Job xx. 8.

† Psal. vii. 6.

†† Psal. xcii. 6.



28 thee. But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works.

P S A L M LXXIV.

*This psalm, which so particularly describes the destruction of Jerusalem, was probably wrote by another Asaph, who lived at the time of the captivity. He, in the name of the Jews, complains of the miseries they suffered, ver. 1—11. Encourages himself by recollecting the mighty works of God, ver. 12—17. Prays for deliverance, ver. 18—23.*

Maschil of Asaph.

1 **O** GOD, why hast thou cast us off for ever? Why is thine anger  
2 hot against \* the sheep of thy pasture. Remember thy congregation, which thou hast purchased of old: the tribe of thine inheritance which thou hast redeemed, this mount Zion wherein  
3 thou hast dwelt. Lift up thy feet because of the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary. Thine enemies roar in the midst of thy congregations; they  
4 set up their ensigns for tokens. A man was famous according as he  
5 had lifted up axes upon the thick trees. But now they break down  
6 the carved work thereof at once, with axes and hammers. † They  
7 have cast fire into thy sanctuary; they have defiled by casting down  
8 the dwelling-place of thy name to the ground. They said in their hearts, Let us destroy them together; they have burnt up all the

Title of the psalm. *Maschil of Asaph*—Not composed by that famous *Asaph*, who flourished in *David's* time, but by some of his posterity, who is called by their father's name, as this *psalm* speaks of the destruction of the temple and of *Jerusalem*, and of God's people by the *Chaldeans*.

V. 2. *Thy congregation*—Thy people. *Thine inheritance*—The tribe of *Judah*, which thou hast in a special manner chosen for thine inheritance, and for the birth of the *Messiah*. Nor is it strange that he mentions this tribe particularly, because the calamity here remembered, did principally befall this tribe, and *Benjamin*, which was united with it.

V. 3. *Lift up*—Come speedily to our  
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rescue. *Because*—Because otherwise our destruction is irrecoverable.

V. 4. *Roar*—In a way of triumph. *Midst, &c.*—In the places where thy people used to assemble for thy worship. *Set up*—Monuments of their victory

V. 5. *Famous*—The temple was so noble a structure, that it was a great honour to any man to be employed in the meanest part of the work, though it were but in cutting down the trees of *Lebanon*.

V. 6. *Axes and hammers*—These words are not *Hebrew*, but *Chaldee* or *Syriack*, to point out the time when this was done, even when the *Chaldeans* brought in their language, together with their arms, among the *Israelites*.

V. 8. *Destroy them*—All at once. So they

\* *Psal. xcv. 7.*

† *2 Kings xxv. 9.*



9 synagogues of God in the land. We see not our signs; † *there is*  
 no more any prophet, neither *is there* among us any who knoweth  
 10 how long. O God, how long shall the adversary reproach? Shall  
 11 the enemy blaspheme thy name for ever? Why withdrawest thou  
 12 thy hand, even thy right-hand? Pluck *it* out of thy bosom. For  
 § God is my king of old, working salvation in the midst of the  
 13 earth. || Thou didst divide the sea by thy strength: thou breakest  
 14 the heads of the dragons in the waters. Thou breakest the heads  
 of leviathan in pieces, *and gavest him to be* meat to the people in  
 15 the wilderness. \* Thou didst cleave the fountain and the flood;  
 16 † thou driedst up mighty rivers. The day is thine, the night also  
 17 is thine: thou hast established the light and the sun. Thou hast  
 set all the borders of the earth: thou hast made summer and win-  
 18 ter. †† Remember this, *that* the enemy hath reproached thee, O  
 19 LORD, and *that the* foolish people have blasphemed thy name. O  
 deliver not the soul of thy turtle-dove unto the multitude of the

they intended, although afterwards they changed their council, and carried some away captive. *Burnt up*—All the public places wherein the Jews used to meet together to worship God *every sabbath-day*.

V. 9. *Signs*—Those tokens of God's gracious presence, which we used to enjoy. The temple and ark, and sacrifices, and solemn feasts, were signs between God and his people. *Prophet*—Who can foretell things to come. Probably *Ezekiel* and *Jeremiah* were dead when this psalm was composed; and *Daniel* was involved in civil affairs, and did not teach the people as a prophet. *Knoweth*—How long their captivity should continue.

V. 11. *Why*—Why dost thou forbear the exercise of thy power? *Bosom*—In which thou now seemest to hide it.

V. 12. *King*—It belongs therefore to thy office to protect and save me. *Midst*—In the view of the world.

V. 13. *Dragons*—He means *Pharaoh* and his mighty men.

V. 14. *Leviathan*—*Pharaoh*. *The people*—To the ravenous birds and beasts of the

desert. These creatures are significantly called *the people of the wilderness*, because they are the only people that inhabit it.

V. 15. *The flood*—Thou didst by cleaving the rock, make a fountain and a stream to flow from it, for the refreshment of thy people in those dry deserts. *Driedst*—*Jordan* and the *Red Sea*; for the sea itself; yea, a greater sea than that, is called a river, *Jonah* ii. 3. where the *Hebrew* word is the same which is here used. And the same title is expressly given to the sea, by *Homer*, and other antient writers.

V. 16. *The light*—The moon, the lesser light.

V. 17. *Set*—Thou hast fixed the bounds of the habitable world in general, and of all the countries and people upon earth. And as this clause shews God's power over all places, so the next displays his dominion over all times and seasons.

V. 18. *Remember*—Though we deserve to be forgotten, yet do not suffer our enemies to reproach the name of the great and glorious God.

V. 19. *Soul*—The life. *Turtle-dove*—Of thy

† 1 Sam. iii. 1. Amos viii. 11. § Psal. xlv. 4. || Exod. xiv. 21. \* Exod. xvii. 5.  
 Numb. xx. 11. Psal. cv. 41. Isa. xlvi. 21. † Josh. iii. 13. †† Ver. 22.



20 *wicked*; forget not the congregation of thy poor for ever. Have  
 respect unto the covenant; for the dark places of the earth are full  
 21 of the habitations of cruelty. O let not the oppressed return  
 22 ashamed; let the poor and needy praise thy name. Arise, O God,  
 plead thine own cause; § remember how the foolish man reproach-  
 23 eth thee daily. Forget not the voice of thine enemies; the tumult  
 of those that rise up against thee encreaseth continually.

## P S A L M LXXV.

*Probably David wrote this psalm, at his coming to the crown, after the death of Saul, and delivered it to that Asaph, who was chief of the musicians. Herein he thanks God for bringing him to the throne, checks the insolence of his enemies, owns the sovereignty of God in all affairs, and promises to lay himself out for the public good.*

To the chief musician, Al-taschith, A psalm or song of Asaph.

1 **U**NTO thee, O God, do we give thanks, unto thee do we  
 give thanks; for that thy name is near, thy wondrous works  
 2 declare. When I shall receive the congregation I will judge up-  
 3 rightly. \* The land and all the inhabitants thereof are dissolved;  
 4 I bear up the pillars of it. Selah. I said unto the fools, Deal not  
 5 foolishly; and to the wicked, Lift not up the horn. Lift not up  
 6 your horn on high, speak not with a stiff neck. For promotion  
*cometh*, neither from the east, nor from the west, nor from the south.  
 7 But God is the judge; † he putteth down one, and setteth up another.

thy church, which is fitly compared to a turtle-dove, because simple and harmless, and meek, and faithful.

V. 20. *The covenant*—Made with *Abraham*, whereby thou didst give the land of *Canaan* to him, and to his seed for ever. *Dark places*—This dark and dismal land in which we live.

V. 21. *Return*—From the throne of thy grace, to which they make their resort.

Title of the psalm. *Asaph*—This *psalm* seems to relate to the time when *David* had entered upon, but not got full possession of the kingdom.

V. 1. *Thy name*—Thy self; art present with us, and ready to help.

V. 2. *Receive*—The whole congregation, all the tribes.

V. 3. *Dissolved*—Or, destroyed; by intestine divisions and wars. *I bear*—I support it, by maintaining religion and justice, by setting up good magistrates, and encouraging good ministers, and good men, who are indeed the pillars of a nation.

V. 4. *I said*—I charged them. *Deal not*—Desist from your practices. *Lift not up*—Do not carry yourselves scornfully and maliciously.

V. 5. *Lift not*—A metaphor from untamed oxen, which will not bow their heads to receive the yoke. *Stiff neck*—With pride and contempt.

V. 8. *For*

§ Ver. 18.

\* Psal. lx. 2, 3. lxxxii. 5.

† 1 Sam. 2. 7.



8 For in the hand of the LORD *there is* a cup, and the wine is red, it is full of mixture, and he poureth out of the same : but the dregs thereof all the wicked of the land shall wring *them* out, and drink  
9 *them*. But I will declare for ever; I will sing *praises* to the God of  
10 Jacob. § All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

## P S A L M LXXVI.

Asaph congratulates the church, in having God so nigh, ver. 1—3. He celebrates the power of God, shewn in some late victory over their enemies, ver. 4—6. He shews that all ought to fear him on this account, ver. 7—9. And that his people ought to trust him, and to pay their vows, ver. 10—12.

To the chief musician on Neginoth, A psalm or song of Asaph.

1,2 **I**N \* Judah is God known; his name is great in Israel. In Salem  
3 **I** also is his tabernacle, and his dwelling-place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the  
4 battle. Selah. Thou art more glorious and excellent than the  
5 mountains of prey. The stout-hearted are spoiled; they have slept their sleep: and none of the men of might have found their hands.  
6 At thy rebuke, O God of Jacob, both the chariot and horse are cast  
7 into a dead sleep. Thou, *even* thou art to be feared, and who

V. 8. *For*—God is here compared to the master of a feast, who then used to distribute portions of meat and drink to the several guests. *A cup*—Of vengeance. *Red*—Such as the best wine of *Judea* was. *Mixture*—The wine is mingled not with water, but with strengthening and intoxicating ingredients. *Dregs*—The worst and most dreadful part of those tribulations. *Shall wring*—This dreadful draught was brought upon them by their own choice and wickedness.

V. 9. *Declare*—The praises of God.

V. 10. *Horns*—Their honour and power, which they made an instrument of mischief. *Will*—When I shall be advanced to the throne. *But*—Good men shall be encouraged and promoted.

V. 2. *Salem*—In *Jerusalem*, which was antiently called *Salem*. *Zion*—Largely so called, as it includes *Moriah* an adjoining hill.

V. 3. *There*—At *Jerusalem*. *Sword*—Both offensive and defensive weapons. *Battle*—All the power of the army, which was put in battle-array.

V. 4. *Thou*—O God. *Than*—The greatest kings and empires of the earth, which in prophetic writings are often compared to mountains. And they are called mountains of prey, because they generally were established by tyranny, and maintained by preying upon their own subjects, or other kingdoms.

V. 5. *Sleep*—Even a perpetual sleep.

V. 6. *Chariot*—The men who rode upon, and fought from chariots and horses.

V. 8. *Thou*

§ Zech. i. 20, 21.

\* Psal. xlviii. 1, &c.



8 may stand in thy sight when once thou art angry? † Thou didst  
 cause judgment to be heard from heaven; the earth feared, and  
 9 was still. When God arose to judgment to save all the meek of the  
 10 land. Selah. Surely the wrath of man shall praise thee; the re-  
 11 mainder of wrath shalt thou restrain. Vow, and pay unto the  
 LORD your God; let all that be round about him bring presents  
 12 unto him that ought to be feared. He shall cut off the spirit of  
 princes; *he is* terrible to the kings of the earth.

## P S A L M LXXVII.

*The psalmist complains of deep distress, and temptations to despair, ver. 1—10. He encourages himself to hope, by the remembrance of what God had done formerly, ver. 11—20.*

To the chief musician, to Jeduthun, *A psalm* of Alaph.

1 **I** Cried unto God with my voice; *even* unto God with my voice,  
 2 and he gave ear unto me. In the day of my trouble I sought  
 the LORD; my soul ran in the night, and ceased not: my soul re-  
 3 fused to be comforted. I remembered God, and was troubled: I  
 4 complained, and my spirit was overwhelmed. Selah. Thou holdest  
 5 mine eyes waking: I am so troubled that I cannot speak. \* I have  
 6 considered the days of old, the years of antient times. I call to re-  
 membrance my song in the night: I commune with mine own  
 7 heart, and my spirit made diligent search. Will the Lord cast off  
 8 for ever? And will he be favourable no more? Is his mercy clean

V. 8. *Thou*—Didst execute judgment upon thine enemies, by an angel from heaven: which is said *to be heard*, either because it was accompanied with thunders and earthquakes, or because the fame of it was quickly spread abroad. *Feared*—The rest of the world were afraid to disturb *Israel*.

V. 10. *Surely*—The furious attempts of thine enemies, shall cause thy people and others to praise thee for thy admirable wisdom, power, and faithfulness.

V. 11. *Vow*—A sacrifice of thanksgiving for this wonderful deliverance. *Let all*—All the neighbouring nations submit to the God of *Israel*.

V. 12. *Cut off*—As men do their grapes

in time of vintage; so the *Hebrew* verb implies. *The spirit*—Their breath and life, as he did in the *Affyrian* army.

V. 2. *Night*—Which to others was a time of rest and quietness.

V. 3. *Troubled*—Yea the thoughts of God were now matter of trouble, because he was angry with me. *Overwhelmed*—So far was I from finding relief.

V. 4. *Waking*—By continual grief.

V. 5. *The days*—The mighty works of God in former times.

V. 6. *My song*—The mercies of God vouchsafed to me, and to his people, which have obliged me to sing his praises not only in the day, but also by night.

V. 7. *Cut off*—His peculiar people.

V. 10. *I said*

† *Psal.* xlv. 6.

\* *Psal.* cxliii. 5.



9 gone for ever? Doth his promise fail for evermore? Hath God  
 forgotten to be gracious? Hath he in anger shut up his tender mer-  
 10 cies? Selah. But I said, This is my infirmity: *but I will remember* †  
 11 the years of the right-hand of the most High. I will remember the  
 works of the LORD, surely I will remember thy wonders of old.  
 12 I will meditate also of all thy work, and talk of thy doings. § Thy  
 13 way, O God is in holiness: who is *so* great a God as *our* God?  
 14 Thou *art* the God that doest wonders: thou hast declared thy  
 15 strength among the people. || Thou hast with *thine* arm redeemed  
 16 thy people, the sons of Jacob and Joseph. Selah. \* The waters saw  
 thee, O God, the waters saw thee: they were afraid; the depths  
 17 also were troubled. The clouds poured out water: the skies sent  
 18 out a sound: thine arrows also went abroad. The voice of thy  
 thunder *was* in the heaven: †† the lightnings lightned the world, the  
 19 earth trembled and shook. Thy way *was* in the sea, and thy path  
 20 in the great waters, and thy footsteps are not known. ‡ Thou  
 leddest thy people like a flock, by the hand of Moses and Aaron.

## P S A L M LXXVIII.

*This psalm is a narrative of the great mercies God had bestowed upon Israel, the great sins where-  
 with they had provoked him, and the many tokens of his displeasure at them. Here is, 1. The  
 preface, ver. 1—8. The general scope of this psalm, ver. 9—11: As to the particulars, we  
 are told, what God had done for them; how ungrateful they were for his favours; how God had  
 justly punished them; and how graciously he had spared them, notwithstanding all their provoca-  
 tions, ver. 12—72.*

Maschil of Asaph.

1 **G**IVE ear, O my people, to my law: incline your ears to the  
 2 **G** words of my mouth. I will open my mouth in a parable:

V. 10. *I said*—These suspicions of God's faithfulness proceed from the weakness of my faith. *The years*—The years wherein God hath done great and glorious works, which are often ascribed to God's right-hand.

V. 13. *In holiness*—God is holy and just, and true in all his works.

V. 16. *Afraid*—And stood still, as men astonished do.

V. 17. *Poured*—When the Israelites pass-

ed over the sea. *Arrows*—Hail-stones or lightnings.

V. 19. *Not known*—Because the water returned and covered them.

V. 20. *Leddest*—First through the sea, and afterwards through the wilderness, with singular care and tenderness, as a shepherd doth his sheep.

V. 1. *My law*—The doctrine which I am about to deliver.

V. 2. *Parable*—Weighty sentences. *Dark sayings*

† Psal. cii. 24, 25. § Psal. lxxviii. 24, &c. || Exod. vi. 6. \* Exod. xiv. 21. Psal. cxiv. 3. Hab. iii. 8, &c. †† Psal. xcvi. 4. ‡ Exod. xiv. 19. Psal. lxxviii. 52. Hos. xii. 13.



3 I will utter dark sayings of old. † Which we have heard and  
 4 known, and our fathers have told us. We will not hide *them* from  
 their children, shewing to the generation to come, the praises of  
 the LORD; and his strength, and his wonderful works that he hath  
 5 done. For he established a testimony in Jacob, and appointed a  
 law in *Israel*; which he commanded our fathers ‡ that they should  
 6 make them known to their children: That the generation to come  
 might know *them*, even the children *which* should be born: *who*  
 7 should arise and declare *them* to their children. That they might  
 set their hope in God, and not forget the works of God, but keep  
 8 his commandments: And might not be as their fathers, § a stub-  
 born and rebellious generation; a generation *that* set not their  
 9 heart aright, and whose spirit was not stedfast with God. || The  
 children of Ephraim *being* armed *and* carrying bows, turned back  
 10 in the day of battle. They kept not the covenant of God, and re-  
 11 fused to walk in his law; And forgot his works, and his wonders  
 12 that he had shewed them. Marvellous things did he in the sight of  
 13 their fathers in the land of Egypt, in the field of Zoan. \* He di-  
 vided the sea, and caused them to pass through, and †† he made  
 14 the waters to stand as an heap. †† In the day time also he led them

*sayings*—Not that the words are hard to be understood, but the things, God's transcendent goodness, their unparallel'd ingratitude; and their stupid ignorance and insensibleness, under such excellent teachings of God's word and works, are prodigious and hard to be believed. *Of old*—Of things done in ancient times.

V. 5. *Established*—This is justly put in first place, as the chief of all his mercies.

*A testimony*—His law, called a *testimony*, because it is a witness between God and men, declaring the duties which God expects from man, and the blessings which man may expect from God.

V. 9. *Ephraim*—That *Ephraim* is here put for all *Israel* seems evident from the following verses, wherein the sins, upon which this overthrow is charged, are manifestly the sins of all the children

of *Israel*, and they who are here called *Ephraim* are called *Jacob* and *Israel*, ver. 21. and this passage may refer to that dreadful overthrow related, 1 Sam. 4. which though it reached all *Israel*, yet *Ephraim* is particularly named, because as the ark so the flight was in that tribe. And the psalmist having related this amazing providence, falls into a large discourse of the causes of it, namely, the manifold sins of that and the former generations, which having prosecuted from hence to ver. 60. he there returns to this history, and relates the sad consequence of that disaster, the captivity of the ark, and God's forsaking of *Shiloh* and *Ephraim*; and removing thence to the tribe of *Judah* and mount *Zion*. *Bows*—These are put for all arms.

V. 12. *Field*—In the territory. *Zoan*—An ancient and eminent city of *Egypt*.

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10 D

V. 15. *Wilder-*

† Psal. xlv. 1. ‡ Deut. iv. 9. vi. 7. xi. 19.  
 Deut. ix. 6. 13. xxxi. 27. || Amos ii. 15.

§ Exod. xxxii. 9. xxxiii. 3. xxxiv. 9.

\* Exod. xiv. 21. †† Exod. xv. 8.

†† Exod. xiii. 21. xiv. 24. Psal. cv. 39.



15 with a cloud, and all the night with a light of fire. § He clave the  
 rocks in the wilderness, and gave *them* drink as out of the great  
 16 depths. He brought streams also out of the rock, and caused wa-  
 17 ters to run down like rivers. But they sinned yet more against him,  
 18 by provoking the most High in the wilderness. And || they tempted  
 19 God in their heart, by asking meat for their lust. \* Yea, they  
 spake against God: they said, Can God furnish a table in the wil-  
 20 derness? † Behold, he smote the rock, that the waters gushed  
 out, and the streams overflowed; can he give bread also? Can he  
 21 provide flesh for his people? Therefore the LORD heard *this*, and  
 was wroth; so a fire was kindled against Jacob, and anger also  
 22 came up against Israel; Because they believed not in God, and  
 23 trusted not in his salvation: Though he had commanded the  
 24 clouds from above, and opened the doors of heaven: ‡ And had  
 rained down manna upon them to eat, and had given them of the  
 25 corn of heaven: Man did eat angels food; he sent them meat to  
 26 the full. §§ He caused an east-wind to blow in the heaven: and by  
 27 his power he brought in the south-wind. He rained flesh also upon  
 28 them as dust, and winged fowls like the sand of the sea. And he  
 let *it* fall in the midst of their camp round about their habitations.  
 29 So they did eat, and were well filled: for he gave them their own  
 30 desire; They were not estranged from their desire: but ||| while  
 31 their meat *was* yet in their mouths, The wrath of God came upon

V. 15. *Wilderness*—In *Rephidim*, and again in *Kadesh*.

V. 16. *Streams*—Which miraculously followed them in all their travels, even to the borders of *Canaan*.

V. 17. *Wilderness*—Where they had such singular obligations to obedience. This was a great aggravation of their sin.

V. 18. *Tempted*—Desired a proof of God's power. *Lust*—Not for their necessary subsistence, but out of an inordinate and luxurious appetite.

V. 22. *Trusted not*—That he both could

and would save them from the famine which they feared.

V. 23. *Heaven*—Which he compares to a store-house, whereof God shuts or opens the doors, as he sees fit.

V. 25. *Angels food*—Manna, so called, because it was made by the ministry of angels.

V. 26. *South wind*—First an eastern, and afterwards a southern wind.

V. 27. *Fowl*—But God took away from them the use of their wings, and made them to fall into the hands of the *Israelites*.

V. 31. *Mightiest*—The most healthy and strong,

§ *Exod.* xvii. 6. *Numb.* xx. 11. *Psal.* cv. 41. xi. 4. † *Exod.* xvii. 6. *Numb.* xx. 11. vi. 31. 1 *Cor.* x. 3. §§ *Numb.* xi. 31.

1 *Cor.* x. 4. || *Exod.* xvi. 2. \* *Numb.* ‡ *Exod.* xvi. 4. 14. *Psal.* cv. 40. *John* ||| *Numb.* xi. 33.



them, and slew the mightiest of them, and smote down the chosen  
 32 *men* of Israel. For all this \* they sinned still: and believed not for  
 33 his wondrous works. Therefore their days did he consume in va-  
 34 nity, and their years in trouble. When he slew them, then they  
 35 sought him: and they returned and enquired early after God. And  
 they remembered that † God *was* their rock, and the high God their  
 36 redeemer. Nevertheless, they did but flatter him with their mouth,  
 37 and they ‡ lied unto him with their tongues. For their heart was  
 not right with him, neither were they stedfast in his covenant.  
 38 But he *being* full of compassion forgave *their* iniquity, and destroyed  
*them* not; yea, many a time turned he his anger away, and did  
 39 not stir up all his wrath. For § he remembered that they *were* but  
 40 flesh; a wind that passeth away and cometh not again. How oft  
 did they provoke him in the wilderness, *and* grieve him in the de-  
 41 sert? Yea, || they turned back and tempted God, and limited the  
 42 holy one of Israel. They remembered not his hand, *nor* the day  
 43 when he delivered them from the enemy. How he had wrought  
 44 his signs in Egypt, and his wonders in the field of Zoan: \*\* And  
 had turned their rivers into blood; and their floods that they could  
 45 not drink. †† He sent divers sorts of flies among them, which de-  
 46 voured them; and ‡‡ frogs, which destroyed them. He gave also  
 their increase unto the caterpillar, and their labour §§ unto the  
 47 locust. ||| He destroyed their vines with hail, and their sycamore-

strong, who probably were most desirous of this food; and fed most eagerly upon it.

V. 33. *Vanity*—In tedious and fruitless marches hither and thither. *Trouble*—In manifold diseases, dangers, and perplexities.

V. 34. *Returned*—From their idols. *Enquired*—Speedily sought to God for ease and safety.

V. 35. *Redeemer*—That God alone had preserved them in all their former exigences, and that he only could now help them.

V. 36. *Lied*—They made but false protestations of their sincere resolutions of future obedience.

Numb. 74.

\* Numb. 14. 16. 17.

† Deut. xxxii. 4.

‡ Hos. xi. 12.

§ Psal. ciii. 14.

|| Numb.

xiv. 22.

\*\* Exod. vii. 20.

†† Exod. viii. 24.

‡‡ Exod. viii. 6.

§§ Exod.

x. 13.

||| Exod. ix. 23.

10 D 2

V. 49. *Evil*

V. 42. *Hand*—The glorious works of his hand. *Enemy*—That remarkable day, in which God delivered them from their greatest enemy, *Pharaoh*.

V. 45. *Flies*—These flies were doubtless extraordinary in their nature, and hurtful qualities. And the like is to be thought concerning the frogs.

V. 46. *Labour*—The herbs which were come up by their care and labour.

V. 47. *Sycamore-trees*—Under these and the vines, all other trees are comprehended. This hail and frost destroyed the fruit of the trees, and sometimes the trees themselves.



48 trees with frost. He gave up also their cattle to the hail, and their  
 49 flocks to hot thunder-bolts, he cast upon them the fierceness of his  
 anger, wrath, and indignation and trouble, by sending evil angels  
 50 among them. He made a way to his anger, he spared not their soul  
 51 from death, but gave their life over to the pestilence. || And  
 smote all the first-born in Egypt: the chief of their strength in the  
 52 tabernacles of Ham: But \* made his own people to go forth like  
 53 sheep, and guided them in the wilderness like a flock. And he led  
 them on safely, so that they feared not: but the sea † overwhelmed  
 54 their enemies. And he brought them to the border of his holy  
 place, even to this mountain, ‡ which his right-hand had purchased.  
 55 He cast out the heathen also before them, and § divided them an  
 inheritance by line, and made the tribes of Israel to dwell in their  
 56 tents. Yet they tempted and provoked the most high God, and kept  
 57 not his testimonies: But turned back, and dealt unfaithfully like  
 58 their fathers: they were turned aside ||| like a deceitful bow. \*\* For  
 they provoked him to anger with their high places, and moved  
 59 him to jealousy with their graven images. When God heard *this*,  
 60 he was wroth, and greatly abhorred Israel. †† So that he forsook  
 the tabernacle of Shiloh, the tent *which* he placed among men:  
 61 And delivered his strength into captivity, and his glory into the enemies  
 62 hand. He gave his people over also unto the sword: and was wroth  
 63 with his inheritance. ‡‡ The fire consumed their young men; and

V. 49. *Evil angels*—Whom God employed in producing these plagues.

V. 51. *Ham*—Of the *Egyptians*, the posterity of *Ham*, the cursed children of a cursed parent.

V. 54. *Holy place*—The land of *Canaan*, separated by God from all other lands. *Mountain*—The mountainous country of *Canaan*; the word *mountain* is often used in scripture for a mountainous country.

V. 57. *Deceitful bow*—Which either breaks when it is drawn, or shoots awry, and frustrates the archer's expectation.

V. 59. *Heard*—Perceived or understood,

it is spoken of God after the manner of men.

V. 60. *Shiloh*—Which then was placed in *Shiloh*. *Among men*—Whereby he insinuates both God's wonderful condescension, and their stupendous folly in despising so glorious a privilege.

V. 61. *His strength*—The ark, called God's *strength*, 1 Chron. xvi. 11. because it was the sign and pledge of his strength put forth on his peoples behalf. *Glory*—So the ark is called, as being the monument and seat of God's glorious presence.

*Enemies*—The *Philistines*.

V. 64. *Priests*

|| *Exod.* xii. 29.

\* *Psal.* lxxvii. 20.

† *Exod.* xiv. 27. xv. 10.

‡ *Psal.* xlv. 3.

§ *Josh.* xiii. 7. *Psal.* cxxxvi. 21, 22.

||| *Hof.* vii. 16.

\*\* *Deut.* xxxii. 16. 21.

†† 1 *Sam.* iv. 11. *Jer.* vii. 12. 14. xxvi. 6. 9.

‡‡ *Judg.* xv. 6. *Dan.* xi. 33.



64 their maidens were not given to marriage. Their priests fell by  
 65 the sword, and their widows made no lamentation. Then the LORD  
 awakened as one out of sleep, *and* like a mighty man that shouteth  
 66 by reason of wine. § And he smote his enemies in the hinder  
 67 parts: he put them to a perpetual reproach. Moreover, he re-  
 fused the tabernacle of Joseph: and chose not the tribe of Ephraim:  
 68 But chose the tribe of Judah, the mount Zion which he loved.  
 69 And he built his sanctuary like high *palaces*, like the earth which he  
 70 hath established for ever. || He chose David also his servant, and  
 71 took him from the sheep-folds. From following the ewes great with  
 young, he brought him \* to feed Jacob his people, and Israel his  
 72 inheritance. So he fed them according to the integrity of his heart;  
 and guided them by the skilfulness of his hands.

## P S A L M LXXIX.

*This psalm seems to have been wrote by the later Asaph, upon the destruction of Jerusalem by the Chaldeans. It contains, a representation of the deplorable condition of the Jews, ver. 1—5. And a petition for deliverance, ver. 6—13.*

*A psalm of Asaph.*

1 **O** God, the heathen are come into thine inheritance; † thy holy  
 temple have they defiled; they have laid Jerusalem on heaps.  
 2 The dead bodies of thy servants have they given *to be* meat unto the fowls  
 of heaven; the flesh of thy saints unto the beasts of the earth. Their  
 3 blood they shed like water round about Jerusalem, ‡ and *there was* none  
 4 to bury *them*. § We are become a reproach to our neighbours; a scorn  
 5 and derision to them that are round about us. ||| How long, LORD, wilt

V. 64. *Priests*—Hophni and Phinehas. *No lamentation*—No funeral solemnities; either because they were prevented by their own death, as the wife of Phinehas was, or disturbed by the invasion of the enemy.

V. 66. *Smote*—Them with the piles. *Reproach*—He caused them to perpetuate their own reproach by sending back the ark of God with their golden emrods, the lasting monuments of their shame.

V. 67. *Refused*—He would not have

his ark to abide there no longer in the tabernacle of Shiloh, which was in the tribe of Joseph or Ephraim.

V. 68. *Chose*—For the seat of the ark and of God's worship.

V. 69. *Sanctuary*—The temple of Solomon. *Palaces*—Magnificent and gloriously. *Established*—Not now to be moved from place to place, as the tabernacle was, but as a fixed place for the ark's perpetual residence.

V. 8. *Pre-*

§ 1 Sam. v. 6. vi. 4. || 1 Sam. xvi. 11. 2 Sam. vii. 8. \* 2 Sam. v. 2. 1 Chron. xi. 2.  
 † Psal. lxxiv. 7. ‡ Psal. cxli. 7. Jer. xiv. 10. xvi. 4. §§ Psal. xlv. 13.



thou be angry? For ever? Shall thy jealousy burn like fire?  
 6 || Pour out thy wrath upon the heathen that have not known thee,  
 7 and upon the kingdoms that have not called upon thy name. For  
 8 they have devoured Jacob, and laid waste his dwelling-place. \* O  
 remember not against us former iniquities; let thy tender mercies  
 9 speedily prevent us, for we are brought very low. Help us, O God,  
 of our salvation, for the glory of thy name, and deliver us, and  
 10 purge away our sins for thy name's sake. † Wherefore should the  
 heathen say, Where is their God! Let him be known among the  
 heathen, in our sight, by the revenging of the blood of thy servants  
 11 which is shed. Let ‡ the sighing of the prisoner come before thee,  
 according to the greatness of thy power: preserve thou those that  
 12 are appointed to die. And render unto our neighbours sevenfold  
 into their bosom, the reproach wherewith they have reproached thee,  
 13 O LORD. § So we thy people and sheep of thy pasture will give  
 thee thanks for ever; we will shew forth thy praise to all generations.

## P S A L M LXXX.

*This psalm was composed upon occasion of some calamity, which befel the tribes of Israel after their division into two kingdoms, and before the captivity of either of them. In which time all the evils mentioned herein did befall them, sometimes in one part, and sometimes in another. The psalmist prays for the tokens of God's presence, ver. 1—3. Complains of heavy distress, ver. 4—7. Illustrates this, by the comparison of a vine, ver. 8—16. Concludes with a prayer for mercy, ver. 17—19.*

To the chief musician upon Shoshannim Eduth, A psalm of Asaph.

1 **G**IVE ear, O shepherd of Israel, thou that ledest Joseph like  
 a flock; thou that dwellest between the cherubim, shine  
 2 forth. Before Ephraim, and Benjamin, and Manasseh, stir up thy

V. 8. *Prevent*—Prevent our utter extirpation.

V. 11. *The prisoner*—Of thy poor people now in captivity.

Title of the psalm. *Shoshannim Eduth*—It seems to be the name of a musical instrument.

V. 1. *Joseph*—The children of Joseph

or Israel. The name of Joseph, the most eminent of the patriarchs, is elsewhere put for all the tribes. *Cherubim*—Which were by the mercy seat above the ark.

V. 2. *Before Ephraim*—Here is an allusion to the ancient situation of the tabernacle in the wilderness, where these tribes were placed on the west-side of the tabernacle,

|| Jer. x. 25.

\* Isa. lxiv. 9.

† Psal. xlv. 12. cxv. 2.

‡ Psal. cii. 20.

§ Psal. xcv. 7.



3 strength, and come *and* save us. Turn us again, O God, and  
 4 \* cause thy face to shine, and we shall be saved. O LORD God of  
 hosts, how long wilt thou be angry against the prayer of thy peo-  
 5 ple? Thou feedest them with the bread of tears, and givest them  
 6 † tears to drink in great measure. ‡ Thou makest us a strife unto  
 7 our neighbours, and our enemies laugh among themselves. Turn  
 us again, O God of hosts, and cause thy face to shine, and we shall  
 8 be saved. Thou hast brought a vine out of Egypt: § thou hast cast  
 9 out the heathen, and planted it. Thou preparedst *room* before it,  
 10 and didst cause it to take deep root, and it filled the land. The  
 hills were covered with the shadow of it: and the boughs thereof  
 11 *were like* the goodly cedars. She sent out her boughs unto the sea,  
 12 and her branches unto the river. Why hast thou *then* || broken down  
 her hedges, so that all they which pass by the way do pluck her?  
 13 The boar out of the wood doth waste it, and the wild beast of the  
 14 field doth devour it. Return, we beseech thee, O God of hosts:  
 15 look down from heaven, and behold and visit this vine; And the  
 vineyard which thy right hand hath planted, and the branch *that*  
 16 thou madest strong for thyself. *It is* burnt with fire, *it is* cut down:  
 17 they perish at the rebuke of thy countenance. \* Let thy hand be  
 upon the man of thy right-hand; upon the son of man *whom* thou  
 18 madest strong for thyself. So will we not go back from thee:  
 19 quicken us, and we will call upon thy name. Turn us again, O  
 LORD God of hosts, cause thy face to shine, and we shall be saved.

nacle, in which the ark was, which consequently was before them.

V. 3. *Turn us*—To thy self.

V. 9. *Preparedst*—Thou didst root out the idolatrous nations. *Deep root*—Thou gavest them a firm settlement.

V. 10. *The hills*—They filled not only the fruitful valleys, but even the barren mountains.

V. 11. *The river*—They possessed the whole land, from the mid-land sea to the river *Euphrates*.

V. 12. *Hedges*—Taken away thy protection.

V. 16. *They*—Thy people, signified by the vine. So now he passes from the metaphor to the thing designed by it.

V. 17. *Be*—To protect and strengthen him. *Right-hand*—*Benjamin* signifies *the son of the right-hand*, a dearly beloved son, as *Benjamin* was to *Jacob*. *Son of man*—The people of *Israel*, who are often spoken of as one person, as *God's son* and *first-born*.

V. 18. *Go back*—Revolt from thee to idolatry or wickedness. *Quicken*—Revive and restore us to our tranquility.

P S A L M

\* Psal. iv. 6. † Psal. cii. 9. ‡ Psal. xlv. 14. § Psal. xlv. 2. || Psal. lxxxix. 40.  
 Isa. v. 5. \*\* Psal. lxxxix. 21.



## P S A L M LXXXI.

*This psalm may assist us in our solemn feast-days, in praising God, for what he is, and what he has done, ver. 1—7. In admonishing one another, concerning our obligations to God, the danger of revolting from him, and the happiness of keeping close to him, ver. 8—16.*

To the chief musician upon Gittith, *A psalm of Asaph.*

1 **S**ING aloud unto God our strength: make a joyful noise unto  
2 the God of Jacob. Take a psalm, and bring hither the tim-  
3 brel, the pleasant harp with the psaltery. Blow up the trumpet  
in the new moon, in the time appointed, on our solemn feast-day.  
4 For \* this was a statute for Israel, and a law of the God of Jacob.  
5 This he ordained in Joseph for a testimony, when he went out  
through the land of Egypt: where I heard a language that I under-  
6 stood not. I removed his shoulder from the burden: his hands  
7 were delivered from the pots. † Thou calledst in trouble, and I  
delivered thee; I answered thee in the secret place of thunder: I  
8 ‡ proved thee at the waters of Meribah. Selah. § Hear, O my  
people, and I will testify unto thee: O Israel, if thou wilt hearken  
9 unto me; There shall no strange God be in thee: neither shalt  
10 thou worship any strange God. I am the LORD thy God who  
brought thee out of the land of Egypt: open thy mouth wide, and  
11 I will fill it. But my people would not hearken to my voice; and  
12 Israel would not obey me. || So I gave them up to their own hearts  
13 desire, and they walked in their own counsels. \*\* O that my peo-  
ple had hearkened unto me, and Israel had walked in my ways!

V. 5. *Joseph*—Among the people of Israel. *Testimony*—For a witness of that glorious deliverance. *He*—God. *Went*—As a captain at the head of his people. *Egypt*—To execute his judgments upon that land. *I*—My progenitors, for all the successive generations of Israel make one body, and are sometimes spoken of as one person. *A language*—The Egyptian language, which at first was unknown to the Israelites, Gen. xlii. 23. and probably continued so for some considerable time, because they were much separated both in

place and conversation from the Egyptians.

V. 6. *Pots*—This word denotes all those vessels wherein they carried water, straw, lime, or bricks.

V. 7. *Calledst*—At the Red Sea. *Secret place*—From the dark and cloudy pillar, whence I thundered against the Egyptians.

V. 8. *Testify*—This God did presently after he brought them from Meribah, even at Sinai.

V. 10. *Wide*—Either to pray for mercies, or to receive the mercies which I am ready to give you.

V. 15. *Him*

\* Lev. xxiii. 24. Numb. x. 10. † Exod. ii. 23. ‡ Exod. xvii. 6, 7. Numb. xx. 13.  
§ Psal. l. 7. || Acts vii. 42. xiv. 16. \*\* Deut. xxxii. 29. Isa. xlviii. 18.



14 I would soon have subdued their enemies, and turned my hand  
15 against their adversaries. The haters of the LORD should have sub-  
mitted themselves unto him: but their time should have endured  
16 for ever. He would have fed them also with the finest of the  
wheat; and with honey out of the rock would I have satisfied thee.

P S A L M LXXXII.

*We have here the dignity and duty of magistrates, ver. 1—4. The wickedness of some magistrates, and their doom, ver. 5—7. A prayer to God, ver. 8.*

*A psalm of Asaph.*

1 **G**OD standeth in the congregation of the mighty: he judgeth  
2 among the gods. How long will ye judge unjustly, and \* ac-  
3 cept the persons of the wicked! Selah. Defend the poor and  
4 fatherless: do justice to the afflicted and needy. † Deliver the  
5 poor and needy: rid *them* out of the hand of the wicked. They  
know not, neither will they understand; they walk on in dark-  
6 ness: all the foundations of the earth are out of course. § I have  
said, Ye *are* gods, and all of you *are* children of the most High.  
7,8 But ye shall die like men, and fall like one of the princes. Arise,  
O God, judge the earth, for thou shalt inherit all nations.

V. 15. *Him*—Unto *Israel*. *Their time*—  
Their happy time.

V. 16. *Honey*—With all pleasant and  
precious fruits.

V. 1. *Standeth*—To observe all that is  
said or done there. *Mighty*—Kings or  
chief rulers. By their *congregation* he un-  
derstands all persons whatsoever of this  
high and sacred order. *Judgeth*—Passes  
sentence upon them. *The gods*—Judges  
and magistrates are called *gods*, because  
they have their commission from God, and  
act as his deputies.

V. 2. *How long*—The psalmist speaks to  
them in God's name. *Accept*—By giving  
sentence according to your respect or af-  
fection to the person.

V. 5. *They*—The magistrates of whom  
this psalm treats. *Know not*—The duty of  
their place. *Nor will*—Their ignorance is  
wilful. *Walk on*—They persist: it is their  
constant course. *In darkness*—In their sin-  
ful courses. *The foundations*—This corrup-  
tion of the supreme rulers, flows from them  
to their inferior officers and members.

V. 6. *Have said*—I have given you my  
name and power to rule your people in my  
stead. *All*—Not only the rulers of *Israel*,  
but of all other nations. *Children*—Re-  
presenting my person, and bearing both  
my name and authority.

V. 7. *Like men*—Or, *like ordinary men*.

V. 8. *Arise*—Take the sword of justice  
into thine own hand.



## P S A L M LXXXIII.

*A remonstrance of the designs and endeavours of Israel's enemies, ver. 1—8. A prayer, that God would defeat them, preserve his church, and get himself glory, ver. 9—18.*

*A song or psalm of Asaph.*

1 **K**EEP not thou silence, O God: hold not thy peace, and be  
2 not still, O God. For lo, thine enemies make a tumult; and  
3 they that hate thee, have lifted up the head. They have taken crafty  
counsel against thy people, and consulted against thy hidden ones.  
4 They have said, Come, and let us cut them off from *being* a nation;  
5 that the name of Israel may be no more in remembrance. For they  
have consulted together with one consent: they are confederate  
6 against thee. The tabernacles of Edom, and the Ishmaelites, of  
7 Moab, and the Hagarenes; \* Gebal, and Ammon, and Amelek,  
8 the Philistines, with the inhabitants of Tyre. Assur also is joined  
9 with them: they have holpen the children of Lot. Selah. Do  
unto them as unto the † Midianites: as to ‡ Sisera, as to Jabin, at  
10 the brook of Kison; Who perished at En-dor; they became as  
11 dung for the earth. Make their nobles like § Oreb, and like Zeeb:  
12 yea, all their princes as || Zebah, and as Zalmunna; Who said,  
13 Let us take to ourselves the houses of God in possession. O my  
God, make them like a wheel: as the stubble before the wind.  
14 As the fire burneth the wood, and as the flame setteth the moun-  
15 tains on fire; So persecute them with thy tempest, and make them  
16 afraid with thy storm. Fill their faces with shame: that they may

V. 3. *Hidden ones*—Thy people of Israel, who are called God's *hidden* or *secret ones*, to intimate the respect which God has to them, as to his *peculiar treasure*.

V. 6. *The tabernacles*—The people dwelling in them. *Ishmaelites*—Some of the posterity of *Ishmael*, called by their father's name, as others of them are supposed to be called *Hagarenes* from their grandmother *Hagar*.

V. 7. *Gebal*—An *Arabian* people so called by ancient writers dwelling in the southern border of *Canaan*, where most of

the people here mentioned had their abode.

V. 8. *Of Lot*—*Moab* and *Ammon*.

V. 13. *A wheel*—Whereas they promise to themselves a sure possession, let them be like a *wheel*, which is very unstable, and soon removed.

V. 14. *The mountains*—The woods upon the mountains, which in those hot countries, when they have once taken fire, burn with irresistible violence.

V. 16. *May seek*—May own and worship thee as the only true God.

V. 4. *They*

\* *Josh.* xiii. 5.

† *Judg.* vii. 22.

‡ *Judg.* iv. 15, 24. v. 21.

§ *Judg.* vii. 25.

|| *Judg.* viii. 12, 21.



17 seek thy name, O LORD. They shall be confounded and trou-  
 18 bled for ever : yea, they shall be put to shame, and perish. That  
 they may know, that thou whose name alone is JEHOVAH, art  
 the most high over all the earth.

## P S A L M LXXXIV.

*The psalmist declares his love for the ordinances of God, and the happiness of those that enjoy them, ver. 1—7. A devout prayer, and expression of faith in him, ver. 8—12. It is generally supposed, David wrote this, when he was driven out of the land by Absalom.*

To the chief musician upon Gittith, *A psalm* for the sons of Korah.

1, 2 **H**OW amiable are thy tabernacles, O LORD of hosts ! \* My  
 soul longeth, yea, even fainteth for the courts of the LORD :  
 3 my heart and my flesh crieth out for the living God. Yea, the  
 sparrow hath found an house, and the swallow a nest for herself,  
 where she may lay her young, nigh thine altars, O LORD of hosts,  
 4 my king, and my God. Blessed are they that dwell in thy house :  
 5 they will be still praising thee. Selah. Blessed is the man whose  
 6 strength is in thee : in whose heart are thy ways. Who passing  
 through the valley of Baca, make it a well : the rain also filleth the  
 7 pools. They go from strength to strength ; every one of them in Zion  
 8 appeareth before God. O LORD God of hosts hear my prayer :  
 9 give ear, O God of Jacob. Selah. Behold, O God our shield,  
 10 and look upon the face of thine anointed. For a day in thy courts  
 is better than a thousand : I had rather be a door-keeper in the

V. 4. *They*—That constantly abide in thy house ; the priests and Levites, or other devout Jews who were there perpetually, as Anna, Luke ii. 7. *They will*—They are continually employed in that blessed work.

V. 5. *Whose strength*—Who trusteth in thee as his only strength. *Thy ways*—Blessed are they whose hearts are set upon Zion and their journey is thither.

V. 6. *Baca*—A dry valley in the way to Jerusalem, here put for all places of like nature. *Make a well*—They dig divers lit-  
 Numb. 74.

the pits or wells in it for their relief. *The rain*—God recompenses their diligence with his blessing, sending rain wherewith they may be filled.

V. 7. *They go*—They grow stronger and stronger. *Appeareth*—This is added as the blessed fruit of their long and tedious journey.

V. 9. *Look*—Cast a favourable eye towards him. *Anointed*—Of me, who though a vile sinner, am thine anointed king.

V. 10. *Than dwell*—In the greatest glory and plenty.

10 E 2

V. 11. A

\* Psal. xlii. 1, 2. lxiii. 1.



11 house of my God, than to dwell in the tents of wickedness. For  
the LORD God is a sun and † shield: the LORD will give grace and  
glory: ‡ no good thing will he withhold from them that walk  
12 uprightly. O LORD of hosts, § blessed is the man that trusteth in thee.

## P S A L M LXXXV.

*A recital of past, and prayer for present mercy, ver. 1—7. A prediction of a favourable answer,  
ver. 8—13.*

To the chief musician, *A psalm for the sons of Korah.*

1 LORD, thou hast been favourable unto thy land: thou hast  
2 brought back the captivity of Jacob. || Thou hast forgiven  
the iniquity of thy people; thou hast covered all their sin.  
3 Selah. Thou hast taken away all thy wrath: thou hast turned  
4 thyself from the fierceness of thine anger. Turn us, O God of our  
5 salvation, and cause thine anger towards us to cease. Wilt thou  
be angry with us for ever? Wilt thou draw out thine anger to all  
6 generations? Wilt thou not revive us again, that thy people  
7 may rejoice in thee? Shew us thy mercy, O LORD, and grant  
8 us thy salvation. I will hear what God the LORD will speak: for  
\* he will speak peace unto his people, and to his saints; that they  
9 turn not again to folly. Surely his salvation is nigh them that fear  
10 him: that †† glory may dwell in our land. Mercy and truth are

V. 11. *A sun*—To enlighten and quicken, and direct and comfort his people. *Shield*—To save his people from all their enemies. *Grace*—His favour, which is better than life. *Glory*—The honour which comes from God here, and eternal glory.

V. 1. *Captivity*—The captives.

V. 4. *Turn us*—Restore us to our former tranquillity, and free us from the troubles which we yet groan under.

V. 6. *Revive us*—Give us a second reviving in bringing home the rest of our brethren, and in restraining our enemies.

V. 8. *Will hear*—Diligently observe. *Will speak*—What answer God will give to my prayers. *Peace*—He will give an an-

swer of peace. *Saints*—Not to all that are called God's people, but only to those who are truly such.

V. 9. *His salvation*—That compleat salvation for which all the Israel of God wait; even the redemption by the Messiah; of which not only Christian, but even Jewish writers understand this place; and to which the following passages properly belong. And the psalmist might well say this salvation was nigh, because the seventy weeks determined by Daniel were begun. *Glory*—The glorious presence of God, and the God of glory himself, even Christ, who is the brightness of his father's glory.

V. 10. *Kissed*—That great work of redemption by Christ, shall clearly manifest God's

† Gen. xv. 1. Psal. cxix. 114.  
xxxii. 1.

‡ Psal. xxxiv. 9, 10.  
\* Zech. ix. 10.

§ Psal. ii. 12:

|| Psal.

†† Zech. ii. 8.



met together: righteousness and peace have kissed *each other*.  
 11 Truth shall spring out of the earth: and righteousness shall look  
 12 down from heaven. Yea, the LORD shall give *that which is good*;  
 13 and § our land shall yield her increase. || Righteousness shall go  
 before him, and shall set *us* in the way of his steps.

## P S A L M LXXXVI.

David *prays for the favour and blessing of God, ver. 1—6. Expresses confidence in him, by praise mingled with prayer, ver. 7—17.*

*A prayer of David.*

1 **B**OW down thine ear, O LORD; hear me, for I *am* poor and  
 2 needy. Preserve my soul, for I *am* holy: O thou my God,  
 3 save thy servant that trusteth in thee. Be merciful unto me, O  
 4 LORD; for I cry unto thee daily. Rejoice the soul of thy servant;  
 5 for unto thee, O LORD, do I lift up my soul. \* For thou, LORD, *art*  
 good and ready to forgive, and plenteous in mercy unto all them  
 6 that call upon thee. Give ear, O LORD, unto my prayer, and attend  
 7 to the voice of my supplications. † In the day of my trouble I  
 8 will call upon thee; and thou wilt answer me. Among the gods  
 there is none like unto thee, O LORD; ‡ *neither are there any works*  
 9 like unto thy works. All nations whom thou hast made, shall come  
 10 and worship before thee, O LORD; and shall glorify thy name. For  
 thou art great, and §§ doest wonderful things: ||| *thou art God alone.*  
 11 \*\* Teach me thy way, O LORD, I will walk in thy truth: unite my

God's *mercy* in redeeming his people *Israel*, and in the conversion of the *Gentiles*; his *truth* in fulfilling that great promise of sending his son, his *righteousness* in punishing sin, on his son, and in conferring righteousness upon guilty and lost creatures; and his *peace* or reconciliation to sinners, and that peace of conscience which attends upon it.

V. 11. *Truth*—Truth among men. *Righteousness*—And God's justice shall be satisfied: he shall look down upon sinful men with a smiling countenance.

V. 13. *Before him*—As his harbinger. He shall fulfil all righteousness, he shall satisfy the righteousness of God, and shall advance righteousness and holiness among men. *Set us*—Shall cause us to walk in those righteous ways wherein he walketh.

V. 2. *Holy*—Sincerely devoted to thy service.

V. 11. *Truth*—In the way of thy precepts, which are true and right in all things. *My heart*—Knit my whole heart to thyself.

V. 13. *Hell*

§ Psal. lxxvii. 6. || Psal. lxxxix. 14. \* Ver. 15. Joel ii. 13. † Psal. l. 15. ‡ Exod. xv. 11. Deut. iii. 24. Psal. lxxxix. 6. §§ Psal. lxxii. 18. lxxvii. 14. ||| Deut. vi. 4. xxxii. 39. Isa. xxxvii. 16. xlv. 6. Mark xii. 29. 1 Cor. viii. 4. Eph. iv. 6. \*\* Psal. xxv. 4. cxix. 33. cxliii. 8.



12 heart to fear thy name. I will praise thee, O LORD my God, with  
 13 all my heart: and I will glorify thy name for evermore. For great  
   is thy mercy toward me, and thou hast delivered my soul from the  
 14 lowest hell. O God, † the proud are risen against me, and the as-  
   semblies of violent men have sought after my soul, and have not set  
 15 thee before them. ‡ But thou, O LORD, art a God full of compas-  
   sion, and gracious: long-suffering, and plenteous in mercy and  
 16 truth. O turn unto me, and have mercy upon me: give thy  
   strength unto thy servant, and save § the son of thine handmaid.  
 17 Shew me a token for good, that they who hate me may see it, and  
   be ashamed; because thou, LORD, hast holpen me, and comforted  
   me.

## P S A L M LXXXVII.

*This psalm contains a commendation of Zion, a type of the gospel-church, which is here preferred before the rest of the land of Canaan, ver. 1, 2, 3. And before any other place, as being filled with more eminent men, and more of divine blessings, ver. 4—7.*

A psalm or song for the sons of Korah.

1, 2 **I**T S foundation is || on the holy mountain. The LORD loveth  
 3 the gates of Zion more than all the dwellings of Jacob. Glori-  
 4 ous things are spoken of thee, O city of God. Selah. I will make  
   mention of \* Rahab, and Babylon, to them that know me: behold  
 5 Philistia, and Tyre, with Arabia: this man was born there. But of  
   Zion it shall be said, This and that man was born in her: and the

V. 13. *Hell*—From extreme dangers and miseries.

V. 1. *Its foundation*—The foundation of the temple of God.

V. 2. *Zion*—That is, Zion itself, or Jerusalem, which was built upon and near mount Zion. He saith Zion rather than Jerusalem, to intimate that he loved Jerusalem for Zion's sake, or for the temple, which he chose for his peculiar dwelling-place.

V. 4. *Rahab*—Egypt, so called, either from its pride or natural strength. *Babylon*—Under these two and *Philistia*, the constant enemies of Israel, he seems to un-

derstand all the enemies of the church of God, who shall now be not only reconciled but united to them. *Arabia*—The nations on every side of them, for Tyre was on the north, *Arabia* on the south; those nearest to them, and those more remote from them.

V. 5. *Zion*—Of Jerusalem, or the church of God. *Said*—It shall be acknowledged. *Man*—Heb. *Man and man*, all sorts of men without difference of nations. *Establish*—And this shall not be a transient, but a lasting work; *Zion* shall continue in its strength and fertility because the Almighty God is her founder and protector.

V. 6. *When*

† Psal. liv. 3. ‡ Exod. xxxiv. 6. Numb. xiv. 18. Neh. ix. 17. Psal. ciii. 8. Joel ii. 13.

Ver. 5. § Psal. cxvi. 16. || Psal. xlviii. 1. \* Psal. lxxxix. 10. Isa. li. 9.



6 Highest himself shall establish her. The LORD shall count when he  
7 writeth up the people, *that* this man was born there. Selah. As  
well the fingers as the players on instruments *shall be there*; all my  
springs are in thee.

P S A L M LXXXVIII.

*This is the most melancholly of all the psalms: it is all lamentation, and mourning, and woe. Here we have the pressure of spirit which the psalmist was under, ver. 1—9. His humble pleadings with God, ver. 10—14. A farther declaration of his affliction, ver. 15—18.*

A song or psalm for the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of \* Heman the Ezrahite.

1 **O** LORD God of my salvation, I have cried day *and* night before  
2 thee. Let my prayer come before thee; incline thine ear  
3 unto my cry. For my soul is full of troubles, and my life draweth  
4 nigh unto the grave. I am counted with them that go down into  
5 the pit: I am as a man *that hath* no strength. Free among the dead,  
like the slain that lie in the grave, whom thou rememberest no  
6 more; and they are cut off by thy hand. Thou hast laid me in the  
7 lowest pit, † in darkness, in the deeps. Thy wrath lieth hard upon  
8 me, and ‡ thou hast afflicted *me* with all thy waves. Selah. § Thou  
hast put away mine acquaintance far from me; thou hast made me  
an abomination unto them: I *am* shut up, and I cannot come forth.

V. 6. *When*—When God, the maker and governor of this city shall take a survey of all his citizens. It is an allusion to princes or governors of cities that use to write and keep a register of all their people.

V. 7. *Singers*—There shall be great rejoicing and praising God, both with vocal and instrumental musick, for this glorious work of the conversion of the *Gentiles*. He describes evangelical worship, by legal phrases and customs, as the prophets frequently do. *In thee*—In *Sion* or the church. These words may be here added as the burden of the song, which these fingers are supposed to have sung, in the name of all the people of God. All our desires and delights are in thee, all the springs of

mercy, grace, and glory, flow to us only in and thro' thee.

Title of the psalm. *Leannoth*—Which seems to be the name of the instrument. *Heman*—Probably the same person who was famous in *David's* time, both for his skill in musick, and for wisdom.

V. 4. *Counted*—I am given up by my friends for a lost man.

V. 5. *Free*—Well-nigh discharged from the warfare of the present life, and entered as a member into the society of the dead. *Whom*—Thou seemest to neglect and bury in oblivion.

V. 7. *Waves*—With thy judgments, breaking in furiously upon me like the waves of the sea.

V. 10. *Wonders*

\* 1 Chron. ii. 6. † Psal. cxlviii. 3. ‡ Psal. xlii. 7. § Job xix. 13. Psal. cxlii. 4.



9 Mine eye mourneth by reason of affliction; LORD, I have called  
 10 daily upon thee, I have stretched out my hands unto thee. || Wilt  
 thou ſhew wonders to the dead? Shall the dead ariſe and praiſe  
 11 thee? Selah. Shall thy loving-kindneſs be declared in the grave?  
 12 Or thy faithfulness in deſtruction? Shall thy wonders be known in  
 13 the dark? And thy righteouſneſs in the land of forgetfulneſs? But  
 unto thee have I cried, O LORD, and in the morning ſhall my prayer  
 14 prevent \* thee. LORD, why caſteſt thou off my ſoul? Why hideſt  
 15 thou thy face from me? I am afflicted and ready to die, from my  
 16 youth up: while † I ſuffer thy terrors, I am diſtracted. Thy fierce  
 17 wrath goeth over me, thy terrors have cut me off. They came  
 round about me daily like water, they compaſſed me about toge-  
 18 ther. Lover and friend haſt thou put far from me, and hid mine  
 acquaintance out of my ſight.

## P S A L M LXXXIX.

*This psalm manifeſtly treats of the declining ſtate of the houſe and kingdom of David, in or about the Babyloniſh captivity. The pſalmiſt praiſes and rejoices in God, ver. 1—18. He builds all his hopes on God's covenant with David, ver. 19—37. He laments the preſent calamities of the king and royal family, ver. 38—45. Expoſtulates with, prays to God, and praiſes him, ver. 46—52.*

Maſchil of ‡ Ethan the Ezrahite.

1 I Will ſing of the mercies of the LORD for ever: with my  
 mouth will I make known thy faithfulness, to all generations.  
 2 For I have ſaid, Mercy ſhall be built up for ever: § thy faithfulness  
 3 ſhalt thou eſtabliſh with the very heavens. I have made a cove-  
 nant with my choſen; I have || ſworn unto David my ſervant.

V. 10. *Wonders*—In raiſing them to life. *To praiſe thee*—In this world?

V. 12. *Forgetfulneſs*—In the grave, where men are forgotten by their neareſt relations.

V. 13. *Prevent*—Come to thee before the dawning of the day, or the riſing of the ſun.

V. 17. *Water*—As the waters of the ſea encompass him who is in the miſt of it.

— Title of the psalm. *Ezrahite*—Not him who is mentioned 1 Kings iv. 31. but ſome

perſon of the ſame name, and inſpired by the ſame ſpirit, who lived long after.

V. 1. *Sing*—He prefaces this, leſt the following complaints of preſent miſeries ſhould argue ingratitude for former mercies. *Faithfulness*—Whatſoever hath befallen us, it proceeded not from thy unfaithfulness.

V. 2. *Eſtabliſh*—As firmly and durably as the heavens themſelves.

V. 3. *Choſen*—With David; whom I have choſen to the kingdom.

V. 4. *Build*

|| Pſal. vi. 5.

\* Pſal. lxxxix. 14. xcv. 2.

† Job. vi. 4.

‡ 2 Chron. ii. 6.

§ Pſal. cxix. 87. || 2 Sam. vii. 11, &c.



4 Thy seed will I establish for ever, and build up thy throne to all  
 5 generations. Selah. And † the heavens shall praise thy wonders,  
 O LORD: thy faithfulness also in the congregation of the saints.  
 6 For § who in the heaven can be compared unto the LORD? Who  
 7 among the sons of the mighty, can be likened unto the LORD? God  
 is greatly to be feared in the assembly of the saints; and to be had  
 8 in reverence of all *them that are* about him. O LORD God of hosts,  
 who is a strong LORD like unto thee? And thy faithfulness is round  
 9 about thee. || Thou rulest the raging of the sea: when the waves  
 10 thereof arise, thou stillest them. \*\* Thou hast broken Rahab in  
 in pieces, as one that is slain; thou hast scattered thine enemies  
 11 with thy strong arm. †† The heavens *are thine*, the earth also is  
 thine: thou hast founded the world, and the fulness thereof.  
 12 The north and the south thou hast created them: Tabor and Her-  
 13 mon shall rejoice in thy name. Thou hast a mighty arm: strong is  
 14 thy hand, and high is thy right-hand. Justice and judgment are  
 the habitation of thy throne: †† mercy and truth shall go before  
 15 thy face. Blessed is the people that know the §§ joyful sound:  
 16 they shall walk, O LORD, in the light of thy countenance. In thy  
 name shall they rejoice all the day: and by thy righteousness shall  
 17 they be exalted. For thou *art* the glory of their strength: and in  
 18 thy favour our horn shall be exalted. For the LORD is our defence:

V. 4. *Build up*—I will perpetuate the kingdom to thy posterity; which was promised upon condition, and was literally accomplished in Christ.

V. 5. *Heavens*—The inhabitants of heaven. *Faithfulness*—Understand, *shall be praised*; which supplements are usual in scripture.

V. 6. *Among*—The highest angels.

V. 7. *Feared*—With a fear of reverence. *Saints*—The whole society of angels. *All that*—That encompasses his throne.

V. 8. *Round thee*—Like a girdle encompassing thee. It appears in all thy words and works.

V. 10. *Rahab*—Egypt.

V. 12. *Tabor*—The several parts of the

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† Psal. xix. 1. § Psal. lxxxvi. 8. || Psal. lxxv. 7. \*\* Exod. xiv. 26. †† Gen. i. 1.  
 Psal. xxiv. 1. l. 12. †† Psal. lxxxv. 13. §§ Numb. x. 6. Psal. xxxiii. 10.  
 Psal. xxvii. 6.

land of Canaan, both within Jordan, where mount Tabor is; and without it, where Hermon lies. *Rejoice*—Shall be fruitful and prosperous, and so give their inhabitants cause to rejoice. *In*—By thy favour.

V. 14. *Justice and judgment*—Justice in judging.

V. 15. *Know*—Who enjoy the presence of God and his ordinances, to which they are called by the sound of trumpets. *Walk*—Under the comfortable influences of thy favour.

V. 16. *Name*—In the knowledge and remembrance of thy name, of thy infinite power and goodness.

V. 17. *The glory*—To thee alone belongs the glory of all their valiant achievements.

V. 19. *Vision*



19 and the holy one of Israel is our king. Thou spakest of old in  
 vision to thy holy one, and saidst, I have laid help upon *one that is*  
 20 mighty; I have exalted *one* chosen out of the people. ||| I have found  
 21 David my servant: with my holy oil have I anointed him. \* With  
 whom my hand shall be established: mine arm also shall strengthen  
 22 him. † The enemy shall not exact upon him: nor the son of  
 23 wickedness afflict him. And I will beat down his foes before  
 24 his face, and plague them that hate him. But my ‡ faithfulness  
 and my mercy *shall be* with him: and in my name shall his horn be  
 25 exalted. I will set his hand also in the sea, and his right-hand in  
 26 the rivers. He shall cry unto me, Thou *art* my father, my God,  
 27 and the rock of my salvation. Also, I will make him *my* first-born,  
 28 higher than the kings of the earth. § My mercy will I keep for  
 29 him for evermore, and my covenant shall stand fast with him. His  
 seed also will I make *to endure* for ever, and his throne as the days  
 30 of heaven. If his children forsake my laws, and walk not in my  
 31 judgments: If they break my statutes, and keep not my com-  
 32 mandments: Then || will I visit their transgression with the rod,  
 33 and their iniquity with stripes. Nevertheless my loving-kindness  
 will I not utterly take from him, nor suffer my faithfulness to fail.  
 34 My covenant will I not break, nor alter the thing *that is* gone out  
 35 of my lips. Once have I sworn by my holiness, that I will not lie  
 36 unto David. \*\* His seed shall endure for ever, and his throne ††  
 37 as the sun before me. It shall be established *for* ever as the moon,

V. 19. *Vision*—Which then was the usual way by which God spake to the prophets. *Holy one*—To thy holy prophets; the singular number being put for the plural; especially to *Samuel* and *Nathan*. *Laid help*—I have provided help for my people. *Upon*—Upon a person of singular courage and wisdom.

V. 22. *Exact*—Not conquer him or make him tributary.

V. 25. *Set*—Establish his power and dominion. *The sea*—The mid-land sea. *The rivers*—*Euphrates*, called *rivers*, in regard of divers branches of it, and rivers which flow into it. So here is a descrip-

tion of the uttermost bounds of the promised land.

V. 27. *My first-born*—As he calls me father, ver. 26. so I will make him my son, yea my first-born; who had divers privileges above other sons. This and the following passage in some sort agree to *David*, but are properly accomplished in Christ. *Higher*—This also was in some sort accomplished in *David*, but more fully in the Messiah.

V. 29. *For ever*—To sit upon the throne for ever, as the next words explain it. This was accomplished only in Christ.

V. 37. *A witness*—The rainbow, which is

|| 1 Sam. xvi. 12. \* Psal. lxxx. 17. † 2 Sam. vii. 10. ‡ Psal. lxi. 7. § Isa. lv. 3.  
 || 2 Sam. vii. 14. \*\* 2 Sam. vii. 16. Luke i. 33. John xii. 34. †† Psal. lxxii. 5. 17.



38 and as a faithful witness in the clouds. Selah. But thou hast cast  
 39 off and abhorred, thou hast been wroth with thine anointed. Thou  
 hast made void the covenant of thy servant: thou hast prophaned  
 40 his crown, *by casting it* to the ground. † Thou hast broken down  
 41 all his hedges; thou hast brought his strong-holds to ruin. All that  
 pass by the way spoil him: he is a reproach to his neighbours.  
 42 Thou hast set up the right-hand of his adversaries: thou hast made  
 43 all his enemies to rejoice. Thou hast also turned the edge of his  
 44 sword, and hast not made him to stand in the battle. Thou hast  
 made his glory to cease, and cast his throne down to the ground.  
 45 The days of his youth hast thou shortened: thou hast covered him  
 46 with shame. Selah. §§ How long, LORD, wilt thou hide thyself?  
 47 For ever? Shall thy wrath burn like fire? Remember how short my  
 48 time is: wherefore hast thou made all men in vain? ||| What man  
 is *he that* liveth, and shall not see death? Shall he deliver his soul  
 49 from the hand of the grave? Selah. LORD, where are thy former  
 50 loving-kindnesses, *which* thou \* swarest unto David in thy truth?  
 Remember, LORD, the reproach of thy servants; *how* I † do bear  
 51 in my bosom all *the reproaches* of many people; Wherewith thine  
 enemies have reproached, O LORD, wherewith they have re-

is God's faithful witness, *a token of God's everlasting covenant between God and every living creature for perpetual generations*, Gen. ix. 12. 16.

V. 38. *But*—Having hitherto declared the certainty of God's promises, he now humbly expostulates with God about it.

V. 45. *Youth*—The youthful and flourishing estate of *David's* kingdom was very short, and reached not beyond his next successor.

V. 47. *Short*—Our time, the time of our king and kingdom, in whose name the psalmist puts up this petition. *Wherefore*—Wherefore hast thou made us and our king (and consequently all other men, whose condition is nothing better than ours) in vain, or to so little purpose? Didst thou raise us and him, settle the crown upon *David's* head by a solemn co-

Numb. 74.

† Psal. lxxx 12.

§§ Psal. lxxix. 5. Job xxiii. 8, 9. Cant. iii. 1, 2. v. 6. Isa. xlv. 15.

||| Psal. xlix. 9. \* 2 Sam. 7. 15. Isa. lv. 3. † Numb. xi. 12.

venant, and vouchsafe so many and great promises and privileges, and all this but for a few years, that our crown and glory should be taken from us, within a little time after it was put upon our heads?

V. 48. *What man*—All men at their best estate are mortal and miserable; kings and people must unavoidably die by the conditions of their natures; and therefore, Lord, do not increase our affliction.

V. 50. *How I*—We thy servants; our king and his people; of whom he speaks as of one person.

V. 51. *Anointed*—By whom he seems to understand either first the kings of *Judah*, the singular number being put for the plural; and by their *footsteps* may be meant either their ways or actions, or the memorials of their antient splendor; or secondly the Messiah, whom the *Jews* continually



52 proached the footsteps of thine anointed. Blessed be the LORD for evermore, Amen and amen.

## P S A L M XC.

*Probably Moses wrote this psalm, on occasion of the sentence passed on the Israelites, that their carcases should fall in the wilderness. Herein he considers the eternity of God, ver. 1—3. And the frailty of man, ver. 4—6. He submits to the righteous sentence of God, ver. 7—11. And prays for the return of his favour, ver. 12—17.*

A prayer of Moses the Man of God.

1 **L**ORD, thou hast been our dwelling-place in all generations.  
 2 Before the mountains were brought forth, or ever thou hadst  
 formed the earth, and the world, even from everlasting to ever-  
 3 lasting, thou art God. Thou turnedst man to destruction, and  
 4 saidst return ye children of men. \* For a thousand years in thy  
 sight are but as yesterday when they are past, and as a watch in the  
 5 night. Thou carriest them away as with a flood; † they are  
 as a sleep: in the morning ‡ they are like grass which groweth up.  
 6 In the morning it flourisheth, and groweth up; in the evening it is

tinually expected for a long time, which being well known to many of the Heathens, they reproached the Jews, with the vanity of this expectation. And by the footsteps of the Messiah, he may understand his coming.

V. 52. *Blessed*—Let thine enemies reproach thee and thy promises concerning the sending of the Messiah, I will heartily bless and praise thee for them, and encourage myself with them.

Title of the psalm. *A prayer of Moses*—Who considering that terrible sentence of God, concerning the cutting off all that sinful generation in the wilderness, takes occasion to publish these meditations concerning man's mortality and misery.

V. 1. *Dwelling-place*—Although we and our fathers, for some generations, have had no fixed habitation, yet thou hast been instead of a dwelling-place to us, by

thy watchful and gracious providence. And this intimates that all the following miseries were not to be imputed to God but themselves.

V. 2. *Thou*—Thou hadst thy power, and all thy perfections, from all eternity.

V. 3. *Turnedst*—But as for man, his case is far otherwise, though he was made by thee happy, and immortal, yet for his sin thou didst make him mortal and miserable. *Saidst*—Didst pronounce that sad sentence, *return*, O men, to the dust out of which ye were taken, *Gen. iii. 19.*

V. 4. *Past*—Indeed time seems long when it is to come, but when it is past, very short and contemptible. *A watch*—Which lasted but three or four hours.

V. 5. *Them*—Mankind. *Away*—Universally, without exception or distinction. *A sleep*—Short and vain, as sleep is, and not minded 'till it be past.

V. 7. *Are*

\* 2 Pet. iii. 8. — † Psal. lxxiii. 20. — ‡ Psal. ciii. 15.



7 cut down and whithereth. For we are consumed by thine anger,  
8 and by thy wrath are we troubled. Thou hast set our iniquities  
before thee: our secret *sins* in the light of thy countenance.  
9 For all our days are passed away through thy wrath: we spend our  
10 years as a tale *that is* told. The days of our years *are* threescore  
years and ten; and if by reason of strength *they be* fourscore years,  
yet is their strength then labour and sorrow: for it is soon cut off,  
11 and we flee away. Who knoweth the power of thine anger? Even  
12 according to thy fear, *so is* thy wrath. § So teach us to number  
13 our days, that we may apply *our* hearts unto wisdom. Return,  
O LORD, how long? And let it repent thee concerning thy servants.  
14 O satisfy us early with thy mercy, that we may rejoice, and be  
15 glad all our days. Make us glad according to the days *wherein*  
16 thou hast afflicted us, *and* the years *wherein* we have seen evil. Let  
thy work appear unto thy servants, and thy glory unto their chil-  
17 dren. And let the beauty of the LORD our God be upon us, and  
establish thou the work of our hands in us; yea, the work of our  
hands establish thou it.

V. 7. *Are consumed*—Thou dost not suffer us to live so long as we might by the course of nature.

V. 8. *Hast set*—Thou dost observe them, as a righteous judge, and art calling us to an account for them. *Secret sins*—Which though hid from the eyes of men, thou hast brought to light by thy judgments.

V. 10. *Our years*—Of the generality of mankind, in that and all following ages, some few persons excepted. *Flee*—We do not now go to death, as we do from our very birth, but flee swiftly away like a bird, as this word signifies.

V. 11. *Thy fear*—According to the fear

of thee; according to that fear which sinful men have of a just God. *So*—It bears full proportion to it, nay indeed doth far exceed it.

V. 12. *Teach us*—To consider the shortness of life, and the certainty and speediness of death. *That*—That we may heartily devote ourselves to true wisdom.

V. 13. *Return*—To us in mercy. *How long*—Will it be before thou return to us? *Repent thee*—Of thy severe proceedings against us.

V. 14. *Early*—Speedily.

V. 17. *The beauty*—His gracious influence, and glorious presence. *In us*—Do not only work for us, but in us.

P S A L M



## P S A L M XCI.

*This psalm is a dialogue, wherein one declares the safety of them, who take God for their keeper, ver. 1. David declares this to be his resolution, ver. 2. Various promises are made to him, ver. 3—13. Which God himself confirms, ver. 14—16.*

1 **H**E that \* dwelleth in the secret place of the most High shall  
2 abide under the shadow of the Almighty. I will say of the  
3 LORD, *He is* my refuge, and my fortrefs: my God, in him will I  
4 trust. Surely † he shall deliver thee from the snare of the fowler, and  
5 from the noisome pestilence. ‡ He shall cover thee with his fea-  
6 thers, and under his wings shalt thou trust; his truth *shall be* thy  
7 shield and buckler. § Thou shalt not be afraid for the terror by  
8 night; *nor* for the arrow that flieth by day; *Nor* for the pestilence  
9 that walketh in darkness: *nor* for the destruction that wasteth at  
10 noon-day. A thousand shall fall at thy side, and ten thousand at  
11 thy right-hand: *but* it shall not come nigh thee. Only || with thine  
12 eyes shalt thou behold, and see the reward of the wicked. Be-  
13 cause thou hast made the LORD *who is* my refuge, *even* the most High  
14 thy habitation. There shall no evil befall thee, neither shall any  
15 plague come nigh thy dwelling. \*\* For he shall give his angels  
charge over thee, to keep thee in all thy ways. They shall bear  
thee up in *their* hands, lest thou dash thy foot against a stone. Thou  
shalt tread upon the lion, and adder: the young lion and the  
dragon shalt thou trample under feet. Because he hath set his love  
upon me, therefore will I deliver him; I will set him on high, be-  
cause he hath known my name. † He shall call upon me, and I will

V. 1. *He*—He that makes God his habitation and refuge.

V. 3. *Pestilence*—From the pestilence, which like a fowler's snare takes men suddenly and unexpectedly.

V. 5. *By night*—When evil accidents are most terrible and least avoidable. *Arrow*—The pestilence, or any such destructive calamity; such are frequently called *God's arrows*. *By day*—Thou shalt be kept from secret and open mischiefs.

V. 6. *Darkness*—Invisibly, so that

we can neither foresee nor prevent it.

V. 12. *Bear thee*—Sustain or uphold thee in thy goings, as we do a child.

V. 13. *The lion*—Shall lie prostrate at thy feet, and thou shalt securely put thy feet upon his neck. *Dragon*—By which he understands all pernicious creatures, though never so strong, and all sorts of enemies.

V. 14. *Because*—This and the two following verses are the words of God.

V. 5. *Thoughts*

\* Psal. xxvii. 4, 5. xxxi. 20. † Psal. cxxiv. 7. ‡ Psal. lvii. 1. § Job v. 19, &c. Prov. iii. 23. Isa. xliii. 2. || Psal. xxxvii. 34. \*\* Psal. xxxiv. 7. Matt. iv. 6. Luke iv. 10. †† Psal. l. 15.



answer him: *I will be* with him in trouble; I will deliver him, and  
 16 honour him. With long life will I satisfy him, and shew him my  
 salvation.

## P S A L M XCII.

*God is praised for his works, ver. 1—5. The doom of the wicked, from the eternal God, ver.  
 6—9. The prosperity of the righteous, ver. 10—15.*

A psalm or song for the sabbath-day.

1 **I**T is a † good thing to give thanks unto the LORD, and to sing  
 2 *praises* unto thy name, O most High. To shew forth thy loving-  
 3 kindness in the morning, and thy faithfulness every night. Upon  
 4 an instrument of ten strings, and upon the psaltery; upon the harp  
 5 with a solemn sound. For thou, LORD, hast made me glad  
 5 through thy work: I will triumph in the works of thy hands. § O  
 6 LORD, how great are thy works! And || thy thoughts *are* very  
 7 deep. \* A brutish man knoweth not, neither doth a fool under-  
 7 stand this. † When the wicked spring as the grass, and when all  
 the workers of iniquity flourish, they shall be destroyed for ever.  
 8, 9 But thou, LORD, *art* most high for evermore. For lo, thine  
 enemies, O LORD, for lo, thine enemies shall perish: all the  
 10 workers of iniquity shall be scattered. But my horn shalt thou  
 exalt like *the horn* of an unicorn: I shall be anointed with fresh oil.  
 11 Mine eye also shall see *my desire* on mine enemies; and mine ears  
 12 shall hear *my desire* of the wicked that rise up against me. §§ The  
 righteous shall flourish like the palm-tree: he shall grow like a cedar  
 13 in Lebanon. Those that are planted in the house of the LORD,  
 14 shall flourish in the courts of our God. They shall still bring forth

V. 5. *Thoughts*—Thy counsels in the government of the world and of thy church.

V. 6. *A brutish man*—Who is led by sense, not by reason and faith. *This*—The depth of God's counsels and works.

V. 10. *Anointed*—I shall have cause of testifying my joy by anointing myself, as the manner was at all joyful solemnities.

V. 12. *Palm-tree*—Which is constantly green and flourishing.

V. 13. *Planted*—Whom God by his gracious providence has fixed there. *The house*—In its courts; he means in the church of God, whereof all good men are living members.

V. 14. *Old age*—Their last days shall be their best days, wherein they shall grow in grace, and increase in blessedness.

V. 1. *Clothed*

† Psal. cxlvii. 1.

§ Psal. xl. 5.

|| Rom. xi. 34.

\* Psal. xciv. 8.

† Job xii. 6.

Jer. xii. 1, 2. Mal. iii. 15.

§§ Hof. xiv. 5.



15 fruit in old age: they shall be fat, and flourishing; To shew that the LORD is upright: *he is my rock, and there is no unrighteousness in him.*

## P S A L M XCIII.

*This and the six following psalms, according to the opinion of the Hebrew doctors, belong to the times of the Messiah. The glory of God's kingdom, both of providence and glory, ver. 1—5.*

1 **T**HE § LORD reigneth, || he is clothed with majesty; the LORD is clothed with strength *wherewith* he hath girded himself:  
2 the world also is established, that it cannot be moved. \* Thy  
3 throne is established of old: thou *art* from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice;  
4 the floods lift up their waves. The LORD on high is mightier than the noise of many waters; *yea, than the mighty waves of the sea.*  
5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

## P S A L M XCIV.

*The danger and folly of persecuting the children of God, ver. 1—11. Assurance given to the persecuted, that God will deliver them, ver. 12—23.*

1 **O** LORD God to whom vengeance belongeth: O God, to whom  
2 vengeance belongeth, shew thyself. † Lift up thyself, thou  
3 † judge of the earth: render a reward to the proud. LORD, how  
4 long shall the wicked, how long shall the wicked triumph? *How long shall they utter, and speak hard things? And all the workers of*

V. 1. *Clothed*—That majesty and strength which he always had, he will shew in the eyes of all people. *Moved*—He will overrule all the confusions in the world, so that they shall end in the erection of that kingdom of the Messiah, which can never be moved.

V. 3. *Floods*—The enemies of thy kingdom.

V. 5. *Testimonies*—Thy promises, which no less than the precepts are God's testimonies, or the witnesses, or declarations of his

will to mankind. He seems here to speak of those precious promises concerning the erection of his kingdom in the world by the Messiah. *Holiness*—It becometh thy people to be holy in all their approaches to thee.

V. 4. *Utter*—Or pour forth freely, constantly, abundantly, as a fountain doth waters (so this Hebrew word signifies.) *Hard things*—Insolent, and intolerable words against thee and thy people.

§ Psal. xcvi. 10. xcvii. 1. xcix. 1.

vii. 6.

|| Psal. civ. 1.

† Gen. xviii. 25.

\* Psal. xlv. 6.

V. 7. *Of*  
† Psal.



5 iniquity boast themselves. They break in pieces thy people, O  
 6 LORD, and inflict thine heritage. They slay the widow and the  
 7 stranger, and murder the fatherless. § Yet they say, The LORD  
 8 shall not see: neither shall the God of Jacob regard it. || Under-  
 stand, ye brutish among the people: and ye fools, when will ye be  
 9 wise? \* He that planted the ear, shall he not hear? He that for-  
 10 med the eye shall he not see? He that chastiseth the heathen, shall  
 not he correct? He that teacheth man knowledge, *shall he not know?*  
 11 † The LORD knoweth the thoughts of man, that they are vanity.  
 12 ‡ Blessed is the man whom thou chastenest, O LORD, and teachest  
 13 him out of thy law. That thou mayest give him rest from the days  
 14 of adversity, until the pit be digged for the wicked. § For the  
 LORD will not cast off his people, neither will he forsake his inheri-  
 15 tance. But judgment shall return unto righteousness: and all the  
 16 upright in heart shall follow it. Who will rise up for me against the  
 evil doers? Who will stand up for me against the workers of ini-  
 17 quity? Unless the LORD *had been* my help, my soul had quickly  
 18 dwelt || in silence. When I said, my foot slippeth, thy mercy, O  
 19 LORD, held me up. In the multitude of my thoughts within me, thy  
 20 comforts delight my soul. Shall the throne of iniquity have fel-

V. 7. *Of Jacob*—He who takes that name to himself, but has no regard to his people.

V. 9. *Planted*—The word is emphatical, signifying the excellent structure of the ear, or the several organs belonging to the sense of hearing. *Formed*—By which word he intimates the accurate and curious workmanship of the eye.

V. 10. *Know*—Men's thoughts and words and actions.

V. 11. *Thoughts*—Yes, he *knoweth* all things, even the most secret things, as *the thoughts of men*; and in particular your thoughts; much more your practices.

V. 12. *Blessed*—Those afflictions which are accompanied with Divine instructions are great and true blessings.

V. 15. *But*—God will declare himself to

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V. 3. *God's*

§ Psal. x. 11, 12. lix. 7. || Psal. xcii. 6. \* Exod. iv. 11. Prov. xx. 12. † 1 Cor.  
 iii. 20. ‡ Heb. xii. 11. §§ 1 Sam. xii. 22. Rom. xi. 1, 2. ||| Psal. cxv. 17.

be a righteous judge, and will again establish justice in the earth. *Follow*—They will all approve of it, and imitate this justice of God in all their actions.

V. 16. *Rise*—To defend and help me. I looked hither and thither, but none appeared; God alone helped me.

V. 17. *Dwelt*—In the place of silence, the grave.

V. 19. *Thoughts*—While my heart was filled with *various and perplexing thoughts*, as this *Hebrew* word signifies. *Comforts*—Thy promises, and the remembrance of my former experience of thy care and kindness.

V. 20. *Shall*—Wilt thou take part with the unrighteous powers of the world who oppress thy people. *Alaw*—By virtue of those unrighteous decrees which they have made.



21 lowship with thee, which \* frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. But the LORD is my defence; and my  
 22 demn the innocent blood. But the LORD is my defence; and my  
 23 God is the rock of my refuge. And † he will bring upon them their own iniquity, and shall cut them off in their own wickedness: yea, the LORD our God shall cut them off.

## P S A L M XCV.

*The author of this psalm was David, as is affirmed, Heb. iv. 7. It has a special reference to the days of the Messiah; so it is understood by the apostle, Heb. iii. 7. &c. and Heb. iv. 3, 4, 5, 6, 7, 8, 9. Herein we are called upon, to praise God, as a great and gracious God, ver. 1—7. To hear God's voice, and not harden our hearts, lest we fall as the Israelites did, ver. 8—11.*

1 **O** Come, let us sing unto the LORD; let us make a joyful noise  
 2 to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with  
 3 psalms. For ‡ the LORD is a great God, and a great king above  
 4 § all gods. In his hand are the deep places of the earth: the  
 5 strength of the hills is his also. The sea is his, and he made it;  
 6 and his hands formed the dry lands. O come, let us worship,  
 7 and bow down: let us kneel before the LORD our maker. For  
 8 he is our God, and || we are the people of his pasture, and the  
 9 sheep of his hand: \*\* to-day if ye will hear his voice, Harden  
 10 not your heart, †† as in the provocation, and as in the day of  
 temptation in the wilderness: When your fathers tempted me,  
 and proved me, although they saw my works. Forty years long

V. 3. *God's*—Above all that are called God's angels, earthly potentates, and especially the false gods of the Heathen.

V. 4. *Hand*—Under his government. *Strength*—The strongest or highest mountains.

V. 7. *Pasture*—Whom he feeds and keeps in his own pasture, or in the land which he hath appropriated to himself. *The*

*sheep*—Which are under his special care. *To-day*—Forthwith or presently.

V. 8. *Harden not*—By obstinate unbelief. *Provocation*—In that bold and wicked contest with God in the wilderness. *Temptation*—In the day in which you tempted me.

V. 9. *Works*—Both of mercy, and of justice.

V. 10. *Do err*—Their hearts are insincere and bent to backsliding. *Not known*

After

\* Isa. xi. 1. † Psal. vii. 16.  
 || Psal. lxxix. 13. lxxx. 1. c. 3.  
 xiv. 22. xx. 13. Deut. vj. 16.

‡ Psal. xcvi. 4. cxxxv. 5. § Psal. lxxxvi. 8.  
 \*\* Heb. iii. 7. iv. 7. †† Exod. xvii. 2. 7. Numb.



was I grieved with *that* generation and said, *It is a people that do err in their hearts: and they have not known my ways.*  
 11 Unto whom I fware in my wrath, that they should not enter into my rest.

## P S A L M XCVI.

*This psalm is a part of that which was delivered to Asaph and his brethren, 1 Chron. xvi. 7. on occasion of bringing up the ark to the city of David. Here is a call to praise God, as a great and glorious God, ver. 1—9. To rejoice in his judging all the world, ver. 10—13.*

1 **O** \* Sing unto the LORD a new song: sing unto the LORD all the  
 2 earth. Sing unto the LORD, blest his name: shew forth his  
 3 salvation from day to day. Declare his glory among the heathen,  
 4 his wonders among all people. For the LORD is great, and greatly  
 5 to be praised: † he is to be feared above all gods. For all the  
 gods of the nations *are* idols: but the LORD made the heavens.  
 6 Honour and majesty *are* before him: strength and beauty *are* in  
 7 his sanctuary. Give unto the LORD, O ye kindreds of the people,  
 8 give unto the LORD glory and strength. ‡ Give unto the LORD the  
 glory *due unto* his name: bring an offering and come into his courts.  
 9 O worship the LORD § in the beauty of holiness; fear before him  
 10 all the earth. Say among the heathen, *that* || the LORD reign-  
 eth: the world also shall be established that it shall not be moved:  
 11 he shall judge the people righteously. Let the heavens rejoice,  
 and let the earth be glad; \*\* let the sea roar, and the fulness  
 12 thereof. Let the field be joyful, and all that is therein: then shall  
 13 all the trees of the wood rejoice Before the LORD; for he cometh,

—After all my teaching and discoveries of myself to them; they did not know, nor consider, those great things which I had wrought for them.

V. 11. *My rest*—Into the promised land, which is called *the rest*, Deut. xii. 9.

V. 1. *O sing*—Upon this new and great occasion, not the removal of the ark, but the coming of the Messiah.

V. 4. *Gods*—The gods of the nations, as the next verse expounds it.

Numb. 75.

\* 1 Chron. xvi. 23. Psal. xxxiii. 3. † Psal. xcv. 3. ‡ Psal. xxix. 1, 2. § Psal. cx. 3:  
 || Psal. xciii. 1. xcvii. 1. \*\* Psal. xcvi. 7.

V. 6. *Before him*—In his presence.

V. 9. *Beauty*—Cloathed with all those gifts and graces, which are necessary in God's worship.

V. 10. *Reigneth*—God hath now set up his kingdom in the world. *Established*—The nations of the world shall by the means of it enjoy an established and lasting peace.

V. 13. *Before*—At the presence and approach of their Lord and Maker. *Cometh*

To



for he cometh to judge the earth: ||| he shall judge the world with righteousness, and the people with his truth.

## P S A L M XCVII.

*Christ is the Alpha and Omega in this psalm. His government speaks terror to his enemies, ver. 1—7. And comfort to his friends, whom he preserves and delivers, ver. 8—12.*

1 **T**HE LORD reigneth, let the earth rejoice: let the multitude  
2 of isles be glad *thereof*. Clouds and darkness are round  
about him: \* righteousness and judgment *are* the habitation of his  
3 throne. A fire goeth before him, and burneth up his enemies  
4 round about. † His lightnings enlightened the world: the earth  
5 saw and trembled. ‡ The hills melted like wax at the presence of  
6 the LORD: at the presence of the LORD of the whole earth. § The  
heavens declare his righteousness: and all the people see his glory.  
7 || Confounded be all they that serve graven images, that boast  
8 themselves of idols: \*\* worship him all ye gods. Zion heard,  
and was glad, and the daughters of Judah rejoiced; because of  
9 thy judgments, O LORD. For thou, LORD, *art* high above all the  
10 earth: thou art exalted far above all gods. Ye that love the LORD,  
†† hate evil: he preserveth the souls of his saints, he delivered  
11 them out of the hand of the wicked. ‡‡ Light is sown for the  
12 righteous, and gladness for the upright in heart. Rejoice in the  
LORD, ye righteous: and give thanks at the remembrance of his  
holiness.

—To set up his throne among all the nations of the earth.

V. 1. *Isles*—The *Gentile* nations, as this word, used *Isa.* xlii 4. is expounded *Matt.* xii. 21.

V. 2. *Darkness*—A dark cloud doth encompass him.

V. 6. *Heavens*—The angels, yea God himself from heaven.

V. 7. *Confounded*—Let them be ashamed

of their folly. *Gods*—All you whom the *Gentiles* have made the objects of their worship.

V. 8. *Zion*—Thy people dwelling in *Zion* or *Jerusalem*, to whom *Christ* came. *Heard*—The fame of thy judgments, and the setting up the kingdom of the *Messiah*.

V. 11. *Light*—Joy and happiness. *Sown*—Is laid up for them.

P S A L M

||| *Rev.* xix. 11. \* *Psal.* lxxxix. 14. † *Psal.* lxxvii. 48. ‡ *Mic.* i. 14. *Nah.* i. 5.  
§ *Psal.* xix. 1. l. 6. || *Exod.* xx. iv. *Lev.* xxvi. 1. *Deut.* v. 8. \*\* *Heb.* i. 6.  
†† *Psal.* xxxiv. 14. *Amos* v. 15. *Rom.* xii. 9. ‡‡ *Psal.* cxii. 4.



## P S A L M XCVIII.

*This psalm sets forth the glory of the Redeemer, ver. 1—3. And the joy of the redeemed, ver. 4—9.*

A psalm.

1 **O** \* Sing unto the LORD a new song, for he hath done marvelous things: his right-hand and his holy arm † hath gotten  
2 him the victory. ‡ The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.  
3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our  
4 God. Make a joyful noise unto the LORD all the earth: make a  
5 loud noise, and rejoice, and sing praise. Sing unto the LORD with  
6 the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet: make a joyful noise before the LORD,  
7 the king. Let the sea roar, and the fullness thereof: the world,  
8 and they that dwell therein. Let the floods clap *their* hands: let  
9 the hills be joyful together, Before the LORD; § for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

## P S A L M XCIX.

*Israel is required to praise God, for their happy constitution both in church and state, ver. 1—5.  
Some instances of the happy administration of it, ver. 6—9.*

1 **T** H E || LORD reigneth, let the people tremble: \*\* he sitteth be-  
2 tween the cherubim, let the earth be moved. The LORD is  
3 great in Zion, and he is high above all people. Let them praise  
4 thy great and terrible name: *for it is holy.* †† The king's strength  
also loveth judgment: thou dost establish equity, thou executest

V. 2. *Salvation*—The redemption of the world by the Messiah: which was hitherto reserved as a secret among the *Jews*, yea was not thoroughly known by the most of the *Jews* themselves. *Righteousness*—His faithfulness in accomplishing this great promise.

V. 1. *People*—Such as are enemies to

God and his people. *Sitteth*—Upon the ark. He is present with his people. *Earth*—The people of the earth. *Moved*—With fear and trembling.

V. 3. *Them*—All people.

V. 4. *Judgment*—Though his dominion be absolute, and his power irresistible, yet he manages it with righteousness. *The king's*

\* Psal. xxxiii. 3. xcvi. 1.

† 1 Sam. xxv. 26.

‡ Isa. lii. 10.

§ Psal. xcvi. 13.

|| Psal. xciii. 1.

\*\* Psal. lxxx. 1.

†† Psal. xcvi. 6.



5 judgment and righteousness in Jacob. Exalt ye the LORD our God,  
 6 and worship at his footstool: *for he is holy.* Moses and Aaron  
 among his priests, and Samuel among them that call upon his  
 7 name: they called upon the LORD, and he answered them. He  
 spake unto them in the cloudy pillar: they kept his testimonies,  
 8 and the ordinances *that* he gave them. Thou answeredst them, O  
 LORD our God: thou wast a God that forgavest them, though thou  
 9 tookest vengeance of their inventions. Exalt the LORD our God,  
 and worship at his holy hill: for the LORD our God is holy.

## P S A L M C.

*An exhortation to praise God and to rejoice in him, ver. 1—5.*

A psalm of praise.

1, 2 **M**AKE a joyful noise unto the LORD, all ye lands. Serve the  
 LORD with gladness: come before his presence with singing.  
 3 Know ye that the LORD he is God: *it is he that* hath made us, and  
 not we ourselves: \* *we are* his people, and the sheep of his pasture.  
 4 Enter into his gates with thanksgiving, *and* into his courts with  
 5 praise: be thankful unto him, *and* bless his name. For the LORD is  
 good: his mercy is everlasting; and his truth *endureth* to all genera-  
 tions.

*king's strength* is by a known hebraism put for *the strong, or powerful king.* *Equity*—In all thy proceedings.

V. 5. *Foot-stool*—Before the ark, which is so called, 1 Chron. xxviii. 2. *Holy*—It is consecrated to be a pledge of God's presence.

V. 6. *Moses*—*Moses* before the institution of the priesthood executed that office, Exod. xxiv. 6. *That call*—Who used fre-

quently and solemnly to intercede with God on the behalf of the people.

V. 7. *Spake*—To some of them: to Moses and Aaron, Exod. xix. 24. xxxiii. 9, 10, 11. 1 Sam. vii. 9. &c.

V. 8. *Them*—The intercessors before mentioned. *Forgavest*—The people for whom they prayed, so far as not to inflict that total destruction upon them which they deserved.

## P S A L M

\* Psal. xcv. 7. Ezek. xxxiv. 30, 31.



P S A L M CI.

*This psalm was composed by David between the time of God's promising the kingdom to him and his actual possession of it. The general scope of David's vow, at his entrance on his government, ver. 1, 2. The particulars of it, ver. 3—8.*

A psalm of David.

1 **I** Will sing of mercy and judgment: unto thee, O LORD, will I  
2 **I** sing. I will behave myself wisely in a perfect way; O when  
wilt thou come unto me? I will walk within my house with a per-  
3 fect heart. I will take no wicked thing in hand: I hate the work  
4 of them that turn aside; *it* shall not cleave to me. A froward heart  
5 shall depart from me: I will not know a wicked *person*. Whoso  
privily slandereth his neighbour, him will I cut off: him that hath an  
6 high look, and a proud heart, will not I suffer. Mine eyes *shall be*  
upon the faithful of the land, that they may dwell with me: he that  
7 walketh in a perfect way, he shall serve me. He that worketh de-  
ceit shall not dwell within my house: he that telleth lies shall not  
8 tarry in my sight. I will <sup>†</sup>early destroy all the wicked of the land:  
that I may cut off all wicked doers from the city of the LORD.

P S A L M CII.

*A complaint of pressing afflictions, ver. 1—11. Motives of comfort, ver. 12—28.*

A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD.

1 **H**EAR my prayer, O LORD, and let my cry come unto thee.  
2 **H**ide not thy face from me in the day *when* I am in trouble,  
incline thine ear unto me: in the day *when* I call, answer me spee-

V. 1. *I will sing*—I will praise thee, O Lord, for thy mercy and justice, which thou hast so eminently discovered in the government of the world, and of thy people; and I will make it my care to imitate thee herein.

V. 2. *I will*—I will manage all my affairs with wisdom and integrity. *When*—God is often said in scripture to *come* to men, when he fulfills a promise to them.

*House*—In my court and family, as well as in my public administrations.

V. 4. *Depart*—Shall be turned out of my court. *Know*—Not own nor countenance.

V. 8. *Early*—Speedily; as soon as I am seated in the throne.

Title of the psalm. *Complaint*—This psalm contains a prayer for the use of all true *Israelites*, in the name and behalf of  
the

† Jer. xxi. 12.



3 dily. For my days are consumed like smোক, and my bones are  
 4 burnt as an hearth. My heart is smitten, and withered like grass;  
 5 so that I forget to eat my bread. By reason of the voice of my  
 6 groaning, † my bones cleave to my skin. § I am like a pelican of  
 7 the wilderness: I am like an owl of the desert. I watch, and am as  
 8 a sparrow alone upon the house-top. Mine enemies reproach me  
 all the day: and they that are mad against me, are sworn against me.  
 9 Surely I have eaten ashes like bread, and || mingled my drink with  
 10 weeping; Because of thine indignation and thy wrath: for thou  
 11 hast lifted me up, and cast me down. \* My days are like a shadow  
 12 that inclineth; and I am † withered like grass. But †† thou, O LORD,  
 shalt endure for ever, and §§ thy remembrance unto all generations.  
 13 Thou shalt arise, and have mercy upon Zion: for the time to favour  
 14 her, yea, the set time is come. For thy servants take pleasure in  
 15 her stones, and favour the dust thereof. So the heathen shall fear  
 the name of the LORD, and all the kings of the earth thy glory.  
 16 When the LORD shall build up Zion, he shall appear in his glory.  
 17 He will regard the prayer of the destitute, and not despise their  
 18 prayer. This shall be written for the generation to come: and |||  
 19 the people which shall be created, shall praise the LORD. For he  
 hath looked down from the height of his sanctuary; from heaven  
 20 did the LORD behold the earth. \*\* To hear the groaning of the pri-  
 21 soner; to loose those that are appointed to death. To declare the

the church of *Israel*. It seems to have been composed in the time of their captivity, and near the end of it, ver. 13, 14.

V. 3. *An hearth*—An hearth is heated or burnt by the coals which are laid upon it.

V. 5. *Skin*—My flesh being quite consumed.

V. 6. *A pelican*—Is a solitary and mournful bird.

V. 9. *Bread*—The sense is, Dust and ashes are as familiar to me as the eating of my bread; I cover my head with them; I sit, yea, lie down in them, as mourners often did.

V. 10. *Lifted me*—As a man lifts up a thing as high as he can, that he may

cast it to the ground with greater force.

V. 12. *Remembrance*—Thy name, *Jehovah*, which is called by this very word, God's remembrance or memorial, and that unto all generations, *Exod. iii. 15.*

V. 13. *The set time*—The end of those seventy years which thou hast fixed.

V. 18. *This*—This wonderful deliverance shall be carefully recorded by thy people.

V. 19. *Looked*—From heaven.

V. 20. *To loose*—To release his poor captives out of *Babylon*, and from the chains of sin and eternal destruction.

V. 21. *To declare*—That they might publish the name and praises of God in his church.

V. 22. *When*

† *Job xix. 20. Lam. iv. 8. § Job xxx. 29. || Psal. xlii. 3. lxxx. 5. \* Psal. cix. 23.*  
 cxliv. 4. *Eccles. vi. 12. † Isa. xl. 6. James i. 10. Psal. cix. 13. †† Lam. v. 19.*  
 §§ *Psal. cxxxv. 13. ||| Psal. xxii. 31. \*\* Psal. lxxxix. 11.*



22 name of the LORD in Zion, and his praise in Jerusalem. When the  
 people are gathered together, and the kingdoms to serve the LORD.  
 23 He weakened my strength in the way; he shortened my days.  
 24 I said, O my God; † take me not away in the midst of my days:  
 25 thy years *are* throughout all generations. § Of old hast thou laid  
 the foundation of the earth: and the heavens *are* the work of thy  
 26 hands. || They shall perish, but thou shalt endure: yea, all of  
 them shall wax old like a garment; as a vesture shalt thou change  
 27 them, and they shall be changed. But thou *art* the same, and thy  
 28 years shall have no end. The children of thy servants shall conti-  
 nue, and their seed shall be established before thee.

## P S A L M CIII.

*The psalmist stirs up himself to praise God for all his benefits, ver. 1—19. Calls upon all his  
 works to assist him therein, ver. 20—22.*

*A psalm of David.*

1 **B**LESS \* the LORD, O my soul: and all that is within me, *blefs*  
 2 his holy name. Bless the LORD, O my soul, and forget not  
 3 all his benefits. † Who forgiveth all thine iniquities: who healeth  
 4 all thy diseases. Who redeemeth thy life from destruction; who  
 5 crowneth thee with loving-kindness and tender mercies. Who sa-  
 tisfieth thy mouth with good *things*, so that †† thy youth is renewed  
 6 like the eagles. The LORD §§ executeth righteousness and judg-  
 7 ment for all *that are* oppressed. He made known his ways unto

V. 22. *When*—When the *Gentiles* shall gather themselves to the *Jews*, and join with them in the worship of the true God.

V. 23. *He*—God. *The way*—In the midst of the course of our lives. Some think the psalmist here speaks of the whole commonwealth as of one man, and of its continuance, as of the life of one man.

V. 24. *I said*—Do not wholly destroy thy people *Israel*. *In the midst*—Before they come to a full possession of thy promises,

and especially of that fundamental promise of the Messiah. *Thy years*—Though we die, yet thou art the everlasting God.

V. 26. *Perish*—As to their present nature and use.

V. 28. *Continue*—Though the heavens and earth perish, yet we rest assured that our children, and their children after them, shall enjoy an happy restitution to, and settlement in their own land.

V. 5. *The eagles*—Which lives long in great strength and vigour.

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V. 11. So

† *Job* xxxvi. 20. § *Heb.* i. 10. || *Isa.* xv. 6. \* *Psal.* civ. 1. cxlvi. 1. † *Matt.*  
 ix. 2. 6. *Mark* ii. 11. *Luke* vii. 47. †† *Isa.* xl. 31. §§ *Psal.* cxlvi. 7.



8 Moses ; his acts unto the children of Israel. || The LORD is merci-  
 9 ful and gracious, slow to anger, and plenteous in mercy. \* He  
 10 will not always chide ; neither will he keep *his anger* for ever. He  
 hath not dealt with us after our sins ; nor rewarded us according to  
 11 our iniquities. For as the heaven is high above the earth, *so* great is  
 12 his mercy toward them that fear him. As far as the east is from the  
 13 west ; *so* far hath he removed our transgressions from us. Like as  
 a father pitieth *his* children, *so* the LORD pitieth them that fear him.  
 14 For he knoweth our frame ; † he remembereth that we *are* dust.  
 15 *As for* man, ‡ his days *are* as grass ; § as a flower of the field, *so*  
 16 he flourisheth. For || the wind passeth over it, and it is gone ; and  
 17 the †† place thereof shall know it no more. But the mercy of the  
 LORD is from everlasting to everlasting upon them that fear him :  
 18 and his righteousness unto childrens children : \*\* To such as keep  
 his covenant, and to those that remember his commandments to  
 19 do them. The LORD hath established his throne in the heavens ;  
 20 and his kingdom ruleth over all. Bless the LORD ye his angels that  
 excel in strength, that do his commandments, hearkening unto the  
 21 voice of his word. Bless ye the LORD, all ye his hosts, ye ministers  
 22 of his that do his pleasure. Bless the LORD all his works in all pla-  
 ces of his dominion : bless the LORD, O my soul.

V. 11. *So great*—So much above their  
 deserts and expectations.

V. 14. *Knoweth*—The weakness and mor-  
 tality of our natures, and the frailty of our  
 condition, so that if he should let loose  
 his hand upon us, we should be irrecover-  
 ably destroyed.

V. 21. *His hosts*—A title often given to  
 the angels, in regard of their vast numbers,  
 mighty power, unanimous concurrence,  
 and exquisite order. *Ministers*—This He-  
 brew word is commonly used of the  
 highest and most honourable sort of  
 servants.

## P S A L M

|| *Exod.* xxxiv. 6, 7. *Numb.* xiv. 18. *Deut.* v. 10. *Neh.* ix. 17. *Psal.* lxxxvi. 15.  
*Jer.* xxxii. 18. \* *Isa.* lvii. 16. *Mich.* vii. 18. † *Psal.* lxxviii. 39. ‡ *Psal.* xc. 5. § *Job*  
 xiv. 1, 2. *James* i. 10, 11. || *Isa.* xl. 7. †† *Job* vii. 10. xx. 9. \*\* *Deut.* vii. 9.



## P S A L M CIV.

David in the foregoing psalm praises God for his love to his people; in this, for his works of creation and providence. He gives God the glory of his majesty in the upper world, ver. 1—4. The creation of the sea and dry land, ver. 5—9. The provision he makes for all the creatures, ver. 10—18. The regular course of the sun and moon, ver. 19—24. The furniture of the sea, ver. 25, 26. God's care and sovereign power over all the creatures, ver. 27—32. Concludes with a resolution to continue praising God, ver. 33—35.

1 **B**LESS the LORD, O my soul: O LORD my God, thou art very  
 2 great; \* thou art clothed with majesty and honour. Who  
 coverest thyself with light, as with a garment: who stretchest out the  
 3 heavens like a curtain. † Who layeth the beams of his chambers  
 in the waters; who maketh the clouds his chariot, ‡ who walketh  
 4 upon the wings of the wind: § Who maketh his angels spirits; his  
 5 ministers a flaming fire. || Who laid the foundations of the earth,  
 6 that it should not be removed for ever. Thou coveredst it with  
 the deep as with a garment: the waters stood above the mountains.  
 7 \*\* At thy rebuke they fled: at the voice of thy thunder they hastened  
 8 away. They go up by the mountains; they go down by the val-  
 9 lies unto the place which thou hast founded for them. †† Thou hast  
 set a bound, ‡‡ that they may not pass over: that they turn not

V. 2. *Light*—With that first created light, which the psalmist fitly puts in the first place, as being the first of God's visible works.

V. 3. *Waters*—In the waters above the heavens, as they are called Gen. i. 7.

V. 4. *Spirits*—Of a spiritual or incorporeal nature, that they might be fitter for their employments. *Fire*—So called for their irresistible force and agility, and fervency in the execution of God's commands.

V. 5. *Who laid*—Heb. he hath established the earth upon its own basis, whereby it stands as fast and unmoveable, as if it were built upon the strongest foundations. *Forever*—As long as the world continues. God has fixt so strange a place for the earth, that being an heavy body, one would think

it should fall every moment. And yet which way so ever we would imagine it to stir, it must, contrary to the nature of such a body, fall upwards, and so can have no possible ruin, but by tumbling into heaven.

V. 6. *The deep*—In the first creation, Gen. i. 2. 9.

V. 7. *Rebuke*—Upon thy command, Gen. i. 9. *Fled*—They immediately went to the place which God had allotted them.

V. 8. *Go up*—In that first division of the waters from the earth, part went upwards, and became springs in the mountains, the greatest part went downwards to the channels made for them.

V. 9. *A bound*—Even the sand of the sea-shore.

Numb. 75.

10 H 2

V. 11. *Wild*

\* Psal. xciii. 1. † Amos ix. 6. ‡ Psal. xviii. 10. § Heb. i. 7. || Job xxvi. 7. xxxviii. 4. Psal. xxiv. 2. cxxxvi. 6. \*\* Gen. viii. 1. †† Psal. xxxiii. 7. ‡‡ Gen. ix. 11. 15.



10 again to cover the earth. He sendeth the springs into the vallies,  
 11 *which* run among the hills. They give drink to every beast of the  
 12 field: the wild asses quench their thirst. By them shall the fowls  
 of the heaven have their habitation, *which* sing among the branches.  
 13 § He watereth the hills from his chambers; || the earth is satisfied  
 14 with the fruit of thy works. \* He causeth the grass to grow for the  
 cattle, and herb for the service of man: that he may bring forth  
 15 food out of the earth. And † wine *that* maketh glad the heart of  
 man, and oil to make *his* face to shine, and bread *which* strengthen-  
 16 eth man's heart. The trees of the LORD are full of *sap*; the cedars  
 17 of Lebanon ‡ which he hath planted. Where the birds make their  
 18 nests: *as for* the stork, the fir-trees *are* her house. The high hills  
 19 *are* a refuge for wild goats, and the rocks for the conies. He ap-  
 pointeth the moon for seasons; the sun knoweth his going-down.  
 20 Thou makest darkness, and it is night: wherein all the beasts of  
 21 the forest creep forth. § The young lions roar after their prey,  
 22 and seek their meat from God. The sun ariseth, they retire them-  
 23 selves, and lay them down in their dens. Man goeth forth to his  
 24 work, and to his labour until the evening. O LORD, how mani-  
 fold *are* thy works? In wisdom hast thou made them all: the earth  
 25 is full of thy riches. So is this great and wide sea, wherein *are*  
 things creeping innumerable, both small and great living crea-  
 26 tures. There go the ships; *there* is that leviathan, *whom* thou hast

V. 11. *Wild asses*—Stupid creatures, and yet plentifully provided for by the Divine providence.

V. 13. *The hills*—Which most need moisture. *From*—From the clouds. *Satisfied*—By this means all the parts of the earth, are made fruitful. *The fruit*—With the effects of those sweet showers.

V. 15. *Oil*—He alludes to the custom of those times and places, which was upon festival occasions to anoint their faces with oil. *Bread*—Which preserves or renews our strength and vigour.

V. 16. *Trees*—Which come up, and thrive not by man's industry, but merely by the care of God's providence.

V. 19. *For seasons*—To distinguish the times, the seasons of divers natural events, as of the ebbing and flowing of waters, and other seasons for sacred and civil affairs, which were commonly regulated by the moon.

V. 20. *Darkness*—Which succeeds the light by virtue of thy decree.

V. 21. *Roar*—They roar when they come within sight of their prey. *Seek*—Their roaring is a kind of natural prayer to God for relief.

V. 25. *Creeping*—This word is common to all creatures that move without feet.

V. 26. *Leviathan*—The whale. *Therein*—Who

§ Psal. cxlvii. 8.

|| Psal. lxxv. 9.

\* Gen. i. 29, 30. iii. 18.

† Judg. ix. 13.

‡ Numb. xxiv. 6.

§ Job xxxviii. 39.



27 made to play therein. || These all wait upon thee, that thou mayest  
 28 give *them* their meat in due season. *That* thou givest them they  
 29 gather: thou openest thine hand, they are filled with good. Thou  
 hidest thy face, they are troubled; \* thou takest away their  
 30 breath, they die, and return to their dust. Thou sendest forth  
 thy spirit, they are created; and thou renewest the face of the  
 31 earth. The glory of the LORD shall endure for ever: the LORD  
 32 shall rejoice in his works. He looketh on the earth, and it trem-  
 33 bleth; † he toucheth the hills, and they smoke. ‡ I will sing  
 unto the LORD as long as I live; I will sing *praise* unto my God,  
 34 while I have my being. My meditation of him shall be sweet: I  
 35 will be glad in the LORD. The sinners shall be consumed out of  
 the earth, and the wicked be no more: bless thou the LORD, O my  
 soul: praise ye the LORD.

Who being of such a vast strength and absolute dominion in the sea, tumbles in it with great security, and sports himself with other creatures.

V. 29. *Hidest*—Withdrawest the care of thy providence.

V. 30. *Spirit*—That quickning power of God, by which he produces life in the creatures from time to time. For he speaks not here of the first creation, but of the continued production of living creatures. *Created*—Other living creatures are produced; the word *created* being taken in its largest sense for the production of things by second causes. *Renewest*—And thus by thy wise and wonderful providence thou preservest the succession of living creatures.

V. 31. *Rejoice*—Thus God advances the

glory of his wisdom and power and goodness, in upholding the works of his hands from generation to generation, and he takes pleasure in the preservation of his works, as also in his reflection upon these works of his providence.

V. 32. *He looketh*—This is a farther illustration of God's powerful providence: as when he affords his favour to creatures, they live and thrive, so on the contrary, one angry look or touch of his upon the hills or earth, makes them tremble and smoke, as *Sinai* did when God appeared in it.

V. 35. *Praise ye the Lord*—Heb. *Hallelujah*. This is the first time that this word occurs. And it comes in here on occasion of the destruction of the wicked. And the last time it occurs, *Rev.* 19. it is on a like occasion, the destruction of *Babylon*.

P S A L M

|| *Pfal.* cxxxvi. 25. cxlv. 15. 19.

\* *Pfal.* cxlvi. 4. *Eccles.* xii. 7.

† *Pfal.* cxliv. 5.

‡ *Pfal.* cxlvi. 2.



## P S A L M CV.

*In the former psalm we praise God for his common providence; in this, for his special favours to his church. The eleven first verses of it David delivered to Asaph, (1 Chron. xvi. 7, &c.) to be used in the daily service of the sanctuary. Here is the preface, ver. 1—7. The history itself in several articles: God's covenant with the patriarchs, ver. 8—11. His care of them in a strange land, ver. 12—15. His raising up Joseph, ver. 16—22. The increase of Israel in Egypt, and their deliverance out of it, ver. 23—38. His care of them in the wilderness, and their settlement in Canaan, ver. 39—45.*

- 1 **O**\* Give thanks unto the LORD, call upon his name; make  
 2 known his deeds among his people. Sing unto him, sing  
 3 psalms unto him: talk ye of all his wondrous works. Glory ye in  
 his holy name: let the heart of them rejoice that seek the LORD.  
 4,5 Seek the LORD and his strength: seek his face evermore. Re-  
 member his marvellous works that he hath done; his wonders, and  
 6 the judgments of his mouth. O seed of Abraham his servant, ye  
 7 children of Jacob his chosen. He is the LORD our God; his judg-  
 8 ments are in all the earth. He hath remembered his covenant  
 for ever; the word which he commanded to a thousand generations.  
 9 † Which covenant he made with Abraham, and his oath unto Isaac.  
 10 And he confirmed the same unto Jacob for a law, and to Israel for  
 11 an everlasting covenant: Saying, ‡ Unto thee will I give the land  
 12 of Canaan, the lot of your inheritance: § When they were but a  
 13 few men in number: yea, very few, and strangers in it: When  
 they went from one nation to another, from one kingdom to ano-  
 14 ther people: He suffered no man to do them wrong: yea, he re-

V. 3. *Glory*—Glory in the God whom you serve, as the only true God.

V. 4. *Seek*—The Lord in his strength, in his sanctuary, or before the ark, which is called God's strength. *Face*—His gracious presence.

V. 5. *Judgments*—The punishments which he brought upon Egypt by his mere word.

V. 6. *Of Jacob*—The only branch of Abraham's seed to whom the following blessings belong.

V. 7. *Judgments*—God executes his

judgments upon all nations and people.

V. 8. *Remembered*—So as to perform it. *The word*—The promise. *Commanded*—Established. *Thousand generations*—To all generations.

V. 9. *Oath*—Wherewith he ratified the covenant with Isaac, Gen. xxvi. 3.

V. 10. *A law*—That it might be as firm and irrevocable as a law.

V. 11. *Lot*—The portion assigned to you by lot.

V. 13. *They went*—Both in Canaan, where there

\* 1 Chron. xvi. 8. Isa. xii. 4.  
 xxxv. 11. Luke i. 73. Heb. vi. 17.  
 Deut. xxvi. 5.

† Gen. xvii. 2. xxii. 16, &c. xxvi. 3. xxviii. 13.  
 ‡ Gen. xiii. 15. xv. 18. § Gen. xxxiv. 30.



15 proved kings for their sakes: *Saying*, Touch not mine anointed,  
 16 and do my prophets no harm. Moreover, \* he called for a famine  
 17 upon the land: he brake the whole † staff of bread. ‡ He sent a  
 18 man before them, § *even Joseph, who was sold for a servant.* || Whose  
 19 feet they hurt with fetters: he was laid in iron. Until the time  
 20 that his word came: the word of the LORD purged him. \*\* The  
 king sent and loosed him: *even* the ruler of the people, and let him  
 21 go free. †† He made him lord of his house, and ruler of all his sub-  
 22 stance: To bind his princes at his pleasure, and teach his senators  
 23 wisdom. ††† Israel also came into Egypt: and Jacob sojourned in  
 24 the land of Ham. And §§ he increased his people greatly: and made  
 25 them more numerous than their enemies. |||| He turned their heart  
 26 to hate his people, to deal subtilly with his servants. \*† He sent  
 27 Moses his servant, and Aaron whom he had chosen. \*† They  
 shewed his signs among them, and wonders in the land of Ham.  
 28 \*§ He sent darkness, and made it dark: and they rebelled not against  
 29 his word. \*|| He turned their waters into blood, and slew their fish.  
 30 †\* Their land brought forth frogs in abundance, in the chambers  
 31 of their kings. †\* He spake, and there came divers sorts of flies,  
 32 and lice in all their coasts. §\* He gave them hail for rain: and  
 33 flaming fire in their land. He smote their vines also and their fig-  
 34 trees, and brake the trees of their coasts. ||\* He spake, and the

there were seven nations, and in *Egypt*.

V. 15. *Anointed*—My prophets, *Abraham, Isaac, and Jacob*; who are called God's *anointed*, because they were consecrated to be his peculiar people, and to be kings and priests in their families. And they are called *prophets*, because God familiarly conversed with them and revealed his will to them, and by them to others.

V. 16. *Staff of bread*—Bread, which is the staff or support of our lives.

V. 19. *His word*—That word or revelation which came first to *Pharaoh* in a dream, and then to *Joseph* concerning the interpretation of it. *Purged*—From those ca-

lamities which were cast upon him, and so prepared the way for his release.

V. 23. *Ham*—*Ham* was the father of *Mizraim*, or the *Egyptians*, Gen. x. 6.

V. 25. *Turned*—That is, suffered them to be turned.

V. 28. *They*—*Moses* and *Aaron*, who inflicted that plague after *Pharaoh* had threatened them.

V. 30. *Land*—Their country. *In chambers*—Which entered into the chambers. *Kings*—Of *Pharaoh* and his sons, and his chief nobles and governors.

V. 31. *Coasts*—In all their land, even to the utmost borders of it.

V. 37. *Feeble*

\* Gen. xlii. 54. † Isa. iii. 1. ‡ Gen. xlv. 5. l. 20. § Gen. xxxvii. 28. || Gen. xxxix. 20.  
 \*\* Gen. xli. 14. †† Gen. xli. 40. ††† Gen. xlvi. 6. §§ Exod. i. 7. ||| Exod. i. 8.  
 \*† Exod. iii. 10. \*† Exod. vii. 9. \*§ Exod. x. 22. \*|| Exod. vii. 20.  
 †\* Exod. viii. 9. †\* Exod. viii. 17. 24. §\* Exod. ix. 23. ||\* Exod. x. 4. 13.



35 locusts came, and caterpillars, and that without number; And  
 did eat up all the herbs in their land: and devoured the fruit of  
 36 their ground. \* He smote also all the first-born in their land: the  
 37 chief of all their strength. † He brought them forth also with  
 silver and gold: and there was not one feeble *person* among their  
 38 tribes. ‡ Egypt was glad when they departed: for the fear of  
 39 them fell upon them. § He spread a cloud for a covering, and  
 40 fire to give light in the night. || *The people* asked, and he brought  
 41 quails: and \*\*satisfied them with the bread of heaven. †† He opened  
 the rock, and the waters gushed out: they ran in the dry places  
 42 like a river. For he remembered ‡‡ his holy promise, *with Abraham*  
 43 his servant. And he brought forth his people with joy, and his  
 44 chosen with gladness: §§ And gave them the land of the  
 45 heathen: and they inherited the labour of the people: ||| That  
 they might observe his statutes, and keep his laws. Praise ye the  
 LORD.

## P S A L M CVI.

*The foregoing psalm was an history of God's goodness to Israel; this is an history of their rebellions against him; probably both were wrote by David at the same time; as we find the first verse and the two last in that psalm, which he delivered to Asaph, 1 Chron. xvi. 35, &c. Herein we have the preface, ver. 1—5. The narrative itself of the sins of Israel, aggravated by the great things God did for them; their provocations at the Red-sea, ver. 6—12. Lusting, ver. 13—15. Mutinying, ver. 16—18. Worshiping the golden calf, ver. 19—23. Murmuring, ver. 24—27. Worshiping Baal-peor, ver. 28—31. Quarreling with Moses, ver. 32, 33. Mixing with the nations of Canaan, ver. 34—39. God rebuked them, yet saved them from ruin, ver. 40—46. The conclusion, ver. 47, 48. It begins and ends with Hallelujah.*

1 PRAISE ye the LORD; O \*† give thanks unto the LORD, for he  
 2 is good, for his mercy endureth for ever. Who can utter the

V. 37. *Feeble*—Diseased or unable for his journey: which in so vast a body, and in a people who had been so dreadfully oppressed, was wonderful.

V. 39. *Covering*—To protect them from the heat of the sun.

V. 40. *Quails*—He speaks of the first giving of quails, *Exod. xvi. 13.* which God gave them as a refreshment, notwith-

standing their sin in desiring them, which he graciously pardoned. *Bread*—With manna which came out of the air, commonly called *heaven*.

V. 41. *River*—They flowed in channels which God provided for them, and followed the *Israelites* in their march.

V. 44. *Labour*—The fruits of their labour; their cities, vineyards, olive-yards.

V. 4. *Me*

\* *Exod. xii. 29.* † *Exod. xii. 35.* ‡ *Exod. xii. 33.* § *Exod. xiii. 21.* || *Exod. xvi. 12, &c.* \*\* *Psal. lxxviii. 24, 25.* †† *Exod. xvii. 6.* *Numb. xx. 11.* *1 Chron. x. 4.* ‡‡ *Gen. xv. 14.* §§ *Deut. vi. 10, 11.* *Josh. iii. 17.* ||| *Deut. iv. 1. 40. vi. 24, 25.* \*† *1 Chron. xvi. 34.* *Psal. cvii. 1. cxviii. 1. cxxxvi. 1.*



3 mighty acts of the LORD? *Who* can shew forth all his praise? Blef-  
 4 fed *are* they that keep judgment, *and* he that doth rightcouf-  
 5 nefs at all times. Remember me, O LORD, with the favour *that*  
 6 *thou bearest unto* thy people: O visit me with thy falvation. That I  
 7 may fee the good of thy chofen, that I may rejoice in the gladnefs  
 8 of thy nation: that I may glory with thine inheritance. \* We  
 9 have finned with our fathers: we have committed iniquity, we  
 10 have done wickedly. Our fathers confidered not thy wonders in  
 11 Egypt; they remembered not the multitude of thy mercies, † but  
 12 provoked *him* at the fea, *even* at the Red-fea. Neverthelefs; he faved  
 13 them for his name's fake; ‡ that he might make his mighty power  
 14 to be known. § He rebuked the Red-fea alfo, and it was dried up:  
 15 fo he led them through the || depths as through the wildernefs.  
 16 And he faved them from the hand of him that hated *them*, and re-  
 17 deemed them from the hand of the enemy: \*\* And the waters  
 18 covered their enemies: there was not one of them left. †† Then  
 19 believed they his words; they fang his praise. ‡‡ They foon for-  
 20 gat his works; they waited not for his counfel. §§ But lufed  
 21 exceedingly in the wildernefs, and tempted God in the defart.  
 22 |||| And he gave them their request, but fent leannefs into their fouls.  
 23 \*† They envied Mofes alfo in the camp, *and* Aaron the faint of

V. 4. *Me*—He fpeaks here in the name, and on the behalf of the whole nation. *With*—With thofe favours which thou doft ufually and peculiarly give to thy people.

V. 5. *See*—Enjoy. *Chofen*—Of thy chofen people; fuch as are *Ifraelites* indeed. *Gladnefs*—Such joy as thou haft formerly afforded unto thy beloved nation. *Glory*—That we may have occafion to glory in God's goodnefs towards us. *Inheritance*—In the congregation of thy people.

V. 6. *Glory*—As our fathers did.

V. 7. *At the fea*—When thofe wonders were but newly done, and frefh in memory.

V. 8. *Saved them*—That he may vindicate his name from the blafphemous re-

proaches, which would have been caft upon it, if they had been deftroyed.

V. 9. *Led them*—As fe curely as if they had walked upon the dry land.

V. 13. *Soon*—Even within three days. *Exod.* xv. 22, 23. *Waited not*—They did not wait patiently upon God for fupplies, in fuch manner and time as he thought fit.

V. 14. *Lufed*—For flefh.

V. 15. *Souls*—Into their bodies. So their inordinate defire of pampering their bodies, was the occafion of deftroying them.

V. 16. *The faint*—So called, becaufe he was confecrated by God for that facred office of the priefthood, in which

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10 I

refpect

\* *Dan.* ix. 5. † *Exod.* xiv. 11, 12. ‡ *Exod.* ix. 16. § *Exod.* xiv. 21. || *Pfal.* cxxxvi. 13. *Ifa.* lxiii. 11, 12, 13. \*\* *Exod.* xiv. 27. xv. 5. †† *Exod.* xiv. 31. xv. 1.

‡‡ *Exod.* xv. 24. xvii. 2. §§ *Numb.* xi. 4. 33. 1 *Chron.* x. 6. ||| *Numb.* xi. 31.

\*† *Numb.* xvi. 1, &c.



17 the LORD. \* The earth opened, and swallowed up Dathan, and  
 18 covered the company of Abiram. † And a fire was kindled in their  
 19 company, the flame burnt up the wicked. ‡ They made a calf  
 20 in Horeb, and worshipped the molten image. Thus § they changed  
 21 their glory into the similitude of an ox that eateth grass. They  
 forgot God their Saviour, who had done great things in Egypt;  
 22 Wondrous works in the land of Ham, and terrible things by the  
 23 Red-sea. || Therefore he said that he would destroy them, had not  
 Moses his chosen stood before him in the breach: to turn away his  
 24 wrath, lest he should destroy *them*. Yea, they despised the plea-  
 25 sant land: they believed not his word: \*\* but murmured in their  
 26 tents, and hearkened not unto the voice of the LORD. †† There-  
 fore he lifted up his hand against them, to overthrow them in the wil-  
 27 derness: ‡‡ To overthrow their seed also among the nations, and  
 28 to scatter them in the lands. §§ They joined themselves also  
 29 unto Baal-peor, and ate the sacrifices of the dead. Thus they  
 provoked *him* to anger with their inventions: and the plague brake  
 30 in upon them. ||| Then stood up Phinehas and executed judgment,  
 31 and so the plague was stayed. And that was counted unto him for

respect all the priests are said to be *holy*, Lev. xxi. 6, 7, 8. Hereby he intimates, that their envy and rebellion was not only against *Aaron*, but against God himself.

V. 19. *A calf*—When they were but just brought out of *Egypt* by such wonders, and had seen the plagues of God upon the *Egyptian* idolaters, and when the law of God was but newly delivered to them in such a tremendous manner.

V. 20. *Their glory*—God, who was indeed their glory. *Into*—Into the golden image of an ox or calf, which is so far from feeding his people, as the true God did the *Ifrackites*, that he must be fed by them.

V. 23. *Breach*—God had made a wall about them; but they had made a breach in it by their sins, at which the Lord, who was now justly become their enemy,

might enter to destroy them; which he had certainly done, if *Moses* by his prevailing intercession had not hindered him.

V. 24. *Despised*—Preferring *Egypt*, and their former bondage, before it, Numb. xiv. 3, 4.

V. 25. *The voice*—To God's command, that they should boldly enter into it.

V. 26. *Lifted up*—He sware. Of this dreadful and irrevocable oath of God, see Numb. 14.

V. 27. *Overthrow*—He sware also (tho' not at the same time) that he would punish their sins, not only in their persons, but in their posterity.

V. 28. *Joined*—They had communion with him, as God's people have with God in acts of his worship.

V. 31. *And*—It was accepted and rewarded of God as an act of justice and piety.

V. 37. *Devils*

\* Numb. xvi. 31. Deut. xi. 16. † Numb. xvi. 35, 46. ‡ Exod. xxxii. 4. § Jer. ii. 11. Rom. i. 23. || Exod. xxxii. 10, 11, 32. \*\* Numb. xiv. 2. †† Numb. xiv. 28.

‡‡ Psal. xlv. 11. Ezek. xx. 23.

||| Numb. xxv. 7.

§§ Numb. xxv. 2, 3. xxxi. 16. Rev. ii. 14.



32 righteousness, unto all generations for evermore. \* They  
 33 angered *him* also at the waters of strife, so that it went ill with Mo-  
 34 ses for their sakes.— Because they provoked his spirit, so that he  
 34 spake unadvisedly with his lips. † They did not destroy the  
 35 nations ‡ which the LORD commanded them. § But were mingled  
 36 among the heathen, and learned their works. And they served  
 37 their idols, which were a snare unto them. Yea, || they sacrificed  
 38 their sons and their daughters unto devils: And shed innocent  
 blood, *even* the blood of their sons and of their daughters, whom  
 they sacrificed unto the idols of Canaan: and \*\* the land was pol-  
 39 luted with blood. Thus were they defiled with their own works,  
 40 and went a whoring with their own inventions. Therefore was  
 the wrath of the LORD kindled against his people, insomuch that  
 41 he abhorred his own inheritance. And he gave them into the hand  
 of the heathen, and they that hated them, ruled over them.  
 42 Their enemies also oppressed them, and they were brought into  
 43 subjection under their hand. †† Many times did he deliver them,  
 but they provoked *him* with their counsel, and were brought low for  
 44 their iniquity. Nevertheless, he regarded their affliction, when  
 45 †† he heard their cry. §§ And he remembered for them his cove-  
 nant, and repented according to the multitude of his mercies.  
 46 ||| He made them also to be pitied of all those that carried them  
 47 captives. Save us, O LORD our God, and gather us from among  
 the heathen, to give thanks unto thy holy name, *and* to triumph in  
 48 thy praise. Blessed *be* the LORD God of Israel from everlasting to  
 everlasting: and let all the people say, Amen. Praise ye the LORD.

V. 37. *Devils*—They did not worship not good spirits, but evil spirits, or devils.  
 God as they pretended, but devils in V. 43. *Counsel*—By forsaking God's  
 their idols; for those spirits, which way, and following their own inventions.  
 were supposed by the Heathen idola- V. 45. *Repented*—Changed his course  
 ters to inhabit in their images, were and dealing with them.

Numb. 75.

10 I 2

P S A L M

\* Numb. xx. 3. 12. 13. † Judg. i. 21. 27. ‡ Deut. vii. 2. § Judg. i. 21. ii. 2.  
 iii. 5, 6. || 2 Kings xvi. 3. Isa. lvii. 5. Ezek. xvi. 20. xx. 26. \*\* Numb. xxxv. 33.  
 †† Judg. ii. 16. †† Judg. iii. 9. iv. 3. vi. 7. x. 10. §§ Deut. xxx. 3.  
 ||| 1 Kings viii. 50. Jer. xlii. 12.



## P S A L M CVII.

*The psalmist here observes God's providential care of the children of men in general, and shews how he helps those that are in any distress, in answer to their prayers. He instances in banishment and dispersion, ver. 1—9. Captivity and imprisonment, ver. 10—16. Sicknefs, ver. 17—22. Distress at sea, ver. 23—32. The disposal of families and nations, ver. 33—43.*

1 **O** \* Give thanks unto the LORD, for *he is good*: for his  
 2 mercy *endureth* for ever. Let the redeemed of the LORD  
 say *so*, whom he hath redeemed from the hand of the enemy:  
 3 And gathered them out of the lands, from the east and from the  
 4 west, from the north, and from the south. They wandered in the  
 5 wilderness in a solitary way, they found no city to dwell in. Hun-  
 6 gry and thirsty, their soul fainted in them. Then they cried unto  
 the LORD in their trouble, *and* he delivered them out of their dis-  
 7 tresses. And he led them forth by the right way, that they might  
 8 go to a city of habitation. Oh that *men* would praise the LORD *for*  
 his goodness, and for his wonderful works to the children of men!  
 9 For he satisfieth the longing soul, and filleth the hungry soul with  
 10 goodness. Such as sit in darkness and in the shadow of death, *being*  
 11 bound in affliction and iron. Because they rebelled against the  
 words of God, and contemned the counsel of the most High:  
 12 Therefore he brought down their heart with trouble; they fell down,  
 13 and there was none to help. Then they cried unto the LORD in  
 14 their trouble, *and* he saved them out of their distresses. \* He brought  
 them out of darkness, and the shadow of death, and brake their  
 15 bands in sunder. Oh that *men* would praise the LORD *for* his good-  
 16 ness, and *for* his wonderful works to the children of men! For he  
 hath broken the gates of brass, and cut the bars of iron in sunder.  
 17 † Fools, because of their transgressions, and because of their iniqui-  
 18 ties, are afflicted. ‡ Their soul abhorreth all manner of meat, and  
 19 they draw § near unto the gates of death. Then they cry unto the

V. 3. *Gathered*—Into their own land.

V. 4. *No city*—Or rather, *no town inhabited*, where they might refresh themselves.

V. 6. *The Lord*—Heb. *Unto Jehovah*, to the true God. For the Heathens had many of them some knowledge of the true God.

\* *Psal. cvi. 1. cxviii. 1. cxxxvi. 1.*

§ *Job xxxiii. 20.*

V. 7. *Forth*—Out of the wilderness.

V. 10. *Darkness*—In dark prisons or dungeons.

V. 12. *Heart*—The pride and obstinacy of their hearts. *Fell*—They fell into hopeless miseries.

V. 17. *Afflicted*—With sickness.

† *Psal. lxviii. 6. cxlvi. 7.*

‡ *Psal. xxxviii. 5.*

|| *Psal. ix. 13. lxxxviii. 3.*



LORD in their trouble, and he saveth them out of their distresses.  
 20 He sent his word, and healed them, and delivered *them* from their  
 21 destructions. Oh that *men* would praise the LORD *for* his goodness,  
 22 and *for* his wonderful works to the children of men! And || let  
 them sacrifice the sacrifices of thanksgiving, and declare his works  
 23 with rejoicing. They that go down to the sea in ships; that do  
 24 business in great waters: These see the works of the LORD, and  
 25 his wonders in the deep. For he commandeth, and raiseth the  
 26 stormy wind which lifteth up the waves thereof. They mount up  
 to the heaven, they go down again to the depths, their soul is  
 27 melted, because of trouble. They reel to and fro, and stagger like  
 28 a drunken man, and are at their wits end. Then they cry unto the  
 LORD in their trouble, and he bringeth them out of their distresses.  
 29 He maketh the storm a calm, so that the waves thereof are still.  
 30 Then are they glad because they be quiet; so he bringeth them  
 31 unto their desired haven. Oh that *men* would praise the LORD *for*  
 his goodness, and *for* his wonderful works to the children of men!  
 32 Let them exalt him also in the congregation of the people, and  
 33 praise him in the assembly of the elders. He turneth rivers into  
 34 a wilderness, and the water-springs into dry ground: A fruitful  
 land into barrenness, for the wickedness of them that dwell therein.  
 35 \* He turneth the wilderness into a standing water, and dry ground  
 36 into water-springs. And there he maketh the hungry to dwell,  
 37 that they may prepare a city for habitation; And sow the fields,  
 38 and plant vineyards, which may yield fruits of increase. He bless-  
 eth them also, so that they are multiplied greatly, and suffereth not  
 39 their cattle to decrease. Again they are minished and brought low,

V. 20. *Word*—His command, or blessing.

V. 32. *Exalt him*—In public assemblies, and before all persons, as they have opportunity. *Elders*—The magistrates or rulers; let them not be ashamed nor afraid to speak of God's wonderful works, before the greatest of men.

V. 33. *Rivers*—Those grounds which are well watered, and therefore fruitful. And so the *water-springs* here, and the *standing water* ver. 35. are taken. *Into*—Into a dry

ground, which is like a parched and barren wilderness.

V. 34. *For*—He doth not inflict these judgments without cause, but for the punishment of sin in some, and the prevention of it in others.

V. 35. *Water*—Into a well-watered and fruitful land.

V. 36. *Hungry*—Poor people who could not provide for themselves.

V. 39. *They*—These men, who when they



40 through oppression, affliction, and sorrow. † He poureth contempt upon princes, and causeth them to wander in the wilderness where  
 41 there is no way. ‡ Yet setteth he the poor on high after affliction,  
 42 and maketh *him* families like a flock. The righteous shall see these  
 43 things, and rejoice, and all § iniquity shall stop her mouth. || Whoso  
*are* wise, and will observe those *things*, even they shall understand  
 the loving-kindness of the LORD.

## P S A L M CVIII.

*The five first verses of this psalm are taken out of psalm 57, the rest out of psalm 60. David thanks God for personal mercies, ver. 1—5. Prays for national mercies, ver. 6—13.*

A song or psalm of David.

1 **O** God, my heart \* is fixed, I will sing and give praise even  
 2 with my glory. Awake psaltery and harp: I *myself* will  
 3 awake early. I will praise thee, O LORD, among the people: I will  
 4 sing *praises* unto thee among the nations. For thy mercy is great  
 5 above the heavens: and thy truth *reacheth* unto the clouds. Be  
 thou exalted, O God, above the heavens: and thy glory above all  
 6 the earth; † That thy beloved may be delivered: save *with* thy  
 7 right-hand and answer me. God hath spoken in his holiness, I will  
 rejoice, I will divide Shechem, and mete out the valley of Succoth.  
 8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of  
 9 mine head, Judah is my law-giver. Moab is my wash-pot, over  
 10 Edom will I cast out my shoe: over Philistia will I triumph. Who  
 will bring me into the strong city? Who will lead me into Edom?  
 11 Wilt not thou, O God, *who* hast cast us off? And wilt not thou, O  
 12 God, go forth with our hosts? Give us help from trouble: for vain  
 13 is the help of man. Through God we shall do valiantly: for he *it*  
*is that* shall tread down our enemies.

they are exalted by God, grow insolent and secure. *Low*—By God's just judgment.

V. 40. *Contempt*—Renders them despica-

ble. *Wander*—Banishes them from their own courts and kingdoms, and forces them to flee into desolate wildernesses for shelter.

V. 1. *Glory*—With my tongue.

## P S A L M

† Job xii. 21, 24.

‡ 1 Sam. ii. 8. Psal. cxiii. 7, 8.

§ Job v. 16.

|| Hos. xiv. 9.

\* Psal. lvii. 7, 8, &c.

†† Psal. lx. 5, &c.



## P S A L M CIX.

David complains of his enemies and appeals to God, ver. 1—5. Foretells their destruction, ver. 6—20. Prays that God would succour him in his low condition, ver. 21—29. Concludes with a joyful hope of deliverance, ver. 30, 31.

To the chief musician, A psalm of David.

1, 2 **H**OLD not thy peace, O God of my praise. For the mouth  
of the wicked, and the mouth of the deceitful are opened  
against me: they have spoken against me with a lying tongue.  
3 They compassed me about also with words of hatred: and fought  
4 against me \* without a cause. For my love, they are my adver-  
5 saries: but I give myself unto prayer. And † they have rewarded  
6 me evil for good, and hatred for my love. Thou shalt set a  
wicked man over him, and ‡ Satan shall stand at his right-hand.  
7 When he shall be judged, he shall be condemned, and § his prayers  
8 shall become sin. His days shall be few, and || another shall take  
9 his office. His children shall be fatherless, and his wife a  
10 widow. His children shall be continually vagabonds, and  
beg: they shall seek *their bread* also out of their desolate pla-  
11 ces. The extortioner shall catch all that he hath: and the  
12 stranger shall spoil his labour. There shall be none to \* extend  
mercy unto him: neither any to favour his fatherless children.  
13 His posterity shall be cut off, *and* in the generation following their  
14 name shall be blotted out. The iniquity of their fathers shall be  
remembered, with the LORD, and the sin of his mother shall not be  
15 blotted out. They shall be before the LORD continually, that he  
16 may † cut off the memory of them from the earth. Because he  
remembered not to shew mercy; but persecuted the poor and  
17 needy man, that he might even slay the broken in heart. ‡ As he loved

V. 1. God—The author and matter of all my praises.

V. 4. Adversaries—They requite my love with enmity, as it is explained ver. 5.

V. 6. A wicked man—Who will rule him with rigour and cruelty. Satan—To accuse him; for this was the place and posture of accusers in the Jewish courts.

V. 7. Sin—Because it is not from his heart.

V. 10. Desolate places—Into which they are fled for fear and shame.

V. 11. Catch—Heb. *ensnare*, take away not only by oppression but also by cunning artificers. Stranger—Who hath no right to his goods.

V. 17. Delighted not—In desiring and promoting the welfare of others.

V. 18. Garment

\* Psal. lxxix. 4. † Psal. xxxv. 12. xxxviii. 20. ‡ Zach. iii. 1. § Prov. xxviii. 9.  
|| Acts i. 20. \*\* Psal. xxxiv. 10. †† Job xviii. 19. ‡‡ Job xviii. 17. Psal.  
xxxiv. 16. §§ Ezek. xxxv. 6.



cursing, so it shall come unto him: as he delighted not in blef-  
 18 sing, so it shall be far from him. As he clothed himself with cur-  
 sing like as with a garment, so it shall come into his bowels like  
 19 water, and like oil into his bones. It shall be unto him as the 'gar-  
 ment *which* covereth him, and for a girdle wherewith he is girded  
 20 continually. This shall *be* the reward of mine adversaries from the  
 21 LORD, and of them that speak evil against my soul. But do thou  
 for me, O God the LORD, for thy name sake: because thy mercy  
 22 is good, deliver thou me. For I *am* poor and needy, and my  
 23 heart is wounded within me. I am gone \* like the shadow, when  
 24 it declineth: I am tossed up and down as the locust. My  
 knees are weak through fasting, and my flesh faileth for want o  
 25 fatness. I became also a reproach unto them: when they looked  
 26 upon me, they shook their heads. Help me, O LORD my God:  
 27 O save me according to thy mercy. That they may know that  
 28 this *is* thy hand: *that* thou, LORD, hast done it. Let them curse,  
 but bless thou: when they arise let them be ashamed, but let thy  
 29 servant rejoice. Mine adversaries shall be clothed with shame:  
 and shall cover themselves with their own confusion, as with a  
 30 mantle. I will greatly praise the LORD with my mouth: yea,  
 31 I will praise him among the multitude. For he shall stand at  
 the right-hand of the poor, to save *him* from those that condemn  
 his soul.

V. 18. *Garment*—Which a man wears con-  
 stantly. *Like water*—Water in the cavity  
 of the belly, between the bowels, is almost  
 certain death. And oil soaking into any  
 of the bones, will soon utterly destroy  
 it.

V. 20. *That speak evil against my soul*

—With design to take away my life.

V. 21. *Is good*—Above the mercy of all the creatures.

V. 23. *When*—Towards the evening, when the sun is setting. *The locust*—Which

is easily driven away with every wind.

P S A L M



## P S A L M CX.

*That this psalm belongs to the Messiah, is abundantly evident both from the express testimony of the New Testament, Acts ii. 34. 1 Cor. xv. 25. Heb. i. 13. x. 13. and from the consent of the ancient Hebrew doctors. Of him, it is directly and immediately to be understood; the spirit of God wisely so ordering this matter, that it might be a convincing testimony against the unbelieving Jews concerning the true Messiah, and concerning the nature and quality of his kingdom. His prophetic office, ver. 2. His priestly office, ver. 4. His kingly office, ver. 1. 3. 5. 6. His states of humiliation and exaltation, ver. 7.*

A psalm of David.

1 **T**HE \* LORD said unto my LORD, sit thou at my right-hand,  
2 until I make thine enemies thy footstool. The LORD shall  
send the rod of thy strength out of Zion: rule thou in the midst of  
3 thine enemies. Thy people shall give free-will offerings in the day  
of thy power, in the beauty of holiness, the dew of thy offspring

V. 1. *The Lord*—God the father. *Said* Decreed it from eternity, and in due time published this decree, and actually executed it; which he did when he raised up Christ from the dead, and brought him into his heavenly mansion. *Unto*—Unto his son the Messiah, whom David designedly calls his Lord, to admonish the whole church, that although he was his son according to his human nature, yet he had an higher nature, and was also his Lord, as being God blessed for ever, and consequently Lord of all things. The Hebrew word *Adon* is one of God's titles, signifying his power and authority over all things, and therefore is most fitly given to the Messiah, to whom God hath delegated all his power, Matt. xxviii. 18. *Sit*—Now take thy rest and the possession of that sovereign kingdom and glory, which by right belongeth to thee; do thou rule with me with equal power and majesty, as thou art God; and with an authority and honour far above all creatures, as thou art man. *Make*—By my almighty power communicated to

thee as God by eternal generation, and vouchsafed to thee as mediator. *Enemies*—All ungodly men, sin and death, and the devil. *Foot-stool*—Thy slaves and vassals.

V. 2. *The rod*—Thy strong or powerful rod, and the rod is put for his scepter, or kingly power: but as the kingdom of Christ is not carnal, but spiritual, so this scepter is nothing else but his word. *Zion*—From Jerusalem.

V. 3. *People*—Thy subjects, shall offer thee as their king and Lord, not oxen or sheep, but themselves, their souls and bodies, as living sacrifices, and as freewill-offerings, giving up themselves to the Lord, 2 Cor. viii. 5. to live to him, and to die for him. *The day*—When thou shalt take into thy hands the rod of thy strength, and set up thy kingdom in the world. *In the beauties*—Adorned with the beautiful and glorious robes of righteousness and true holiness. *The dew*—That is, thy offspring (the members of the Christian church) shall be more numerous than the drops of the morning dew.

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10 K

V. 4. Sworn

\* Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34. 1 Cor. xv. 26. Heb i. 13.



4 is more than *that* of the womb of the morning. The LORD hath sworn, and will not repent, † Thou art a priest for ever after the order of Melchizedek. The LORD at thy right-hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill *the places* with the dead bodies: he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.

## P S A L M CXI.

*This and several of the following psalms seem to have been wrote for the service of the church in their solemn feasts. It is composed alphabetically, each sentence beginning with a several letter of the Hebrew alphabet. The psalmist here praises God for his works, ver. 1—9. Recommends the fear of God, ver. 10.*

1 **P**RAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.  
2 The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he hath ever been mindful of his covenant. He hath shewed his people the power of his works, that he might give them the heritage of

V. 4. *Sworn*—That this priesthood might be made sure and irrevocable.

V. 5. *The Lord*—God the son; *the Lord*, who is at thy right-hand. *Strike*—Shall destroy all those kings who are obstinate enemies to him.

V. 6. *Judge*—Condemn and punish them. *The places*—Or, *the place* of battle. *Dead bodies*—Of his enemies. *Heads*—All those princes who oppose him. But this and the like passages are not to be understood grossly, but spiritually, according to the nature of Christ's kingdom.

V. 7. *Drink*—He shall have a large portion of afflictions, while he is in the way or course of his life, before he comes to that honour

of sitting at his father's right-hand. *Waters* in scripture frequently signify sufferings. To *drink* of them, signifies to feel or bear them. *Therefore*—He shall be exalted to great glory and felicity.

V. 2. *Sought*—Diligently meditated upon.

V. 3. *Work*—Either all his works, or that eminent branch of those works, his providence towards his people. *Righteousness*—His justice or faithfulness in performing his word.

V. 4. *Remembered*—By their own nature, and the lasting benefits flowing from them, which are such as cannot easily be forgotten.

V. 5. *Meat*—All necessary provisions for their being and well-being.

V. 7. *The*



7 the heathen. The works of his hands *are* truth and judgment;  
 8 \* all his commandments *are* sure. † They stand fast for ever and  
 9 ever, *and are* done in truth and uprightness. He sent redemption  
 unto his people; he hath commanded his covenant for ever: holy  
 10 and reverend *is* his name. ‡ The fear of the LORD *is* the beginning  
 of wisdom: a good understanding have all they that do his *com-*  
*mandments*: his praise endureth for ever.

## P S A L M CXII.

*This also is an alphabetial psalm. We have here the character and blessedness of the righteous, ver. 1—9: The misery of the wicked, ver. 10.*

1 **P**RAISE ye the LORD. Blessed is the man *that* feareth the  
 2 LORD, *that* delighteth greatly in his commandments. His  
 seed shall be mighty upon earth: the generation of the upright  
 3 shall be blessed. Wealth and riches shall be in his house; and his  
 4 righteousness endureth for ever. Unto the upright there ariseth  
 § light in the darkness: *he is* gracious, and full of compassion, and  
 5 righteous. A good man sheweth favour and lendeth; he will  
 6 guide his affairs with discretion. Surely he shall not be moved

V. 7. *The works*—All that he doth on the behalf of his people, or against their enemies. *Truth*—Are exactly agreeable to his promises, and to justice. *Commandments*—His laws given to the *Israelites*, especially the moral law. *Sure*—Constant and unchangable.

V. 8. *Done*—Constituted or ordered.

V. 9. *Redemption*—The deliverance out of *Egypt*, which was a type of that higher redemption by Christ. *Commanded*—Appointed, or established firmly by his power and authority. *For ever*—Through all successive generations of his people to the end of the world. *Reverend*—Terrible to his enemies, venerable in his peoples eyes, and holy in all his dealings with all men.

V. 10. *The fear*—True religion. *Begin-*  
 Numb. 76.

\* Psal. xix. 7.

† Isa. xl. 8. Matt. v. 18.

i. 7. ix. 10. Eccles. xii. 13.

10 K. 2

‡ Deut. iv. 6.

§ Psal. xcvi. 11.

*ning*—Is the only foundation of, and introduction to, true wisdom.

V. 2. *Generation*—The posterity.

V. 3. *Righteousness*—The fruit or reward of his righteousness, which is God's blessing upon his estate.

V. 4. *Darkness*—In the troubles and calamities of life. *He*—The upright man.

V. 5. *Lendeth*—Gives freely to some, and lends to others according to the variety of their conditions. *Affairs*—His domestick affairs. *Discretion*—Not getting his estate unjustly, nor casting it away prodigally, nor yet withholding it from such as need it.

V. 6. *Moved*—Though he may for a season be afflicted, yet he shall not be eternally destroyed.

V. 7. *Evi*

Prov



7 forever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in  
 8 the LORD. His heart is established; || he shall not be afraid, until  
 9 he see *his desire* upon his enemies. \* He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall  
 10 be exalted with honour. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish.

## P S A L M CXIII.

*We are here exhorted to praise God, ver. 1—3. Particularly for his glory and greatness, ver. 4, 5. And for his grace and goodness, ver. 6—9.*

1 **P**RAISE ye the LORD. Praise, O ye servants of the LORD :  
 2 praise the name of the LORD. † Blessed be the name of the  
 3 LORD, from this time forth and for evermore. ‡ From the rising of the sun unto the going down of the same; the LORD's name is to  
 4 be praised. The LORD is high above all nations, and § his glory above the heavens. Who is like unto the LORD our God,  
 5 who dwelleth on high? ||| Who humbleth *himself* to behold the  
 7 things that are in heaven, and in the earth? \*\* He raiseth up the poor out of the dust, and lifted the needy out of the dunghill:  
 8 That he may †† set *him* with princes; *even* with the princes of his people. ‡‡ He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

V. 7. *Evil tidings*—At the report of approaching calamities.

V. 9. *Dispersed*—His goods, freely and liberally. *Righteousness*—His liberality, or the reward of it. *Ever*—What he gives is not lost, but indeed is the only part of his estate, which will abide with him to all eternity.

V. 10. *The desire*—Either of the misery of good men; or of his own constant prosperity.

V. 6. *Humbleth*—Who is so high, that it is a wonderful condescension in him to take any notice of his heavenly host, and much more of sinful and miserable men upon earth.

V. 8. *Princes*—As he did Joseph, David, and others. *His people*—Who in God's account are far more honourable than the princes of Heathen nations.

P S A L M

|| Prov. i. 33.

\* 2 Cor. ix. 9. Psal. lxxv. 10.

† Dan. ii. 20.

‡ Mal. i. 11.

§ Psal. viii. 1.

||| Psal. cxxxviii. 6. Isa. lvii. 15.

\*\* 1 Sam. ii. 8. Psal. cvii. 41.

†† Job xxxvi. 7.

‡‡ 1 Sam. ii. 5.



## P S A L M CXIV.

*This and the four following psalms the Jews were wont to sing at the close of the paschal supper. It is a solemn commemoration of God's delivering Israel, giving them the law, and water out of the rock, ver. 1—8.*

1 **W**HEN § Israel went out of Egypt, the house of Jacob from  
2 a people of strange language; Judah was his sanctuary,  
3 and Israel his dominion. || The sea saw it, and fled: Jordan was  
4 driven back. The mountains skipped like rams; and the little hills  
5 like lambs. † What ailed thee, O thou sea, that thou fleddest?  
6 Thou Jordan, that thou wast driven back? Ye mountains that  
7 ye skipped like rams; and ye little hills like lambs? Tremble  
thou earth at the presence of the LORD; at the presence of the God  
8 of Jacob. ‡ Who turned the rock into a standing water, the flint into  
a fountain of waters.

## P S A L M CXV.

*We are to give glory to God, not to ourselves or idols, ver. 1—8. By trusting in his promise and blessing, ver. 9—15. And by praising him, ver. 16—18.*

1 **N**OT unto us, O LORD, not unto us, but unto thy name give  
2 glory, for thy mercy, and for thy truth's sake. Wherefore  
3 should the heathen say, §§ Where is now their God? ||| But our  
God is in the heavens; he hath done whatsoever he pleased.  
4, 5 \*\* Their idols are silver and gold, the work of mens hands. They  
have mouths, but they speak not; eyes have they, but they see  
6 not. They have ears, but they hear not; noses have they, but  
7 they smell not. They have hands, but they handle not, feet have  
they, but they walk not; neither speak they through their throat.  
8 They that worship them are like unto them; so is every one that  
9 trusteth in them. O Israel, trust thou in the LORD; he is their

V. 2. *Judah*—Or, *Israel*, one tribe being put for all. *Judah* he mentions as the chief of all the tribes.

V. 4. *The mountains*—*Horeb* and *Sinai*, two tops of one mountain, and other neighbouring mountains.

V. 7. *Tremble*—The mountains did no more than what was fit at the appearance of the great God.

V. 8. *Are like them*—As void of all sense or reason as their images.

V. 9. *Their*—Who trust in him.

V. 10. *Aaron*

§ *Exod.* xiii. 3. || *Exod.* xiv. 21. *Psal.* lxxvii. 16. *Josh.* iii. 13. 16. † *Hab.* iii. 8.  
‡ *Exod.* xvii. 6. *Numb.* xx. 21. §§ *Psal.* xlii. 10. lxxix. 10. *Joel* ii. 17. ||| *Psal.*  
cxxxv. 6. \*\* *Deut.* iv. 28. *Psal.* cxxxv. 15. *Jer.* x. 3, &c.



10 help and their shield. O house of Aaron, trust in the LORD; he is  
 11 their help and their shield. Ye that fear the LORD, trust in the  
 12 LORD: he is their help and their shield. The LORD hath been  
 mindful of us; he will bless us, he will bless the house of Israel,  
 13 he will bless the house of Aaron. He will bless them that fear the  
 14 LORD, both small and great. The LORD shall increase you more and  
 15 more, you and your children. Ye are blessed of the LORD, who  
 16 made heaven and earth. The heaven, even the heavens are the  
 LORD's: and the earth which he hath given to the children of men.  
 17 \* The dead praise not the LORD, neither any that go down into  
 18 silence. § But we will bless the LORD, from this time forth and for  
 evermore. Praise the LORD.

## P S A L M CXVI.

*This psalm is a solemn thanksgiving to God. Wherein the psalmist professes his love to God, for delivering him out of great straits and dangers, ver. 1—8. Prays for his future protection, and promises to praise him and to walk holy before him, 9—19.*

1 **I** Love the LORD, because he hath heard my voice, and my  
 2 supplications. Because he hath inclined his ear unto me,  
 3 therefore will I call upon him as long as I live. † The sorrows of  
 death compassed me, and the pains of hell gat hold upon me: I  
 4 found trouble and sorrow. Then called I upon the name of the  
 5 LORD: O LORD, I beseech thee, deliver my soul. Gracious is the  
 6 LORD, and righteous: yea, our God is merciful. The LORD preserv-  
 7 eth the simple: I was brought low, and he helped me. Return  
 unto thy rest, O my soul, for § the LORD hath dealt bountifully

V. 10. *Aaron*—You priests and Levites.

V. 11. *Ye that fear*—All of you who worship the true God, not only Israelites, but even Gentile proselytes.

V. 12. *Mindful*—In our former straits, and therefore we trust he will still bless us.

V. 13. *Both small*—Of whatsoever quality, high and low, rich and poor.

V. 16. *The Lord's*—In a peculiar manner, where he dwelleth in that light and glory, to which no man can approach. *Given*—As the foregoing verse declares, that God

was the creator of heaven and earth, so this asserts that he is also their Lord and governor to dispose of all men and things as he pleases.

V. 17. *Silence*—Into the place of silence, the grave.

V. 3. *The sorrows*—Dangerous and deadly calamities. *Pains*—Such agonies and horrors, as dying persons use to feel.

V. 7. *Rest*—Unto a chearful confidence in God.

V. 9. *Will*

\* Psal. lxxxviii. 10, 11, 12. Isa. xxxviii. 18. Psal. xciv. 17.

† Dan. ii. 20.

‡ Psal. xviii. 56.

§ Psal. xiii. 6.



8 with thee. || For thou hast delivered my soul from death, mine  
 9 eyes from tears, *and* my feet from falling. I will walk before  
 10 the LORD in the land of the living. \* I believed, therefore have I  
 11 spoken; I was greatly afflicted. I said in my haste, † All men *are*  
 12 liars. What shall I render unto the LORD *for* all his benefits to-  
 13 wards me? I will take the cup of salvation, and call upon the  
 14 name of the LORD. I will pay my vows unto the LORD, now in the  
 15 presence of all his people. Precious in the sight of the LORD is the  
 16 death of his saints. O LORD, truly I *am* thy servant, I *am* thy ser-  
 vant, and ‡ the son of thy hand-maid: thou hast loosed my bonds.  
 17 I will offer to thee § the sacrifice of thanksgiving, and will call upon  
 18 the name of the LORD. I will pay my vows unto the LORD, now in  
 19 the presence of all his people. In the courts of the LORD's house, in  
 the midst of thee, O Jerusalem. Praise ye the LORD.

## P S A L M CXVII.

*An exhortation to all nations to praise God for his mercy and truth, ver. 1, 2.*

1 **O** ||| Praise the LORD all ye nations: praise him all ye people.  
 2 For his merciful kindness is great towards us; and the truth of  
 the LORD *endureth* for ever. Praise ye the LORD.

V. 9. *Will walk*—I will devote myself to the service of God.

V. 10. *Believed*—God's promise of deliverance. *Spoken*—What I have now said.

V. 11. *I said*—Yet once I spake unadvisedly. *All men*—Who talk to me of my deliverance.

V. 13. *The cup*—The phrase is taken from the common practice of the *Jews* in thank-offerings. The master of the feast took a cup of wine into his hand, solemnly blessed God, and then gave it to all the guests, who drank successively of it.

V. 15. *Precious*—He sets an high price upon it; he will not readily grant it to those that greedily seek it. If any son of violence procure it, he will make him pay dearly for it; and when the saints suffer it for God's sake, it is a most acceptable sacrifice to God.

V. 16. *Truly*—This is a thankful acknowledgment of his great obligations to God, whereby he was in duty bound to be his perpetual servant. *The son*—The son of a mother who was devoted to thy service. *Thou*—Thou hast rescued me from mine enemies.

## P S A L M

|| *Psal.* lvi. 13.

\* *2 Cor.* iv. 13:  
vii. 12.

† *Rom.* iii. 4.  
||| *Rom.* xv. 11.

‡ *Psal.* lxxxvi. 16. § *Rev.*



## P S A L M CXVIII.

The form of this psalm seems to be dramatical, and several parts of it are spoken in the name of several persons; as it is in the book of the Song of Solomon, and in some part of Ecclesiastes. David speaks in his own name from the beginning to ver. 22. from thence to ver. 25. in the name of the people; and thence to ver. 28. in the name of the priests; and then concludes in his own name. He calls upon all about him to praise God, ver. 1—4. Encourages himself and others to trust in God, from the experience he had had of his power and mercy, ver. 5—18. He gives thanks for his advancement to the throne, as it was a figure of the exaltation of Christ, ver. 19—23. The people, the priests, and the psalmist himself triumph in the prospect of the Redeemer's kingdom, ver. 24—29.

1 **O** \* Give thanks unto the LORD, for *he is* good: because his  
2 mercy *endureth* for ever. Let Israel now say, that his mercy  
3 *endureth* for ever. Let the house of Aaron now say, that his mercy  
4 *endureth* for ever. Let them that fear the LORD now say, that his  
5 mercy *endureth* for ever. I called upon the LORD in distress: the  
6 LORD answered me, and † *set me* in a large place. ‡ The LORD is  
7 on my side, I will not fear: what can man do unto me? § The  
LORD taketh my part with them that help me: therefore shall I see  
8 *my desire* upon them that hate me. || It is better to trust in the LORD,  
9 than to put confidence in man. \*\* It is better to trust in the LORD,  
10 than to put confidence in princes. All nations compassed me about:  
11 but in the name of the LORD will I destroy them. They compassed  
me about, yea, they compassed me about: but in the name of the  
12 LORD I will destroy them. They compassed me about †† like bees;  
they are quenched as the fire of thorns: for in the name of the  
13 LORD I will destroy them. Thou hast thrust sore at me that I might  
14 fall: but the LORD helped me. ‡‡ The LORD is my strength and song,  
15 and is become my salvation. The voice of rejoicing and salvation  
is in the tabernacles of the righteous: the right-hand of the LORD

V. 10. Nations—The neighbouring nations, Philistines, Syrians, Ammonites, Moabites, who were stirred up, by the overthrows which David had given some of them, by their jealousy at his growing greatness, and by their hatred against the true religion.

V. 11. Yea—The repetition implies their frequency and fervency in this action.

V. 12. Bees—In great numbers. Thorns—Which burns fiercely, but quickly spends itself.

V. 13. Thou—O mine enemy. The singular word is here put collectively for all his enemies.

V. 14. Salvation—My Saviour.

V. 15. Doth valiantly—These are the words of that song of praise now mentioned.

V. 16. Exalted

\* 1 Chron. xvi. 8. Psal. cvi. 1. cvii. 1. cxxxvi. 1. † 1 Chron. xviii. 19. ‡ Psal. lxvi. 4. 11. Heb. xiii. 6. § Psal. liv. 4. || Psal. xl. 4. lxii. 8, 9. Jer. 5. 7. \*\* Psal. cxlvi. 3. †† Deut. i. 44. ‡‡ Exod. xv. 2. Psal. xii. 2.



16 doth valiantly. The right-hand of the LORD is exalted; the right-  
 17 hand of the LORD doth valiantly. I shall not die, but live, and de-  
 18 clare the works of the LORD. The LORD hath chastened me sore,  
 19 but he hath not given me over unto death. Open to me the gates  
 of righteousness: I will go in to them, *and* I will praise the LORD.  
 20 This is the gate of the LORD into which the righteous shall enter.  
 21 I will praise thee, for thou hast heard me, and art become my sal-  
 22 vation. § The stone *which* the builders refused, is become the head  
 23 stone of the corner. This is the LORD's doing; it is marvellous in  
 24 our eyes. This is the day *which* the LORD hath made; we will  
 25 rejoice and be glad in it. Save now, we beseech thee, O LORD: O  
 26 LORD, we beseech thee, send now prosperity. || Blessed *be* he that  
 cometh in the name of the LORD: we have blessed you out of the  
 27 house of the LORD. God is the LORD who hath shewed us light;

V. 16. *Exalted*—Hath appeared evidently, and wrought powerfully and gloriously.

V. 19. *Open*—O ye porters, appointed by God for this work. *The gates*—Of the Lord's tabernacle: where the rule of righteousness was kept and taught, and the sacrifices of righteousness were offered.

V. 20. *The righteous*—As David was a type of Christ and the temple of heaven, so this place hath a farther prospect than David, and relates to Christ's ascending into heaven, and opening the gates of that blessed temple, both for himself and for all believers.

V. 22. *The builders*—The commonwealth of Israel and the church of God are here and elsewhere compared to a building, wherein, as the people are the stones, so the princes and rulers are the builders. And as these master-builders rejected David, so their successors rejected Christ. *Head stone*—The chief stone in the whole building, by which the several parts of the building are upheld and firmly united together. Thus David united all the tribes and families of Israel: and thus Christ united Jews and Gentiles together. And therefore this place is justly expounded of

Christ, Mark xii. 10. Acts iv. 11. Rom. ix. 32. Eph. ii. 20. And to him the words agree more properly than to David.

V. 24. *Made*—Or sanctified as a season never to be forgotten.

V. 25. *We*—These seem to be the words of the Levites, to whom he spake ver. 19.

V. 26. *Blessed*—We pray that God would bless his person and government. *Cometh*—To the throne; or from his Father into the world: who is known by the name of him *that cometh* or *was to come*, and of whom this very word is used, Gen. xlix. 10. Isa. xxxv. 4. *Name*—By commission from him. *We*—We who are the Lord's ministers attending upon him in his house, and appointed to bless in his name, Numb. vi. 23. Deut. x. 8. So these are the words of the priests.

V. 27. *The Lord*—Or, *The mighty God*, as this name of God signifies, and as he shewed himself to be by this his wonderful work. *Who*—Who hath scattered our dark clouds, and put us into a state of peace, and safety, and happiness. *The horns*—These are supposed to be made for this very use, that the beasts should be bound and killed there. These three last verses are David's words.

Vol. II.

10 L

V. 6. *Respect*

§ Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 4. 7. || Matt. 21. 9. xxiii. 39. Mark xi. 9. Luke xix. 38. Zech. iv. 7.



28 bind the sacrifice with cords, *even* unto the horns of the altar. Thou art my God, and I will praise thee; *thou art* my God, and I will  
29 exalt thee. O give thanks unto the LORD, for *he is* good: for his mercy endureth for ever.

## P S A L M CXIX.

*Because this psalm was very large, and the matter of it of the greatest importance, the psalmist thought fit to divide it into two and twenty several parts, according to the number of the Hebrew letters, that so he might both prevent tediousness, and fix it in the memory. Each part consists of eight verses. All the verses of the first part begin with Aleph, all the verses of the second with Beth, and so on. It is observable, that the word of God is here called by the names of law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way and word. By which variety, he designed to express the nature and perfection of God's word. It is called his word, as revealed by him to us; his way, as prescribed by him for us to walk in; his law, as binding us to obedience; his statutes, as declaring his authority of giving us laws; his precepts as directing our duty; his ordinances, as ordained by him; his righteousness, as exactly agreeable to God's righteous nature and will; his judgments, as proceeding from the great judge of the world, and being his judicial sentence to which all men must submit; and his testimonies, as it contains the witnesses of God's will, and of man's duty. And there is but one of these one hundred and seventy six verses, in which one or other of these titles is not found. The general scope and design of this psalm is, to magnify the law and make it honourable: to shew the excellency and usefulness of divine revelation, and recommend it to us, by the psalmist's own example, who speaks by experience of the benefits of it, for which he praises God, and earnestly prays for the continuance of God's grace, to direct and quicken him in his way.*

## A L E P H.

1 **B**LESSED are the undefiled in the way, who walk in the law  
2 of the LORD. Blessed are they that keep his testimonies, and  
3 that seek him with the whole heart. They also do no iniquity;  
4 they walk in his ways. Thou hast commanded us to keep thy pre-  
5 cepts diligently. O that my ways were established, to keep thy  
6 statutes! Then shall I not be \* ashamed, when I have respect unto  
7 all thy commandments. I will † praise thee with uprightness of  
8 heart, when I shall have learned thy righteous judgments. I will  
keep thy statutes: O forsake me not utterly.

V. 6. *Respect*—A due respect, which implies, hearty affection, diligent study, and constant practice. *To all*—So as not to allow myself in any known sin, or in the neglect of any known duty.

V. 7. *When*—When by thy good Spirit I shall be more fully instructed in the meaning of thy word.

V. 8. *Forsake me not*—For then I shall fall into the foulest sins.

V. 8. *A*

\* Ver. 80. † Ver. 171.



## B E T H.

9 Wherewith shall a young man cleanse his way? By taking heed  
 10 thereto according to thy word. With my whole heart have I  
 fought thee: O let me not wander from thy commandments.  
 11 † Thy word have I hid in mine heart, that I might not sin against  
 12, 13 thee. Blessed *art* thou, O LORD: § teach me thy statutes. With  
 14 my lips have I declared all the judgments of thy mouth. I  
 have rejoiced in the way of thy testimonies, as *much as* || in all  
 15 riches. I will \* meditate in thy precepts, and have respect unto  
 16 thy ways. I will delight myself in thy statutes: I will not forget  
 thy word.

## G I M E L.

17 Deal bountifully with thy servant, *that* I may live, and keep thy  
 18 word. Open thou mine eyes, that I may behold \*\* wondrous things  
 19 out of thy law. †† I *am* a stranger in the earth, hide not thy com-  
 20 mandments from me. †† My soul breaketh for the longing *that it*  
 21 *hath* unto thy judgments at all times. Thou hast rebuked the proud  
 22 *that are* cursed, which do err from thy commandments. Remove  
 from me reproach and contempt, for I have kept thy testimonies.  
 23 Princes also did sit *and* speak against me: *but* thy servant did medi-  
 24 tate in thy statutes. Thy testimonies also *are* my delight, and  
 my counsellors.

V. 9. *A young man*—Or, any man. But he names the *young man*, because such are commonly void of wisdom and experience, and exposed to many and great temptations. *Cleanse*—Purge himself from all filthiness of flesh and spirit.

V. 11. *Hid*—I have laid it up in my mind like a choice treasure, to be ready upon all occasions to counsel, quicken or caution me.

V. 17. *Live*—Safely and comfortably.

V. 18. *Open*—Inlighten my mind by the light of thy Holy Spirit, and dispel all ignorance and error. *Behold*—Those great and marvellous depths of Divine wisdom and goodness, and those profound

mysteries of Christ, and God's grace to mankind, and of that everlasting state, which are not to be known but by Divine illumination.

V. 19. *A stranger*—I am not here as in my home, but as a pilgrim travelling homeward in a strange land. *Commandments*—Which are my chief support and guide in my pilgrimage.

V. 20. *Breaketh*—Faints, as it frequently does, when a thing vehemently desired is delayed. *Judgments*—To a more sound knowledge and serious practice of them.

V. 21. *The proud*—Obstinate and presumptuous sinners, who sin with an high hand

Numb. 76.

10 L 2

† Psal. xxxvii. 31. § Ver. 26. 33. 64. 68. 108. 124. 135. || Ver. 72. 162. \* Ver. 23.

\*\* Ver. 129.

†† Gen. xlvii. 9. 1 Chron. xxix. 15. Psal. xxxix. 12. 2 Cor. v. 6.

Heb. xi. 13.

‡ Ver. 40. 131.



## D A L E T H.

25 ||My soul cleaveth unto the dust: quicken thou me according to thy  
 26 word. I have declared my ways, and thou heardest me: \* teach  
 27 me thy statutes. Make me to understand the way of thy precepts:  
 28 so shall I talk of thy wondrous works. My soul melteth for hea-  
 29 vineſs: ſtrengthen thou me according unto thy word. Remove  
 30 from me the way of lying; and grant me thy law graciously. I  
 have choſen the way of truth: thy judgments have I laid *before*  
 31 *me*. I have ſtuck unto thy testimonies: O LORD, put me not to  
 32 ſhame. I will run the way of thy commandments, when thou  
 ſhalt enlarge my heart.

## H E.

33 Teach me, O LORD, the way of thy statutes, and I ſhall keep it  
 34 *unto* the end. Give me understanding, and I ſhall keep thy law;  
 35 yea, I ſhall obſerve it with my whole heart. Make me to go in  
 the path of thy commandments; for therein do I delight.  
 36 † Incline my heart unto thy testimonies, and not to covetouſneſs.  
 37 Turn away mine eyes from beholding vanity: *and* quicken thou  
 38 me in thy ‡ way. Stabliſh thy word unto thy ſervant, who *is de-*  
 39 *voted* to thy fear. Turn away my reproach which I fear: for thy

hand. *Err*—Or, *wander*, knowingly or wilfully.

V. 25. *The duſt*—I am in danger of preſent death: I am like one laid in the grave. *Quicken*—Preſerve my life, or raiſe me out of the duſt. *Word*—According to thy promiſe.

V. 26. *My ways*—My ſins; and all my cares, and fears, and troubles.

V. 27. *Underſtand*—More thoroughly.

V. 28. *Melteth*—Like wax before the fire.

V. 29. *Grant me*—Vouchſafe me an accurate knowledge of thy word, and let me govern myſelf by it in all things.

V. 30. *Laid*—Or, *ſet* before me, as a mark to aim at; as a rule to direct me.

V. 32. *Run*—I will obey thy precepts with all readineſs, fervency, and diligence.

*Enlarge*—When thou ſhalt replenish my heart with wiſdom, and love to thee and thy law.

V. 36. *Covetouſneſs*—He mentions this in particular, becauſe it is moſt oppoſite to God's testimonies, and does moſt commonly hinder men from receiving his word, and from profiting by it: and becauſe it is moſt pernicious, as being the root of all evil.

V. 37. *Vanity*—The vain things of this preſent world, ſuch as riches, honours, pleaſures: *from beholding* them, with deſire or affection. *Quicken*—Make me lively, vigorous and fervent in thy ſervice.

V. 38. *Stabliſh*—Confirm and perform thy promiſes.

V. 39. *I fear*—For my inſtability in thy ways; which in reſpect to my own weakneſs, I have great cauſe to fear.

V. 40. *Longed*

|| *Pſal.* lxxi. 20. \* *Pſal.* xxv. 4. xxvii. 11. lxxxvi. 11. † *Pſal.* cxli. 4. ‡ *Ver.* 27.



40 judgments *are* good. Behold, I have longed after thy precepts :  
quicken me in thy righteousness.

V A U.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation,  
42 according to thy § word. So shall I have wherewith to answer  
43 him that reproacheth me : for I trust in thy word. And take not  
the word of truth utterly out of my mouth ; for I have hoped in  
44 thy judgments. So shall I keep thy law continually, for ever and  
45 ever. And I will walk at liberty : for I seek thy precepts.  
46 I will speak of thy testimonies also before kings, and will not be  
47 ashamed. And I will delight myself in thy commandments which  
48 I have loved. || My hands also will I lift up unto thy command-  
ments which I have loved : and I will meditate in thy statutes.

Z A I N.

49 Remember thy word unto thy servant, upon which thou hast caused  
50 me to hope. This *is* my comfort in my affliction : for thy word  
51 hath quickened me. The proud have had me greatly in derision :  
52 yet have I not declined from thy law. I remembered thy judgments  
53 of old, O LORD, and have comforted myself. Horror hath taken  
54 hold upon me, because of the wicked that forsake thy law. Thy  
55 statutes have been my songs in the house of my pilgrimage. I  
have remembered thy name, O LORD, in the night, and have  
56 kept thy law. This I had, because I kept thy precepts.

V. 40. *Longed*—After a more solid know-  
ledge and constant performance of them.  
*In*—According to thy faithfulness.

V. 43. *Take not*—Do not deal so with  
me, that I shall be ashamed to mention  
thy word. *Judgments*—In thy word.

V. 45. *At liberty*—Enjoy great freedom  
and comfort in thy ways.

V. 48. *Lift up*—To receive and em-  
brace thy precepts and promises.

V. 49. *Thy word*—Thy promises.

V. 52. *Judgments*—Thy ancient dis-  
pensations to the children of men in  
punishing the ungodly.

V. 53. *Horror*—A mixed passion, made  
up of abhorrence of their sins, and

dread and sorrow at the consideration of  
the judgments of God coming upon  
them.

V. 54. *The house*—In this world, wherein  
I am a stranger and pilgrim, as all my  
fathers were.

V. 55. *Thy name*—Thy holy nature and  
attributes, thy blessed word, and thy  
wonderful works. *In the night*—When  
darkness causes fear in others, I took plea-  
sure in remembering thee ; and when  
others gave themselves up to sleep, my  
thoughts and affections were working to-  
wards thee.

V. 56. *This*—This comfortable re-  
membrance.

V. 57. *Said*

§ Ver. 49.

|| Gen. xiv. 22, 23. Exod. vi. 8.



## C H E T H.

57 \* *Thou art* my portion, O LORD; I have said that I would keep thy  
 58 words. I intreated thy favour with *my* whole heart: be merciful  
 59 unto me according to thy word. I thought on my ways, and turn-  
 60 ed my feet unto thy testimonies. I made haste, and delayed not  
 61 to keep thy commandments. The bands of the wicked have rob-  
 62 bed me: *but* I have not forgotten thy law. At midnight I will rise  
 and give † thanks unto thee: because of thy righteous judgments.  
 63 I *am* ‡ a companion of all *them* that fear thee, and of them that  
 64 keep thy precepts. The earth, O LORD, is full of thy mercy:  
 teach me thy statutes.

## T E T H.

65 Thou hast dealt well with thy servant, O LORD, according unto  
 66 thy word. Teach me good judgment and knowledge: for I have  
 67 believed thy commandments. § Before I was afflicted. I went  
 68 astray: but now have I kept thy word. Thou *are* good, and dost  
 69 good: teach me thy statutes. The proud have forged a lie  
 against me: but I will keep thy precepts with *my* whole heart.  
 70, 71 Their heart is as fat as grease: *but* I delight in thy law. *It is*  
 good for me that I have been afflicted, that I might learn thy sta-  
 72 tutes. || The law of thy mouth *is* better unto me, than thou-  
 sands of gold and silver.

## J O D.

73 \*\* Thy hands have made me and fashioned me: give me under-  
 74 standing that I may learn thy commandments. †† They that fear  
 thee, will be glad when they see me: because I have hoped in thy  
 75 word. I know, O LORD, that thy judgments *are* right, and *that*

V. 57. *Said*—I have professed and owned it.

V. 59. *Thought*—I seriously considered both my former courses, and my duty in all my future actions.

V. 61. *Robbed*—Done me many injuries, for my respect to thy law.

V. 66. *Judgment*—Whereby I may rightly discern between truth and falsehood. *Knowledge*—A spiritual experimental knowledge.

V. 70. *Fat*—They are stupid and insensible.

V. 74. *Glad*—For the encouragement they have by my example to trust in God. *See me*—Alive and in safety. *Word*—In thy promise, and have not been disappointed of my hope.

V. 75. *Judgments*—Thy corrections. *Of faithfulness*—In pursuance of thy promises, and in order to my good.

\* Psal. cxlii. 5.

† Ver. 164.  
 Prov. viii. 11.

‡ Ver. 79.

\*\* Job x. 8.

§ Ver. 71. 75.

†† Ver. 79.

V. 79. *Known*  
 || Psal. xix. 10.



76 thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight. Let the proud be ashamed, for they dealt perversely with me without a cause; *but* I will meditate in thy precepts. Let those that fear thee, turn unto me, and those that have known thy testimonies. Let my heart be found in thy statutes; that I be not ashamed.

## C A P H.

81 || My soul fainteth for thy salvation: *but* I hope in thy word.  
82 \* Mine eyes fail for thy word, saying, When wilt thou comfort me? For I am become like a bottle in the smoke: *yet* do I not forget thy statutes. How many *are* the days of thy servant? When wilt thou execute judgment on them that persecute me? † The proud have digged pits for me, who *are* not after thy law. All thy commandments *are* faithful: they persecute me wrongfully; help thou me. ‡ They had almost consumed me upon earth: *but* I forsook not thy precepts, Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

## L A M E D.

89, 90 O LORD, § thy word is settled for ever in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants. Unless thy law *had been* my delight, I should have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me. I *am* thine, save

V. 79. *Known*—Loved and practised them.

V. 80. *Sound*—That I may love and obey them sincerely, constantly, and universally.

V. 81. *Fainteth*—With long desire and earnest expectation.

V. 83. *Bottle*—A leathern bottle. My natural moisture is dried and burnt up.

V. 84. *The days*—The days of my life.

I have but a little while to live; give me some respite before I die.

V. 85. *Who*—Who have no respect to thy law.

V. 86. *Faithful*—Just and true.

V. 89. *In heaven*—With thee in thy heavenly habitation.

V. 91. *They*—The heaven and the earth. *Ordinances*—As thou hast appointed. *For*—All things are subject to thy power and pleasure.

V. 96. *Per-*

|| Psal. lxxxiv. 2.

\* Ver. 123.

† Psal. xxxv. 7.

‡ Ver. 109. 143.

§ Psal.

lxxxix. 2.

Ver. 152. 160.



95 me : for I have fought thy precepts. The wicked have waited for  
 96 me to destroy me : *but* I will consider thy testimonies. I have seen  
 an end of all perfection ; *but* thy commandment is exceeding  
 97 broad.

## M E M.

O how love I thy law ! It is my meditation all the day.  
 98 Thou, through thy commandments, hast made me wiser than  
 99 mine enemies : for they *are* ever with me. I have more under-  
 standing than all my teachers : for thy testimonies *are* my medita-  
 100 tion. I understand more *than* the ancients, because I keep thy  
 101 precepts. I have refrained my feet from every evil way, that I  
 102 might keep thy word. I have not departed from thy judgments :  
 103 for thou || hast taught me. \* How sweet are thy words unto my  
 104 taste ? Yea, *sweeter* than honey to my mouth. Through thy pre-  
 cepts I get understanding : therefore † I hate every false way.

## N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.  
 106 I have sworn, and I will perform *it*, that I will keep ‡ thy righteous  
 107 judgments. I am afflicted very much : quicken me, O LORD,  
 108 according unto thy word. Accept, I beseech thee, the free-will  
 offerings of my mouth, O LORD, and teach me thy judgments.  
 109 My soul is continually in my hand : yet do I not forget thy law.  
 110 The wicked have laid a snare for me : yet I erred not from thy  
 111 precepts. Thy testimonies have I taken as an § heritage for ever :  
 112 for they *are* the rejoicing of my heart. I have inclined my heart  
 to perform thy statutes alway, *even unto* the end.

V. 96. *Perfection*—Of the greatest and most perfect enjoyments in this world. *Commandment*—Thy word ; one part of it being put for the whole. *Broad*—Or, *large*, both for extent, and for continuance : it is useful to all persons : it is of everlasting truth and efficacy ; it will never deceive those who trust to it, as all worldly things will, but will make men happy both here and for ever.

V. 100. *Because*—The practice of religion is the best way to understand it.

V. 102. *Taught me*—By thy blessed spirit, illuminating my mind, and working upon my heart.

V. 108. *Offerings*—The sacrifices of prayer and praise.

V. 109. *Is*—Exposed to perpetual danger.

V. 118. *Deceit*

|| Job xxvi. 2.

\* Psal. xix. 10. Prov. viii. 11.

† Ver. 128.

‡ Ver. 144.

§ Deut. xxxiii. 4.



S A M E C H.

113, 114 I hate *vain* thoughts; but thy law do I love. || Thou *art* my  
 115 hiding place, and my shield: I hope in thy word. \* Depart from  
 me, ye evil doers; for I will keep the commandments of my God.  
 116 Uphold me according unto thy word, that I may live: and  
 117 let me not be ashamed of my hope. Hold thou me up, and I shall  
 be safe; and I will have respect unto thy statutes continually.  
 118 Thou hast trodden down all them that err from thy statutes: for  
 119 their deceit *is* falshood. Thou puttest away all the wicked of the  
 120 earth *like* dross; therefore I love thy testimonies. My flesh trem-  
 bleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and justice: leave me not to mine op-  
 122 pressors. Be surety for thy servant, for good: let not the proud  
 123 oppress me. † Mine eyes fail for thy salvation, and for the word  
 124 of thy righteousness. Deal with thy servant according unto thy  
 125 mercy, and teach me thy statutes. I *am* thy servant, give me un-  
 126 derstanding, that I may know thy testimonies. *It is* time for thee  
 127 LORD, to work: for they have made void thy law. ‡ Therefore  
 128 I love thy commandments above gold, yea, above fine gold. I  
 esteem all *thy* precepts concerning all things to be right; and I  
 hate every false way.

P E.

129 Thy testimonies *are* § wonderful: therefore doth my soul keep  
 130 them. The entrance of thy words giveth light: ||| it giveth un-  
 131 derstanding unto the simple. I opened my mouth, and panted:  
 132 for I longed for thy commandments. Look thou upon me, and be

V. 118. *Deceit*—Their deceitful devices, shall bring that destruction upon themselves which they design for others.

V. 121. *Judgment, &c.*—Just judgment.

V. 122. *Surety*—Do thou undertake and plead my cause.

V. 123. *The word*—For the performance of thy faithful or merciful promise.

V. 126. *To work*—To put forth thy power for the restraint of evil-doers. *They*—The wicked. *Made void*—Or, *abro-*

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10 M.

|| Psal. xci. 1.

\* Matt. vii. 23.

† Ver. 81.

Psal. cxxiii. 1, 2.

‡ Psal. xix. 10. Ver. 72.

Prov. viii. 11.

§ Ver. 18.

||| Psal. xix. 7.

*gated thy law*, have openly cast off its authority.

V. 127. *Therefore*—Because the general apostacy of others makes this duty more necessary.

V. 129. *Wonderful*—In regard of the deep mysteries, the most excellent directions, and the exceeding great and precious promises of God contained in them.

V. 131. *Panted*—I thirst after thy precepts, and pursue them eagerly.

V. 133. *Steps*



merciful unto me, as thou usest to do unto those that love thy  
 133 name. Order my steps by thy word; and \* let not any iniquity  
 134 have dominion over me. Deliver me from the oppression of man,  
 135 so will I keep thy precepts. Make thy face to shine upon thy ser-  
 136 vant, and teach me thy statutes. † Rivers of waters run down  
 mine eyes, because men keep not thy law.

## T S A D D I.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments,  
 138 Thy testimonies *that* thou hast commanded *are* righteous, and very  
 139 faithful. ‡ My zeal hath consumed me, because mine enemies  
 140 have forgotten thy words. § Thy word *is* very pure: therefore  
 141 thy servant loveth it. I *am* small and despised: yet do not I for-  
 142 get thy precepts. Thy righteousness *is* an everlasting righteousness  
 143 and thy law *is* the truth. Trouble and anguish have taken hold on  
 144 me: yet thy commandments *are* my delights. || The righteousness  
 of thy testimonies *is* everlasting: give me understanding, and I  
 shall live.

## K O P H.

145 I cried with *my* whole heart, hear me, O LORD: I will keep thy  
 146 statutes. I cried unto thee, save me, and I shall keep thy testimonies.  
 147 \*\* I prevented the dawning of the morning, and cried: I hoped in  
 148 thy word. †† Mine eyes prevent the *night* watches, that I might  
 149 meditate in thy word. Hear my voice according unto thy loving-  
 kindness: O LORD, quicken me according to thy judgment.  
 150 They draw nigh that follow after mischief: they are far from thy  
 151 law. Thou *art* near, O LORD: and all thy commandments *are*

V. 133. *Steps*—My motions and actions.

V. 136. *Rivers*—Plentiful tears, wit-  
 nes of my deep sorrow for God's disho-  
 nour, and for the miseries which sinners  
 bring upon themselves.

V. 140. *Pure*—Without the least mix-  
 ture of falshood.

V. 142. *Everlasting*—The same in all  
 ages and places.

V. 143. *Trouble*—Outward troubles and  
 anguish of spirit.

V. 148. *Watches*—The *middle watch*,  
 which was set in the middle of the  
 night; and the *morning watch*, which was  
 set some hours before the dawning of the  
 day.

V. 149. *Judgment*—According to thy  
 word.

V. 150. *Nigh*—To me, they are at  
 hand and ready to seize upon me. *Are*  
*far*—They cast away from them all  
 thoughts of thy law.

V. 152. *Of*

\* Psal. xix. 13.

John ii. 17.

v. 3. cxxx. 6.

† Ver. 53. 158. Jer. ix. 1. xiv. 17. Ezek. ix. 4.

‡ Psal. xii. 6. xviii. 30. Prov. xxx. 5. || Ver. 106. 160.

†† Psal. lxiii. 1. 6.

§ Psal. lxix. 9.

\*\* Psal.



152 truth. Concerning thy testimonies, I have known of old, that thou hast founded them for ever.

R E S H.

153 Consider mine affliction, and deliver me: for I do not forget thy  
154 law. ‡ Plead my cause, and deliver me: quicken me according  
155 to thy word. Salvation is far from the wicked: for they seek  
156 not thy statutes. Great *are* thy tender mercies, O LORD: quicken  
157 me according to thy judgments. Many *are* my persecutors, and  
158 mine enemies; *yet* do I not decline from thy testimonies. I beheld  
the transgressors, and was grieved, because they kept not thy  
159 word. Consider how § I love thy precepts: quicken me O LORD,  
160 according to thy loving-kindness. Thy word *is* true *from* the be-  
ginning: and || every one of thy righteous judgments endureth for  
ever.

S C H I N.

161 Princes have persecuted me without a cause: but my heart stand-  
162 eth in awe of thy word. I rejoice at thy word, as one that findeth  
163 great spoil. I hate and abhor lying: *but* thy law do I love.  
164 \* Seven times a day do I praise thee: because of thy righteous  
165 judgments. Great peace have they who love thy law: and no-  
166 thing shall offend them. † LORD, I have hoped for thy salvation,  
167 and done thy commandments. My soul hath kept thy testimonies,  
168 and I love them exceedingly. I have kept thy precepts and thy  
testimonies: because all my ways *are* before thee.

T A U.

169 Let my cry come near before thee, O LORD: give me understand-  
170 ing according to thy word. Let my supplication come before  
171 thee: deliver me according to thy word. ‡‡ My lips shall utter  
172 praise, when thou hast taught me thy statutes. My tongue shall  
speak of thy word, for all thy commandments *are* righteousness.

V. 152. *Of old*—By long experience.  
*Founded*—Thou hast established them upon  
everlasting foundations.

V. 160. *The beginning*—From the be-  
ginning of the world.

V. 161. *But*—But I feared thine of-  
Numb. 76.

‡ Psal. xxxv. 1. Mich. vii. 9.

xlix. 18.

§ Ver. 132.

‡‡ Ver. 7.

fence and displeasure more than their wrath.

V. 164. *Seven times*—Many times; a  
certain number being put for an uncertain.

V. 165. *Offend*—Heb. *they shall have no  
stumbling-block*, at which they shall stumble  
and fall into mischief.

V. 175. *Judg-*

\* Ver. 62. † Gen.



- 173, 174 Let thine hand help me: for || I have chosen thy precepts. I have longed for thy salvation, O LORD: and thy law is my delight.  
 175 Let my soul live, and it shall praise thee: and let thy judgments  
 176 help me. I \* have gone astray like a lost sheep, seek thy servant: for I do not forget thy commandments.

## P S A L M CXX.

David prays against lying tongues, and denounces judgment against them, ver. 1—4. Complains of his wicked and unpeaceable neighbours, ver. 5—7.

A song of † degrees.

- 1 **I**N † my distress I cried unto the LORD, and he heard me.  
 2 **D**eliver my soul, O LORD, from lying lips, and from a deceitful  
 3 tongue. What shall be given unto thee? Or what shall be done unto  
 4 thee, thou false tongue? Sharp arrows of the mighty, with coals  
 5 of juniper. Wo is me, that I sojourn in Mesech; that I dwell in  
 6 the tents of Kedar. My soul hath long dwelt with him that hateth  
 7 peace. I am for peace: but when I speak, they are for war.

## P S A L M CXXI.

David assures himself of help from God, ver. 1, 2. He assures others of it, ver. 3—8.

A song of degrees.

- 1 **I** Will lift up mine eyes unto the § hills from whence cometh my  
 2 help. \*\* My help cometh from the LORD who made heaven  
 3 and earth. He will not suffer thy foot to be moved: he that keepeth

V. 175. *Judgments*—Thy word or testimonies, which are the only ground of my hope in thy help.

Title of the psalm. *Of degrees*—Or, of accents, as the word properly signifies. This title is given to this and the fourteen following psalms, probably because they were sung upon the fifteen degrees, steps, or stairs of the temple, which the Jewish writers mention.

V. 4. *Arrows*—The wrath and vengeance of the mighty God, which in

scripture is often compared to arrows, and here to coals of juniper, which burn very fiercely and retain their heat for a long time.

V. 5. *Mesech*—Mesech and Kedar are two sorts of people often mentioned in scripture, and reckoned amongst the barbarous nations. But their names are here to be understood metaphorically. And so he explains himself in the next verse.

V. 1. *Hills*—To Sion and Moriah, which are called the holy mountains.

V. 5. *Shade*

|| Josh. xxiv. 22. Prov. i. 29. \* Isa. liii. 6. Luke xv. 4. † Neh. ix. 4. ‡ John ii. 2.  
 § Psal. lxxxix. 1. cxxxiii. 3. \*\* Psal. cxxiv. 8.



4 thee will not slumber. Behold, he that keepeth Israel, will neither  
 5 slumber nor sleep. The LORD is thy keeper: the LORD is thy shade  
 6 upon thy right-hand. The sun shall not smite thee by day, nor the  
 7 moon by night. The LORD shall preserve thee from all evil: he  
 8 shall preserve thy soul. The LORD shall preserve thy going out and  
 thy coming in, from this time forth, and even for evermore.

## P S A L M CXXII.

*This psalm seems to have been wrote for the use of the people, when they came to Jerusalem at the three solemn feasts. David here shews the joy with which they were to go up to Jerusalem, ver. 1, 2. The esteem they were to have of it, ver. 3—5. The prayers they were to make for its welfare, ver. 6—9.*

A song of degrees of David.

1 **I** Was glad when they said unto me, Let us go into the house of  
 2 the LORD. Our feet shall stand within thy gates, O Jerusalem.  
 3,4 Jerusalem is built as a city that is || compact together: \* Whither  
 the tribes go up, the tribes of the LORD, unto the testimony of  
 5 Israel, to give thanks unto the name of the LORD. For there are  
 set thrones of judgment: the thrones of the house of David.  
 6 Pray for the peace of Jerusalem: they shall prosper that love thee.  
 7 Peace be within thy walls, and prosperity within thy palaces.  
 8 For my brethren and companions sakes, I will now say, Peace be  
 9 within thee. Because of the house of the LORD our God, I will  
 † seek thy good.

V. 5. *Shade*—To keep thee from the burning heat of the sun.

V. 6. *Smite*—With excessive heat. *Moon*—With that cold and moisture which come into the air by it. Intemperate heats and colds are the springs of many diseases.

V. 4. *The tribes*—Whom God has chosen to be his people. *Unto*—Unto the ark, called *the testimony*, because of the tables of the covenant laid up in it, which are called God's *testimony*, and *the tables of*

*the testimony*. And this is called *the testimony of*, or *to Israel*, because it was given by God to them. *Give thanks*—To worship God; this one eminent part thereof being put for all the rest.

V. 5. *Judgment*—The supreme courts of justice for ecclesiastical and civil affairs. *Thrones*—The royal throne allotted by God to David and to his posterity, and the inferior seats of justice under his authority.

P S A L M



## P S A L M CXXIII.

*The psalmist expects and pleads for deliverance from trouble, ver. 1—4.**A song of degrees.*

1 **U**NTO thee lift I up mine eyes, O thou † that dwellest in the hea-  
 2 vens. Behold, as the eyes of servants *look* unto the hand of their  
 masters, *and* as the eyes of a maiden unto the hand of her mistress:  
 so our eyes *wait* upon the LORD our God, until he have mercy  
 3 upon us. Have mercy upon us, O LORD, have mercy upon us:  
 4 for we are exceedingly filled with contempt. Our soul is exceed-  
 ingly filled with the scorning of those that are at ease, *and* with the  
 contempt of the proud.

## P S A L M CXXIV.

*David describes the danger he and his people had been in, ver. 1—5. Blesses God for delivering them, ver. 6—8.**A song of degrees of David.*

1 **I**F *it had not been* the LORD who was on our side, § now may Israel  
 2 say: If it had not been the LORD who was on our side when  
 3 men rose up against us; Then they had swallowed us up quick, when  
 4 their wrath was kindled against us. Then the waters had over-  
 5 whelmed us, the stream had gone over our soul. Then the proud  
 6 waters had gone over our soul. Blessed *be* the LORD, who has  
 7 not given us *as* a prey unto their teeth. Our soul is escaped || as a  
 bird out of the snare of the fowlers; the snare is broken, and we  
 8 are escaped. \* Our help *is* in the name of the LORD, who made  
 heaven and earth.

## P S A L M CXXV.

*The safety of them that trust in God, and the fate of the wicked, ver. 1—5.**A song of degrees.*

1 **T**HEY that trust in the LORD *shall be* as mount Zion, which can-  
 2 not be removed, *but* abideth for ever. As the mountains are  
 round about Jerusalem, so the LORD is round about his people, from

V. 2. *Look*—For supply of their wants,  
 and for help and defence against their op-  
 pressors. *Until*—Until he help and save us.

V. 5. *The proud*—Our enemies, com-  
 pared to *proud waters*, for their great mul-  
 titude and swelling rage.

V. 3. *The*

† Psal. cxv. 3.

§ Psal. cxxix. 1.

|| Prov. vi. 5.

\* Psal. cxxi. 2.



3 henceforth even for ever. For the rod of the wicked shall not rest  
upon the lot of the righteous: lest the righteous put forth their  
4 hands unto iniquity. Do good, O LORD, unto *those that be good,*  
5 and to *them that are* upright in their hearts. As for such as turn  
aside unto their crooked ways, the LORD shall lead them forth with  
the workers of iniquity: *but \* peace shall be upon Israel.*

## P S A L M CXXVI.

*This psalm was probably composed by Ezra, at the return of Israel from Babylon. Those who are returned, are called upon to be thankful; those who still remain there, are prayed for and encouraged, ver. 1—6.*

A song of degrees.

1 **W**HEN the LORD turned again the captivity of Zion, we were  
2 like them that dream. Then † was our mouth filled with  
laughter, and our tongue with singing: then said they among the  
3 heathen, The LORD hath done great things for them. The LORD hath  
4 done great things for us, *whereof* we are glad. Turn again our cap-  
5 tivity, O LORD, as the streams of the south. ‡ They that sow in  
6 tears, shall reap in joy. He that goeth forth and weepeth, bearing  
precious seed, shall doubtless come again with rejoicing, bringing  
his sheaves *with him.*

## P S A L M CXXVII.

*We must trust in God for success in all enterprizes, ver. 1, 2. And for children, ver. 3—5.*

A song of degrees of Solomon.

1 **E**XCEPT the LORD build the house, they labour in vain that  
build it: except the LORD keep the city, the watchman wak-

V. 3. *The rod*—Their power and authority. *Not rest*—Not continue long. *The lot*—Upon the habitations and persons of good men. *Lest*—Lest they should be driven to indirect courses to relieve themselves.

V. 5. *Lead them*—Unto sinful courses. *Israel*—Upon the true *Israel* of God.

V. 1. *Turned*—Brought the captive *Israelites* out of *Babylon* into their own land.

*Dream*—We were so surprized and astonished.

V. 4. *Turn*—As thou hast brought us home, bring also the rest of our brethren: *As*—As thou art pleased sometimes to send floods of water into dry and barren grounds, such as the southern parts of *Canaan* were.

V. 1. *Build*—Assist and bless those that build it.

V. 2. *You*

\* Psal. cxxviii. 6. Gal. vi. 16. † Job viii. 21. ‡ Jer. xxxi. 9, &c.



2 *eth but in vain. It is in vain for you to rise up early, to sit up late,*  
 to eat the bread of sorrows: *for so he giveth his beloved sleep.*  
 3 *Lo, children are an heritage of the LORD: and \* the fruit of the*  
 4 *womb is his reward. As arrows are in the hand of a mighty man;*  
 5 *so are children of youth. Happy is the man that hath his quiver*  
 full of them: they shall not be ashamed, but they shall speak with  
 the enemies in the gate.

## P S A L M CXXVIII.

*The happiness of them that fear God, ver. 1—6.*

*A song of degrees.*

1 **B**LESSED is every one that feareth the LORD: that walketh  
 2 in his ways. † For thou shalt eat the labour of thine hands:  
 3 happy shalt thou be, and it shall be well with thee. Thy wife shall  
 be as a fruitful vine by the sides of thine house: thy children like  
 4 olive-plants round about thy table. Behold, that thus shall the  
 5 man be blessed, that feareth the LORD. The LORD shall bless thee  
 out of Zion: and thou shalt see the good of Jerusalem all the days  
 6 of thy life. Yea, thou shalt see thy childrens children, and § peace  
 upon Israel.

## P S A L M CXXIX.

*The people of God commemorate their deliverance out of sore afflictions, ver. 1—4. The destruction  
 of their enemies, ver. 5—8.*

*A song of degrees.*

1 **M**ANY a time have they afflicted me from my youth, may ||  
 2 Israel now say. Many a time have they afflicted me from

V. 2. *You*—Builders, or watchmen. *To*  
*fit*—To use constant and unwearied dili-  
 gence. *So*—By his blessing. *Giveth*—  
 Freely, without that immoderate toiling,  
 wherewith others pursue it.

V. 3. *Children*—The chief of these bles-  
 sings. *Heritage*—Only from God's blessing,  
 even as an inheritance is not the fruit of a  
 man's own labour, but the gift of God.

V. 4. *Youth*—These he prefers before  
 other children, because they live longest  
 with their parents, and to their comfort

and support, whereas children born in old  
 age seldom come to maturity before their  
 parents death.

V. 5. *Full*—Who hath a numerous issue.  
*Shall speak*—They shall courageously plead  
 their cause in courts of judicature, not  
 fearing to be crushed by the might of their  
 adversaries.

V. 3. *Olive-plants*—Numerous, growing  
 and flourishing.

V. 1. *From my youth*—From the time that  
 I was a people.

V. 4. *Righteous*

\* Deut xxviii. 4. † Isa. iii. 10. § Psal. cxxv. 5. || Psal. cxxiv. 5.



3 my youth : yet they have not prevailed against me. The plowers  
 4 plowed upon my back : they made long their furrows. The  
 LORD is righteous : he hath cut asunder the \* cords of the wicked.  
 5 Let them all be confounded and turned back that hate Zion.  
 6 They shall be as the grafs *upon* the house-tops, which withereth  
 7 afore it groweth up : Wherewith the mower filleth not his hand ;  
 8 nor he that bindeth sheaves, his bosom. Neither do they which go  
 by say, The blessing of the LORD *be* upon you ; we bless you in  
 the name of the LORD.

## P S A L M CXXX.

*The psalmist confessing his sins, expresses his hope in God, ver. 1—6. And exhorts Israel to hope in him, ver. 7, 8.*

A song of degrees.

1, 2 **O**UT † of the depths have I cried unto thee, O LORD. LORD,  
 hear my voice : let thine ears be attentive to the voice of  
 3 my supplications. ‡ If thou, LORD, shouldest mark iniquities, O  
 4 LORD, who shall stand ? But *there is* forgiveness with thee, that thou  
 5 mayest be feared. I § wait for the LORD ; my soul doth wait, and  
 6 in his word do I hope. My soul *waiteth* for the LORD, more than  
 they that watch for the morning : *I say, more than* they that watch  
 7 for the morning. Let Israel hope in the LORD : for with the

V. 4. *Righteous*—Faithful or merciful. *The cords*—Wherewith the plow was drawn. By these *cords* he understands all their plots and endeavours.

V. 6. *House-tops*—Which there were flat. *Which*—Having no deep root, never comes to maturity. And so all their designs shall be abortive.

V. 8. *The blessing*—Which was an usual salutation given by passengers to reapers : so the meaning is, it never continues 'till the harvest comes.

V. 3. *Mark*—Observe them accurately and punish them as they deserve. *Stand*—At thy tribunal.

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\* Psal. cxl. 5.

† Lam. iii. 55. Jonah ii. 2. xxvii. 14. xl. 1.

10 N

V. 4. *Forgiveness*—Thou art able and ready to forgive repenting sinners. *Feared*—Not with a slavish, but with a child-like fear. This mercy of thine *is* the foundation of all religion, without which men would desperately proceed in their impious courses.

V. 5. *I wait*—That he would pardon my sins.

V. 6. *They*—Whether soldiers that keep the night-watches in an army, or the priests or Levites who did so in the temple.

V. 7. *Israel*—Every true Israelite. *Plentiful*—Abundantly sufficient for all persons who accept it upon God's terms.

V. 2. *Surely*

‡ Psal. cxliii. 2. § Psal.



8 LORD *there is* mercy, and with him *is* plenteous redemption. And he shall redeem Israel from all his iniquities.

## P S A L M CXXXI.

David *testifies his humility, and exhorts Israel to trust in God*, ver. 1—3.

A song of degrees of David.

1 LORD, my heart is not haughty, nor mine eyes lofty: neither  
do I exercise myself in great || matters, or in things too high  
2 for me. Surely I have behaved and quieted myself \* as a child that  
3 is weaned of his mother; my soul is even as a weaned child. Let  
Israel hope in the LORD, from henceforth and for ever.

## P S A L M CXXXII.

Probably this psalm was wrote by Solomon to be sung at the dedication of the temple, of which he desires God would come and take possession, ver. 8, 9, 10. With these words he concluded his prayer, 2 Chron. vi. 41, 42. He pleads David's piety towards God, ver. 1—7. And God's promise to David, ver. 11—18.

A song of degrees.

1, 2 LORD, remember David, and all his afflictions: How he  
swore unto the LORD, and vowed unto the mighty God of  
3 Jacob; Surely I will not come into the tabernacle of my house, nor  
4 go up into my bed. I will not give sleep to my eyes, or slumber to  
5 mine eye-lids; Until I find out a place for the LORD, an habi-  
6 tation for the mighty God of Jacob. Lo, we have heard of it  
7 at Ephratah: we found it in the fields of the wood. We will go  
8 into his tabernacles: † we will worship at his footstool. ‡ Arise

V. 2. *Surely*—When my mind was provoked. *Weaned*—Wholly depending upon God's providence, as the poor helpless infant, relies upon its mother for support.

V. 1. *Afflictions*—All his sufferings for thy sake.

V. 5. *Until*—Until I have raised an house in which the ark may be put.

V. 6. *It*—Of the ark. *Ephratah*—In

the tribe of *Ephraim*, which was called also *Ephratah*. *Found it*—Afterwards we found it in *Kirjath-jearim*, which signifies a city of woods, in the territory whereof the ark was seated for twenty years.

V. 7. *Tabernacles*—Into his temple. *Footstool*—The ark, is often said to sit between the cherubim, which were above the ark.

V. 8. *Rest*—Into thy resting place, the temple

|| Psal. cxxxix. 6.

\* Matt. xviii. 3. 1 Cor. 14. 20. x. 35. 2 Chron. vi. 41, 42.

† Psal. xcix. 5.

‡ Numb.



9 O LORD, into thy rest: thou, and the ark of thy strength. Let thy priests be clothed with § righteousness; and let thy saints shout for joy. For thy servant David's sake, turn not away the  
10 face of thine anointed. || The LORD hath sworn *in* truth unto David, he will not turn from it, \* Of the fruit of thy body will I  
11 set upon thy throne. If thy children will keep my covenant and my testimonies that I shall teach them; their children shall also sit upon  
12 thy throne for evermore. For the LORD hath chosen Zion: he hath  
13 desired *it* for his habitation. † This *is* my rest for ever: here will  
14 I dwell, for I have desired it. ‡ I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her  
15 priests with salvation: and her saints shall shout aloud for joy.  
16 §§ There will I make the horn of David to bud: I have ordained a  
17 lamp for mine anointed. His enemies will I cloath with shame: but upon himself shall his crown flourish.

## P S A L M CXXXI.

*The happiness of brotherly love, ver. 1—3.*

A song of degrees of David.

1 **B**EHOLD, how good and how pleasant *it is*, for brethren to  
2 dwell together in unity. *It is* like the ||| precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard,  
3 that went down to the skirts of his garment. As the dew of \*\* Her-

temple so called, *Isa.* lxvi. 1. where thou hast now a fixed habitation. *The ark*—The seat of thy powerful and glorious presence.

V. 10. *David's sake*—In regard of thy promises vouchsafed to David. *Turn not*—Cast me not out of thy presence. *Of*—Of me whom thou hast anointed to be king over thy people.

V. 16. *Salvation*—With thy saving graces and blessings.

V. 17. *There*—In Jerusalem. *To bud*—His power and glory to flourish. *A lamp*—A successor to continue for ever in his

family, as this phrase is expounded 1 Kings xi. 36. xv. 4. and particularly one eminent and glorious light, namely, the Messiah.

V. 2. *Ointment*—It is no less grateful and refreshing than that oil which was poured forth upon Aaron's head at the time of his consecration to the priestly office. *Skirts*—Not to the lower skirt or bottom of his sacerdotal garment, but to the upper skirt of it, or the mouth of it, as the Hebrew word properly signifies.

V. 3. *Zion*—It is as desirable as the dew which falls upon mount Hermon, nay,

Numb. 77:

10 N 2

as

§ Ver. 16. || *Psal.* lxxxix. 3. iv. 33, &c.

\* 2 Sam. vii. 1, 2. 1 Kings viii. 25:

2 Chron. vi. 16. Luke i. 69. Acts iii. 30.

† *Psal.* lxviii. 16. ‡ *Psal.* cxlvii. 14:

§§ *Ezek.* xxix. 21. Luke i. 69.

||| *Exod.* xxx. 25. 30.

\*\* *Deut.* iv. 48.



mon, and as the dew that descended upon the mountains of Zion; for † there the LORD commanded blessing, even life for evermore.

## P S A L M CXXXIV.

*In this psalm the priests or Levites who watched all night in the temple, exhort one another, and pray for one another, ver. 1—3.*

A song of degrees.

1 **B**EHOLD, bless ye the LORD all ye servants of the LORD, § who  
2 by night stand in the house of the LORD. Lift up your hands  
3 in the sanctuary: and bless the LORD. The LORD that made heaven and earth, bless thee out of Zion.

## P S A L M CXXXV.

*An exhortation to praise God for his greatness and mighty works, ver. 1—7. For destroying his enemies, ver. 8—11. For his mercy toward Israel, ver. 12—14. The vanity of idols, ver. 15—18. Another exhortation to praise God, ver. 19—20.*

1 **P**RAISE ye the LORD, praise ye the name of the LORD, praise  
2 him, O ye servants of the LORD. Ye that stand in the house  
3 of the LORD, in the courts of the house of our God, Praise ye the LORD, for the LORD is good: sing praises unto his name, for it  
4 is pleasant. For || the LORD hath chosen Jacob for himself, and  
5 Israel for his peculiar treasure. For I know that \* the LORD is  
6 great, and that our LORD is above all gods. † Whatsoever the LORD pleased, that did he in heaven and in earth, in the seas, and all deep  
7 places. †† He causeth the vapours to ascend from the ends of the earth; §§ he maketh lightnings with the rain: he bringeth the wind

as desirable as that heavenly dew of God's ordinances and graces which he hath commanded to fall upon the mountains of Zion and Moriah, and others which are round about Jerusalem. There—Where brethren live in peace and unity.

V. 1. *Servants*—Peculiarly so called, priests and Levites. *Night*—Not only by day, but also by night, when their watch was

more necessary. *Stand*—Serve or minister.

V. 3. *Thee*—Thee whosoever thou art who dost faithfully perform the duty here commanded.

V. 2. *Ye*—Ye priest and Levites.

V. 6. *Seas*—In the visible seas, and in the invisible depths both of the earth and of the waters.

V. 7. *From*—From all parts of the earth

† Lev. xxv. 21. Deut. xxviii. 8.

§ 1 Chron. ix. 33.

—|| Exod. xix. 5. Deut. vii. 6.

\* Psal. xcv. 3. † Psal. cxv. 3.

†† Jer. x. 13. li. 16.

§§ Job xxxviii. 24, &c.

Zech. x. 1.



8 out of his treasuries. ||| Who smote the first-born of Egypt,  
 9 both of man and beast. Who sent tokens and wonders into the  
 midst of thee, O Egypt, upon Pharaoh, and upon all his servants.  
 10, 11 \* Who smote great nations, and slew mighty kings; Sihon king  
 of the Amorites, and Og king of Bashan, and † all the kingdoms  
 12 of Canaan: ‡ And gave their land for an heritage; an heritage  
 13 unto Israel his people. Thy § name, O LORD, endureth for ever,  
 14 and thy memorial, O LORD, throughout all generations. For the  
 LORD will judge his people, and he will repent himself concerning  
 15 his servants. || The idols of the heathen are silver and gold,  
 16 the work of mens hands. They have mouths, but they speak not:  
 17 eyes have they, but they see not. They have ears, but they hear  
 18 not: neither is there any breath in their mouths. They that make  
 them are like unto them: so is every one that trusteth in them.  
 19 Bless the LORD, O house of Israel: bless the LORD, O house of  
 20 Aaron: Bless the LORD, O house of Levi: ye that fear the LORD,  
 21 bless the LORD. Blessed be the LORD out of Zion, who dwelleth  
 at Jerusalem. Praise ye the LORD.

## P S A L M CXXXVI.

We must praise God as great and good in himself, ver. 1—3. As the Creator of the world, ver.  
 4—9. As Israel's God, ver. 10—22. As our Redeemer, ver. 23, 24. As God over all,  
 ver. 25, 26.

1 **O** \*\*Give thanks unto the LORD, for he is good: †† for his mercy  
 2 endureth for ever. O give thanks unto ‡‡ the God of gods:  
 3 for his mercy endureth for ever. O give thanks unto the LORD of  
 4 lords: for his mercy endureth for ever. To him who alone doth  
 5 great wonders: for his mercy endureth for ever. §§ To him that by  
 6 wisdom made the heavens: for his mercy endureth for ever. \*† To  
 him that stretched out the earth above the waters: for his mercy

earth, from one end to another. Rain—  
 An eminent instance of his good provi-  
 dence.

recall that severe sentence which for their  
 sins he had passed upon them.

V. 14. Judge—Will in due time plead  
 the cause of his people. Repent—He will

V. 2. The God of gods—Who is infi-  
 nitely superior to all that are called gods,  
 whether angels, or princes, or idols.

V. 22. Israel  
 ||| Exod. xii. 12, 29. \* Numb. xxi. 24, 25, 26, 34, 35. † Josh. xii. 7. ‡ Josh. xii. 7.  
 Psal. lxxviii. 55. § Psal. cii. 12. || Psal. cxv. 4, 5, 6, 7, 8, 9, 10, 11. \*\* Psal. cvi. 1.  
 cvii. 1. cxviii. 1. †† 1 Chron. xvi. 41. ‡‡ Deut. x. 17. §§ Gen. i. 4.  
 \*† Gen. i. 9. Jer. x. 12.



7 *endureth* for ever. \* To him that made great lights: for his mercy  
 8 *endureth* for ever. The ſun to rule the day: for his mercy *endureth*  
 9 for ever. The moon and ſtars to rule by night: for his mercy  
 10 *endureth* for ever. † To him that ſmote Egypt in their firſt born:  
 11 for his mercy *endureth* for ever. ‡ And brought out Iſrael from  
 12 among them: for his mercy *endureth* for ever. § With a ſtrong  
 hand, and with a ſtretched-out arm: for his mercy *endureth* for  
 13 ever. || To him which divided the Red-ſea into parts: for his  
 14 mercy *endureth* for ever. And made Iſrael to paſs through the miſt  
 15 of it: for his mercy *endureth* for ever. \*\* But overthrew Pharaoh  
 16 and his hoſt in the Red-ſea: for his mercy *endureth* for ever. †† To  
 him who led his people through the wilderneſs: for his mercy *en-*  
 17 *dureth* for ever. ††† To him who ſmote great kings: for his mercy  
 18 *endureth* for ever: §§ And ſlew famous kings: for his mercy *endur-*  
 19 *eth* for ever: ||| Sihon king of the Amorites: for his mercy *en-*  
 20 *dureth* for ever: \*† And Og the king of Baſhan: for his mercy  
 21 *endureth* for ever: \*‡ And gave their land for an heritage: for his  
 22 mercy *endureth* for ever: Even an heritage unto Iſrael his ſervant:  
 23 for his mercy *endureth* for ever. Who remembered us in our low  
 24 eſtate: for his mercy *endureth* for ever: And hath redeemed us  
 25 from our enemies: for his mercy *endureth* for ever: \*§ Who giveth  
 26 food to all fleſh: for his mercy *endureth* for ever. O give thanks  
 unto the God of heaven: for his mercy *endureth* for ever.

V. 22. *Iſrael*—He ſpeaks of all that people as of one man, becauſe they were united together in one body in the worſhip of God.

V. 25. *Food*—To all living creatures.

For which God deſerves great praiſes, which the pſalmiſt teaches us to render to God for them, becauſe thoſe who are moſt concerned, either cannot, or do not perform this duty.

P S A L M

\* Gen. i. 14.      † Exod. xii. 2.      ‡ Exod. xii. 51: xiii. 17.      § Exod. vi. 6.  
 || Exod. xiv. 21, 22. Pſal. lxxiv. 13. lxxviii. 13.      \*\* Exod. xiv. 28.      †† Exod. xv. 22.  
 †† Pſal. cxxxv. 10, 11.      §§ Deut. xxix. 7. Pſal. cxxxv. 10, 11.      ||| Numb. xxi. 23.  
 \*† Numb. xxi. 33.      \*‡ Joſh. xii. 7.      \*§ Pſal. civ. 27. cxlvii. 9.



P S A L M CXXXVII.

*Probably this psalm was wrote toward the end of the Babylonish captivity. Herein the captives complain of the scoffs of their enemies, yet remember Jerusalem, and foresee the downfall of Babylon, ver. 1—9.*

1 **B**Y the rivers of Babylon, there we sat down; yea, we wept  
2 when we remembered Zion. We hanged our harps upon  
3 the willows, in the midst thereof. For there they that carried us  
away captive, required of us a song; and they that \*wasted us,  
required of us myrth, saying, Sing us one of the songs of Zion.  
4,5 How shall we sing the LORD's song in a strange land? If I forget  
6 thee, O Jerusalem, let my right-hand forget *her cunning*. If I do  
not remember thee, let my tongue cleave to the roof of my  
7 mouth; if I prefer not Jerusalem above my chief joy. Remem-  
ber, O LORD, † the children of Edom, in the day of Jerusalem;  
8 who said, Rase it, rase it, *even* to the foundation thereof. O daugh-  
ter of Babylon who art to be destroyed: happy *shall he be* that  
9 ‡ rewardeth thee, as thou hast served us. Happy *shall he be* that  
taketh and § dasheth thy little ones against the stones.

P S A L M CXXXVIII.

*David praises God for his goodness, and foretells that other kings will praise him, ver. 1—5. He rejoices in hope of still greater blessings, ver. 6—8.*

*A psalm of David.*

1 **I** Will praise thee with my whole heart: || before the gods will I  
2 sing praise unto thee. I will worship towards thy holy temple,  
and praise thy name for thy loving-kindness and for thy truth: for

V. 1. *Sat*—The usual posture of prosperity more than all other delights.  
mourners. V. 7. *The day*—In the time of its de-

V. 2. *Harps*—Harps are here put for all  
instruments of musick.

V. 3. *A song*—Such songs as you used to  
sing in the temple of Zion.

V. 4. *The Lord's*—Those songs which  
were appointed by God to be sung only  
in his service.

V. 6. *If*—If I do not value Jerusalem's

struction.

V. 8. *Happy*—As being God's instru-  
ment to vindicate his honour, and execute  
his just judgments.

V. 1. *The gods*—Before kings and  
princes.

V. 2. *Temple*—Where the ark was. He

was not permitted to enter into it. *Mag-*  
*nified*

\* Psal. lxxix. 1. † Jer. xlix. 7. Ezek. xxv. 12. Obad. 10, &c. ‡ Jer. l. 15. 29.  
Rev. xviii. 6. § Isa. xlii. 16. || Psal. cxix. 46.



3 thou hast magnified thy word above all thy name. In the day  
 when I cried, thou answeredst me: *and strengthenedst me with*  
 4 strength in my soul. All the kings of the earth shall praise thee,  
 5 O LORD, when they hear the words of thy mouth. Yea, they shall  
 sing of the ways of the LORD; for great is the glory of the LORD.  
 6 \* Though the LORD be high, yet hath he † respect unto the low;  
 7 but the proud he knoweth afar off. Though I walk in the midst of  
 trouble, thou wilt revive me: thou shalt stretch forth thine hands  
 against the wrath of mine enemies, and thy right-hand shall save  
 8 me. ‡ The LORD will perfect *that which* concerneth me: thy mercy,  
 O LORD, *endureth* for ever: forsake not the works of thine own  
 hands.

## P S A L M CXXXIX.

*This psalm is, by many of the Jewish doctors, esteemed the most excellent in the whole book. The omniscience of God is here asserted, ver. 1—6. Proved by two arguments; That he is every where present, ver. 7—12. And that he made us, ver. 13—16. This may fill us with pleasing admiration of God, ver. 17, 18. With an holy hatred of sin, ver. 19—22. And with an holy satisfaction in our own integrity, ver. 23, 24.*

To the chief musician, A psalm of David.

1, 2 **O** LORD, thou hast searched me, and known me. Thou know-  
 est my down-sitting, and mine up-rising; thou understandest  
 3 my thoughts afar off. Thou compassedst my path, and my lying  
 4 down, and *art acquainted with* all my ways. For *there is not a*  
 word in my tongue, *but lo,* O LORD, thou knowest it altogether.  
 5 Thou hast beset me behind and before, and laid thine hand upon

*nified*—For thou hast glorified thy word or promise unto me more than any other of thy glorious perfections.

V. 4. *The kings*—A prophecy of the calling of the Gentiles. *Hear*—The gospel preached among them.

V. 5. *The ways*—His wonderful counsel and gracious providences.

V. 8. *Perfect*—Will finish the great work of my deliverance. *Forsake not*—Or, *do not give over*, the work of my salvation, which is thus far advanced, not

by any human help, but by thy power and providence.

V. 2. *Afar off*—Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea from all eternity.

V. 3. *Compassedst*—Thou discernest every step I take. It is a metaphor from soldiers besieging their enemies, and setting watches round about them.

V. 5. *Beset me*—With thy all-seeing providence. *And laid*—Thou keepest me,

as

\* Psal. cxiii. 5, 6. Isa. lvii. 15. † James iv. 6. 1 Pet. v. 5: ‡ Psal. lvii. 2. Phil. i. 6.



6 me. \* *Such knowledge is too wonderful for me; it is high, I can-*  
 7 *not attain unto it.* † *Whither shall I go from thy spirit? Or*  
 8 *whither shall I flee from thy presence? ‡ If I ascend up into hea-*  
 9 *ven, thou art there: if § I make my bed in hell, behold, thou art*  
 10 *there.* If I take the wings of the morning, *or dwell in the utter-*  
 11 *most parts of the sea: Even there shall thy hand lead me, and*  
 12 *thy right-hand shall hold me.* If I say, surely the darkness shall  
 13 cover me; even the night shall be light about me. Yea, || the  
 14 darkness hideth not from thee; but the night shineth as the day:  
 15 the darkness and the light *are* both alike to thee. For thou hast  
 16 possessed my reins: thou hast covered me in my mother's womb.  
 17 I will praise thee, for I am fearfully and wonderfully made; mar-  
 18 vellous *are* thy works, and *that* my soul knoweth right well. \*\* My  
 19 substance was not hid from thee, when I was made in secret, *and*  
 20 curiously wrought *as* in the lowest parts of the earth. Thine eyes  
 21 did see my substance yet being imperfect, and in thy book all *my*  
 22 *members* were written, *which* in continuance were fashioned, when  
 23 *as yet there was none of them.* †† How precious also are thy

as it were with a strong hand, in thy sight and under thy power.

V. 6. *I cannot*—Apprehend in what manner thou dost so perfectly know all things.

V. 8. *Hell*—If I could hide myself in the lowest parts of the earth.

V. 9. *The wings*—If I should flee from east to west: for the *sea* being the western border of *Canaan*, is often put for the west in scripture. And *wings* are poetically ascribed to the morning here, as they are elsewhere to the sun, and to the winds.

V. 10. *Hold me*—I could neither go thither without thy conduct, nor subsist there without thy powerful support.

V. 11. *The night*—Shall be as clear to God as the light itself.

V. 13. *Reins*—The most inward and hidden part of the body. *Covered*—With skin and flesh.

V. 14. *For*—The infinite power and wisdom manifested in the curious structure  
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of man's body, fill me with wonder and astonishment, and with the dread of thy majesty.

V. 15. *In secret*—In the womb. *Wrought*—Heb. *embroidered*; exquisitely composed of bones, and muscles, and sinews, and veins, and arteries, and other parts, all framed with such wonderful skill, that even *Heathens*, upon the contemplation of all the parts of man's body, and how excellently they were framed both for beauty and use, have broken forth into admiration and adoration of the creator. *Lowest parts*—In a place as secret and remote from human eyes, as the lowest parts of the earth.

V. 16. *Imperfect*—When I was first conceived. *Book*—In thy counsel and providence, by which thou didst contrive and effect this great work, according to that model which thou hadst appointed.

V. 17. *Thoughts*—Thy counsels on my behalf. Thou didst not only form me at first

\* Psal. cxxxi. 1. † Jer. xxiii. 24. ‡ Amos ix. 2, 3, 4. § Prov. xv. 11. || Job xxvi. 6.  
 xxxiv. 22. Heb. iv. 13. \*\* Job x. 8, 10. Eccles. xi. 5. †† Psal. xl. 5.



18 thoughts unto me, O God! How great is the sum of them! If I  
 should count them, they are more in number than the sand: when  
 19 I awake, I am still with thee. Surely thou wilt slay the wicked  
 20 O God: depart from me therefore, ye bloody men. For they  
 speak against thee wickedly, and thine enemies take thy name in  
 21 vain. Do not I hate them, O LORD, that hate thee? And am I not  
 22 grieved with those that rise up against thee? I hate them with  
 23 perfect hatred: I count them mine enemies. § Search me, O  
 24 God, and know my heart: try me, and know my thoughts. And  
 see if there be any wicked way in me, and || lead me in the way  
 everlasting.

## P S A L M CXL.

David prays and hopes for deliverance from his enemies, ver. 1—7. Foretells their destruction,  
 ver. 8—13.

To the chief musician, A psalm of David.

1 **D**ELIVER me, O LORD, from the evil man: preserve me  
 2 from the violent man. Who imagine mischiefs in their  
 3 heart: continually are they gathered together for war. They have  
 sharpened their tongues like a serpent; \* adders poison is under  
 4 their lips. Selah. Keep me, O LORD, from the hands of the wicked;  
 preserve me from the violent man, who have purposed to over-  
 5 throw my goings. † The proud have hid a snare for me, and  
 cords; they have spread a net by the way side: they have set gins  
 6 for me. Selah. I said unto the LORD, Thou art my God: hear  
 7 the voice of my supplications, O LORD. O God the Lord, the  
 strength of my salvation; thou hast covered my head in the day of  
 8 battle. Grant not, O LORD, the desires of the wicked; fur-  
 ther not his wicked device, ‡ lest they exalt themselves. Selah.

first, but ever since my conception and birth, thy thoughts have been employed for me.

V. 18. *Them*—Thy wonderful counsels and works on my behalf come constantly into my mind.

V. 22. *Perfect hatred*—See the difference between the Jewish and the Christian spirit!

V. 3. *Tongues*—Using words as sharp and piercing as the sting of a serpent.

V. 9. *Mis-*

§ Job xxxi. 6. Psal. xxvi. 2. || Psal. v. 8. cxliii. 10.

\* Psal. lviii. 4. Rom. iii. 13.

† Psal. xxxv. 7. lvii. 6. cxli. 9. Jer. xviii. 23. ‡ Deut. xxxii. 27.



9 *As for* the head of those that compass me about, & the mischief of  
 10 their own lips shall cover them. || Burning coals shall fall upon  
 them, they shall be cast into the fire: into deep pits, that they rise  
 11 not up again. Let not an evil speaker be established in the earth:  
 12 evil shall hunt the violent man to overthrow him. I know that the  
 LORD will maintain the cause of the afflicted, *and* the right of the  
 13 poor. Surely the righteous shall give thanks unto thy name, the  
 upright shall dwell in thy presence.

## P S A L M CXLI.

David prays for acceptance and assistance, ver. 1—6. For the deliverance of himself and friends, ver. 7—10.

A psalm of David.

1 **L**ORD, I cry unto thee, make haste unto me, give ear unto  
 2 my voice, when I cry unto thee. Let my prayer be set forth  
 before thee *as* incense; *and* the lifting up of my hands *as* the even-  
 3 ing sacrifice. Set a watch, O LORD, before my mouth; keep the  
 4 door of my lips. Incline not my heart to *any* evil thing, to practise  
 wicked works with men that work iniquity: and let me not eat of  
 5 their dainties. \* Let the righteous smite me, *it shall be* a kindness;  
 and let him reprove me, *it shall be* an excellent oil, *which* shall  
 not break my head: for yet my prayer also *shall be* in their calami-  
 6 ties. When their judges are overthrown in stony places, they shall  
 7 hear my words, for they are sweet. Our bones are scattered at

V. 9. *Mischief*—The mischief which they design against me, shall fall upon themselves.

V. 10. *Coals*—Divine vengeance, which is compared to coals of fire.

V. 13. *Dwell*—Shall constantly enjoy thy gracious and powerful presence.

V. 4. *Incline not*—Suffer it not to be inclined. *Heart*—Keep me not only from wicked speeches, but from all evil motions of my heart. *Dainties*—The pleasures or advantages which they gain by their wickedness.

Numb. 77.

10 O 2

§ Psal. vii. 16. xciv. 23. Prov. xii. 13. xviii. 7.

V. 5. *Smite*—By reproofs. *Break*—Not hurt, but heal and greatly refresh me. *Calamities*—In the calamities of those righteous persons who reprov'd him. When they came into such calamities as those wherein he was involved he would pity them and pray for them.

V. 6. *Judges*—The chief of mine enemies. *Overthrown*—Or, cast down headlong by thine exemplary vengeance. *Hear*—Hearken unto my counsels and offers which now they despise.

V. 7. *Our bones*—Our case is almost as hopeless

|| Psal. xi. 6. \* Prov. ix. 8.



the grave's mouth, as when one cutteth and cleaveth *wood* upon the  
 8 earth. But mine eyes are unto thee, O God the LORD : in thee  
 9 is my trust, leave not my soul destitute. Keep me from † the  
 snare *which* they have laid for me, and the gins of the workers  
 10 of iniquity. Let the wicked fall into their own nets, while  
 that I withal escape.

## P S A L M CXLII.

David complains to God and trusts in him, ver. 1—7.

Maschil of David ; A prayer when he was in the cave.

1 **I** Cried unto the LORD with my voice : with my voice unto the  
 2 LORD did I make my supplication. I ‡ poured out my complaint  
 3 before him : I shewed before him my trouble. When my spirit  
 was overwhelmed within me, then thou knewest my path : § in  
 the way wherein I walked have they privily laid a snare for me.  
 4 I looked on *my* right-hand, and beheld, but || *there was* no man that  
 would know me ; refuge failed me : no man cared for my soul.  
 5 I cried unto thee, O LORD, I said, thou *art* my refuge, and \* my  
 6 portion in the land of the living. Attend unto my cry, for I am  
 brought very low : deliver me from my persecutors, for they are  
 7 stronger than I. Bring my soul out of prison ; that I may praise  
 thy name : the righteous shall compass me about : for thou shalt  
 deal bountifully with me.

## P S A L M CLXIII.

David complains and prays for pardon and help, ver. 1—12.

A psalm of David.

1 **H**EAR my prayer, O LORD, give ear to my supplications ; in  
 2 thy faithfulness answer me, *and* in thy righteousness. And

hopeless as of those who are dead, and whose bones are scattered in several places.

V. 3. *Knowest*—So as to direct me to it.  
*My path*—What paths I should chuse whereby I might escape:

V. 4. *Right-hand*—The place where the patron or assistant used to stand.

V. 5. *Portion*—Even in this life.

V. 7. *Prison*—Set me at liberty. *Compass*  
 —Shall flock to me from all parts, to re-  
 joice and bless God with me and for me.

V. 2. *Justi-*

† *Pfal.* cxl. 5. cxlii. 3. ‡ *Pfal.* 102. Title. § *Pfal.* cxl. 5. || *Pfal.* lxxxviii. 8. \* *Pfal.*  
 xvi. 5. lxxiii. 26.



enter not into judgment with thy servant : for † in thy sight shall no  
 3 man living be justified. For the enemy hath persecuted my soul ;  
 he hath smitten my life down to the ground : he hath made me to  
 4 dwell in darkness, as those that have been long dead. Therefore  
 is my spirit overwhelmed within me : my heart within me is deso-  
 5 late. I ‡ remember the days of old, I meditate on all thy works :  
 6 I muse on the works of thy hands. I stretch forth my hands unto  
 thee : § my soul *thirsteth* after thee, as a thirsty land. Selah.  
 7 Hear me speedily, O LORD, my spirit faileth : hide not thy face  
 from me, || lest I be like unto them that go down into the pit.  
 8 Cause me to hear thy loving-kindness in the morning, for in thee  
 do I trust : cause me to know the way wherein I should walk, for  
 9 \* I lift up my soul unto thee. Deliver me, O LORD, from mine  
 10 enemies : I flee unto thee to hide me. †† Teach me to do thy  
 will, for thou *art* my God : thy spirit *is* good, lead me into the  
 11 land of uprightness. Quicken me, O LORD, for thy name sake :  
 12 for thy righteousness sake bring my soul out of trouble. And of  
 thy mercy cut off mine enemies, and destroy all them that afflict  
 my soul : for ‡‡ I *am* thy servant.

## P S A L M CXLIV.

David *blesse*s God for his mercies, ver. 1—4. *Prays against his enemies*, ver. 5—8. *Promises*  
*to praise him*, ver. 9—11. *The happiness of those who serve God*, ver. 12—15.

A psalm of David.

1 **B**LESSED be the LORD my strength, §§ who teacheth my hands  
 2 to war, and my fingers to fight. ||| The God of my mercy and  
 my fortress, my high tower and my deliverer, my shield, and *he*

V. 2. *Justified*—Upon terms of strict justice.  
 V. 3. *For*—This is not a reason of what  
 he last said, but an argument to enforce  
 his petition delivered, ver. 1. *Soul*—My  
 life ; nothing less will satisfy him. *Dead*  
 —I am in as hopeless a condition in the  
 eye of man, as those that have lain long in  
 the grave.

V. 5. *The days*—What thou hast done  
 for thy servants in former times.

V. 6. *As land*—Thirsteth for rain.

V. 8. *Morning*—Seasonably and speedily.

V. 2. *Subdued*—Who hath disposed my  
 peoples hearts to receive and obey me  
 as their king.

V. 5. *Come*

† *Exod.* xxxiv. 7. *Job* iv. 17. *Rom* iii. 20. *Gal.* ii. 16. ‡ *Psal.* lxxvii. 5. 11. § *Psal.*  
 lxiii. 1. || *Psal.* xxviii. 1. \* *Psal.* xxv. 1. †† *Psal.* xxv. 4, 5. cxxxix. 24. ‡‡ *Psal.*  
 cxvi. 16. §§ 2 *Sam.* xxii. 35. ||| 2 *Sam.* xxii. 2, 3. xl. 48.



3 in whom I trust: who subdueth my people under me. || LORD,  
 what is man, that thou takest knowledge of him? Or the son of  
 4 man, that thou makest account of him? \* Man is like to vanity:  
 5 his days are as a shadow that passeth away. † Bow thy heavens,  
 O LORD, and come down: ‡ touch the mountains, and they shall  
 6 smoke. § Cast forth lightning, and scatter them: shoot out thine  
 7 arrows, and destroy them. ||| Send thine hand from above, rid me,  
 and deliver me out of great waters: from the hand of strange  
 8 children; Whose mouth speaketh vanity, and their right-hand is  
 9 a right-hand of falshood. I will \*\* sing a new song unto thee, O  
 God: upon a psaltery, and an instrument of ten strings will I sing  
 10 praises unto thee. *It is he* that giveth salvation unto kings: who  
 11 delivereth David his servant from the hurtful sword. Rid me, and  
 deliver me from the hand of strange children; whose mouth  
 speaketh vanity, and their right-hand is a right-hand of falshood.  
 12 That our sons *may be* as plants grown up in their youth; *that* our  
 daughters *may be* as corner-stones, polished *after* the similitude of a  
 13 palace: *That* our garners *may be* full, affording all manner of  
 store: *that* our sheep may bring forth thousands, and ten thousands  
 14 in our folds. *That* our oxen *may be* strong to labour: *that there be*  
 no breaking in, nor going out: *that there be* no complaining in our  
 5 streets. †† Happy is *that* people that is in such a case: yea, happy  
 is *that* people, whose God is the LORD.

V. 5. *Come*—To help me. *Smoke*—As Sinai did at thy glorious appearance, *Exod.* xix. 18. This is a figurative and poetical description of God's coming to take vengeance upon his enemies.

V. 7. *Strange children*—Either of the Heathen nations: or of the rebellious Israelites.

V. 8. *Vanity*—Vain brags and threatenings which shall come to nothing. *Falshood*—Deceiving themselves, by being unable to do what they designed; and others, by not giving them that help which they promised.

V. 12. *That*—This mercy I beg not only for my own sake, but for the sake

of thy people, that they may enjoy those blessings which thou hast promised them; and particularly, *that our sons*, who are the strength and hopes of a nation, may be *like plants*, flourishing and growing in height and strength, as plants do *in their youth*; for when they grow old, they wither and decay. *Corner-stone*—Strong and beautiful.

V. 14. *Breaking in*—Of enemies invading the land, or assaulting our cities, and making breaches in their walls. *Going out*—Of our people, either out of the cities to fight with an invading enemy: or out of the land into captivity.

P S A L M

|| *Job* vii. 17. *Psal.* viii. 4. *Heb.* ii. 6. \* *Job* xiv. 2. *Psal.* xxxix. 5. lxii. 9.  
 † *Psal.* xviii. 9. ‡ *Psal.* civ. 32. § *Psal.* xviii. 13, 14. ||| *Psal.* xviii. 16. \*\* *Psal.*  
 xxxiii. 2, 3. †† *Psal.* xxxiii. 12. lxxv. 4.



## P S A L M CXLV.

*This also is an alphabetical psalm. In it David praises God for his greatness, ver. 1—7. For his goodness and everlasting kingdom, ver. 8—13. For his providence, ver. 14—16. For his mercy to his servants, ver. 17—21.*

David's *psalm* of praise.

1 **I** Will extol thee my God, O King; and I will bless thy name for  
 2 ever and ever. Every day will I bless thee, and I will praise  
 3 thy name for ever and ever. Great is the LORD, and greatly to  
 4 be praised; and § his greatness is unsearchable. One generation  
 shall praise thy works to another, and shall declare thy mighty  
 5 acts. I will speak of the glorious honour of thy majesty, and  
 6 of thy wondrous works. And *men* shall speak of the might of thy  
 7 terrible acts: and I will declare thy greatness. They shall abundantly  
 utter the memory of thy great goodness, and shall sing of  
 8 thy righteousness. || The LORD is gracious and full of compassion;  
 9 slow to anger, and of great mercy. The LORD is good to all, and  
 10 his tender mercies *are* over all his works. All thy works shall  
 11 praise thee, O LORD, and thy saints shall bless thee. They shall  
 12 speak of the glory of thy kingdom, and talk of thy power: To  
 make known to the sons of men his mighty acts, and the glorious  
 13 majesty of his kingdom. Thy kingdom *is* an everlasting kingdom,  
 14 and thy dominion *endureth* throughout all generations. The  
 LORD upholdeth all that fall, and \* raiseth up all *those that are* bowed  
 15 down. The eyes of all wait upon thee, and † thou givest them  
 16 their meat in due season. Thou openest thine hand, and satisfieth  
 17 the desire of every living thing. The LORD is righteous in all  
 18 his ways, and holy in all his works. ‡ The LORD *is* nigh unto all  
 19 them that call upon him in truth. He will fulfil the desire of  
 them that fear him: he also will hear their cry, and will save them.  
 20 The LORD preserveth all them that love him: but all the  
 21 wicked will he destroy. My mouth shall speak the praise of the  
 LORD: and let all flesh bless his holy name for ever and ever.

V. 14. *All*—All that look up to him thy bounty. Expectation is here figuratively ascribed to brute creatures.

V. 15. *All*—Of all living creatures. V. 18. *Nigh*—To answer their prayers.  
*Wait*—Expect their supplies wholly from *In truth*—With an upright heart.

P S A L M

§ Job v. 9. ix. 10. || Exod. xxxiv. 6, 7. Numb. xiv. 18. Psal. lxxxvi. 5. 15. ciii. 8.  
 \* Psal. cxlvi. 8. † Psal. cxxxvi. 25. ‡ Deut. iv. 7.



## P S A L M CXLVI.

*The psalmist praises God, and exhorts all to trust in him alone, ver. 1—5. Because of his power, faithfulness and everlasting kingdom, ver. 6—10.*

1, 2 **P**RAISE ye the LORD. Praise the LORD, O my soul. † While  
 I live will I praise the LORD: I will sing *praises* unto my God,  
 3 while I have any being. § Put not your trust in princes, *nor* in  
 4 the son of man, in whom *there is* no help. || His breath goeth  
 forth, he returneth to his earth; in that very day his thoughts pe-  
 5 rish. Happy *is he* that *hath* the God of Jacob for his help; whose  
 6 hope *is* the LORD his God: \* Who made heaven and earth, the  
 7 sea, and all that therein is: who keepeth truth for ever: † Which  
 executeth judgment for the oppressed, who giveth food to the hun-  
 8 gry. †† The LORD looseth the prisoners: § The LORD openeth *the*  
*eyes of* the blind: ||| the LORD raiseth *them that are* bowed down: the  
 9 LORD loveth the righteous. \*\* The LORD preserveth the strangers;  
 he relieveth the fatherless and widow: but the way of the wicked  
 10 he turneth upside down. †† The LORD shall reign for ever, *even thy*  
 God, O Zion, unto all generations. Praise ye the LORD.

## P S A L M CXXVII.

*The psalmist praises God for his care over the church, ver. 1—14. His government over all, ver. 15—18. His giving his word to Israel, ver. 19, 20.*

1 **P**RAISE ye the LORD: for it \*† is good to sing *praises* unto our  
 2 God; for *it is* pleasant, and \*† praise is comely. The LORD doth  
 build up Jerusalem: \*§ he gathereth together the out-casts of Israel.  
 3 He healeth the broken in heart, and bindeth up their wounds.  
 4 \*|| He telleth the number of the stars: he calleth them all by *their*  
 5 names. Great is our LORD, and of great power: his understand-

V. 4: *That day*—As soon as ever he is for ever to fulfil his promises, and because  
 dead. *Thoughts*—All his designs and en- he is eternally faithful.  
 deavours either for himself or for V. 4. *Calleth them*—He exactly knows  
 others. them as we do those whom we can call by

V. 6. *For ever*—Both because he liveth name.

V. 9. *Ravens*

† Psal. civ. 33. § Psal. cxviii. 8, 9. || Psal. civ. 29. Eccles. xii. 7. \* Gen. i. 1. † Psal.  
 ciii. 6. †† Psal. lxviii. 6. §§ Matt. ix. 30. John ix. 7. 32. ||| Psal. cxlv. 14.  
 Luke xiii. 13. \*\* Deut. x. 18. Psal. lxviii. 5. †† Exod. xv. 18. Psal. x. 16.  
 cxlv. 13. \*† Psal. xcii. 1. \*† Psal. xxxiii. 1. \*§ Deut. xxx. 3. \*|| Isa. xl. 26.



6 ing is infinite. || The LORD lifteth up the meek: he casteth the  
 7 wicked down to the ground. Sing unto the LORD with thanksgiv-  
 8 ing: sing *praise* upon the harp unto our God; \* Who covereth the  
 heaven with clouds, who prepareth rain for the earth, who maketh  
 9 grass to grow upon the mountains. † He giveth to the beast his  
 10 food, and to the ‡ young ravens which cry. § He delighteth not  
 in the strength of the horse: he taketh not pleasure in the legs of a  
 11 man. The LORD taketh pleasure in them that fear him, in those  
 12 that hope in his mercy. Praise the LORD, O Jerusalem: praise thy  
 13 God, O Zion. For he hath strengthened the bars of thy gates: he  
 14 hath blessed thy children within thee. He maketh peace in thy  
 15 borders, and ||| filleth thee with the finest of the wheat. He send-  
 eth forth his commandment *upon* earth: his word runneth very  
 16 swiftly. He giveth snow like wool: he scattereth the hoar frost  
 17 like ashes. He casteth forth his ice like morsels: who can stand  
 18 before his cold? He sendeth out his word, and melteth them: he  
 19 causeth his wind to blow, and the waters to flow. He sheweth his  
 20 word unto Jacob; his statutes and his judgments unto Israel. \*\* He  
 hath not dealt so with any nation: and *as for* his judgments, they  
 have not known them. Praise ye the LORD.

## P S A L M CXLVIII.

*An exhortation to all creatures in heaven and earth, man especially, to praise God, ver. 1—14.*

1 **P**RAISE ye the LORD. Praise ye the LORD from the heavens;  
 2 praise him in the heights. \*\* Praise ye him all his angels:

V. 9. *Ravens*—Which he mentions because they were most contemptible, especially to the *Jews*, to whom they were unclean: and because they are not only neglected by men, but also forsaken by their dams as soon as ever they can fly, and so are wholly left to the care of Divine providence.

V. 10. *Delighteth not*—As if he needed either the one or the other for the accomplishment of his designs.

V. 13. *Thy gates*—Thy strength consists not in thy walls, and gates, and bars, but in his protection.

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10 P  
 † *Job xxxviii. 41.* ‡ *Job xxxviii. 41.* § *Psal. xxxiii. 16.* ||| *Psal. lxxxi. 16.*  
 \* *Psal. civ. 13, 14.* \* *Psal. civ. 27, 28.* cxxxvi. 25.  
 †† *Psal. ciii. 20, 21.* \*\* *Rom. iii. 1, 2.*

V. 14. *Borders*—In all thy land, even to its utmost borders.

V. 15. *Commandment*—Which is sufficient without any instruments to execute whatsoever pleaseth him. *Swiftly*—The thing is done without delay.

V. 16. *Like wool*—Not only in colour and shape, and softness, but also in use, keeping the fruits of the earth warm. *Ashes*—In colour and smallness of parts, as also in its burning quality.

V. 17. *Ice*—Great hail-stones, which are of an icy nature, and are cast forth out of the clouds, like morsels or fragments.

V. 4. *Heavens*



3 praise ye him all his hosts. Praise ye him sun and moon : praise  
 4 him all ye stars of light. Praise him ye heavens of heavens, and  
 5 ye waters that *are* above the heavens. Let them praise the name  
 6 of the LORD : for † he commanded, and they were created. ‡ He  
 hath also established them for ever and ever : he hath made a de-  
 7 cree which shall not pass. Praise the LORD from the earth, ye dra-  
 8 gons and all deeps. Fire and hail, snow and vapour, stormy wind  
 9 fulfilling his word. Mountains and all hills, fruitful trees and all  
 10 cedars : Beasts and all cattle, creeping things, and flying fowl.  
 11 Kings of the earth, and all people : princes, and all judges of the  
 12 earth : Both young men and maidens, old men and children :  
 13 Let them praise the name of the LORD : for § his name alone is ex-  
 14 cellent ; his glory is above the earth and heaven. He also exalteth  
 the horn of his people, *who is* the praise of all his saints, *even* of the  
 children of Israel, a people near unto him. Praise ye the LORD.

## P S A L M CXLIX.

*n exhortation to praise God for his love to his people, ver. 1—5: And for enabling them to overcome their enemies, ver. 6—9.*

1 **P**RAISE ye the LORD. \* Sing unto the LORD a new song : and  
 2 his praise in the congregation of saints. Let Israel rejoice in  
 †† him that made him : let the children of Zion be joyful in their  
 3 king. || Let them praise his name in the dance : let them sing  
 4 praises unto him with the timbrel and harp. For the LORD taketh  
 pleasure in his people ; he will beautify the meek with salvation.

V. 4. *Heavens of heavens*—Ye highest heavens, the place of God's throne. *Waters*—Ye clouds which are above a part of the heavens.

V. 6. *Established*—He hath made them constant and incorruptible, not changeable, as the things of the lower world. *A decree*—Concerning their continuance.

V. 7. *Dragons*—Either serpents, which abide in the deep caverns of the earth ; or whales, and other sea-monsters, which dwell in the depths of the sea.

V. 8. *Fire*—Lightnings and other fire-

works of the air. *Vapour*—Or, *fumes* : hot exalations. *Fulfilling his word*—Executing his commands, either for the comfort or punishment of the inhabitants of the earth.

V. 13. *Above*—Above all the glories which are in earth and in heaven.

V. 14. *The horn*—In scripture commonly denotes strength, victory, glory, and felicity.

V. 4. *The Lord*—He rejoiceth over them to do them good. *Beautify*—Heb. *adorn*, make them amiable and honourable in the

† Gen. i. 1. 6. Psal. xxxiii. 9.

§ Psal. viii. 1. Isa. xii. 4.

‡ Psal. lxxxix. 37. cxix. 90, 91. Jer. xxxi. 35, 36.

\* Psal. xxxiii. 3. †† Psal. c. 3. || Psal. lxxxi. 2.



5 Let the saints be joyful in glory: let them sing aloud upon their  
6 beds. *Let the high praises of God be in their mouth, and a § two-*  
7 *edged sword in their hand: To execute vengeance upon the*  
8 *heathen, and punishments upon the people; To bind their*  
9 *kings with chains, and their nobles with fetters of iron; || To exe-*  
cute upon them the judgment written: this honour have all his  
saints. Praise ye the LORD.

## P S A L M CL.

*An exhortation to praise God with all sorts of musical instruments, ver. 1—6.*

1 **P**RAISE ye the LORD. Praise God in his sanctuary: praise  
2 him in the firmament of his power. \* Praise him for his  
3 mighty acts: praise him according to his excellent greatness. Praise  
him with the sound of the trumpet: † praise him with the psaltery  
4 and harp. Praise him with the timbrel and dance: praise him with  
5 stringed instruments and organs. Praise him upon the loud cym-  
6 bals: praise him upon the high sounding cymbals. Let every  
thing that hath breath, praise the LORD. Praise ye the LORD.

the eyes of the world, who now hate and  
depise them. *The meek*—All true *Israelites*  
are such.

V. 5. *In glory*—For the honour which  
God putteth upon them. *Beds*—By night  
as well as by day.

V. 7. *Vengeance*—For all their cruelties  
and injuries towards God's people. This  
was literally accomplished by *David* upon

the *Philistines, Ammonites, Syrians* and other  
neighbouring nations.

V. 9. *Written*—Appointed and declared  
in the holy scripture.

V. 1. *Sanctuary*—In his temple. *The*  
*firmament*—In heaven: there let the blef-  
sed angels praise him.

V. 6. *All*—Every living creature in  
heaven and in earth.

Numb. 77.

10 P 2

N O T E S

§ *Heb. iv. 12. Rev. i. 16. || Deut. vii. 1, 2. \* Psal. cxlv. 5, 6. † Psal. lxxxix. 2, cxlix. 3.*



[ 1830 ]

# N O T E S

O N

## The Book of P R O V E R B S.

*We have here a new way of writing, wherein Divine wisdom is taught us in Proverbs or short sentences; which contain their whole design within themselves, and are not connected with one another. And these Proverbs of Solomon are not merely a collection of the wise sayings which had been formerly delivered, but were the dictates of the Spirit of God in Solomon: so that it is God by Solomon that here speaks to us. I say, to us: for when Solomon speaks to his son, St. Paul says, The exhortation speaketh to us, as unto children. The nine first chapters are as a preface, exhorting us to the study and practice of wisdom, and warning us against the things that would hinder it. We have then the first volume of Solomon's Proverbs, chap. 10—24. After that a second volume, chap. 25—29. And then Agur's prophecy, chap. 30. And Lemuel's, chap. 31. The scope of all is, to direct us so to order our conversation, that we may see the salvation of God.*

## P R O V E R B S.

### C H A P. I.

*The title of the book, shewing the general design of it, ver. 1—6. The first principle of it recommended, ver. 7—9. A caution against bad company, ver. 10—19. Wisdom's reasonings with the sons of men, and the certain ruin of those who will not hearken unto them, ver. 20—33.*

**1** **T**HE \* proverbs of Solomon, the son of David, king of Israel.  
**2** To know wisdom and instruction, to perceive the words of

V. 2. To know—Written to help men to know thoroughly and practically. Both human

\* 1 Kings iv. 32. Chap. x. 1. xxv. 1.



3 understanding; To receive the instruction of wisdom, justice, and  
 4 judgment, and equity; To give prudence to the simple, to the  
 5 young man knowledge and discretion. † A wise *man* will hear,  
 and will increase learning; and a man of understanding shall  
 6 attain unto wise counsels: To understand a proverb and the in-  
 7 terpretation; the words of the wise, and their dark sayings. ‡ The  
 fear of the LORD is the beginning of knowledge: *but* fools despise  
 8 wisdom and instruction. My son, § hear the instruction of thy  
 9 father, and forsake not the law of thy mother: For they *shall*  
 be an ornament of grace unto thy dead, and chains about thy  
 10 neck. My son, if sinners entice thee, consent thou not.  
 11 If they say, Come with us, let us lay wait for blood; let us lurk  
 12 privily for the innocent without cause: Let us swallow them  
 up alive as the grave, and whole, as those that go down into the  
 13 pit; We shall find all precious substance; we shall fill our houses  
 14 with spoil: Cast in thy lot among us; let us all have one purse.  
 15 My son, || walk not thou in the way with them; refrain thy foot  
 16 from their path. \* For their feet run to evil, and make haste to  
 17 shed blood. Surely in vain the net is spread in the sight of any  
 18 bird. But these lay wait for their *own* blood; they lurk privily for

human wisdom to conduct our affairs in this life, and Divine wisdom. *Instruction*—The instructions delivered either by God, or men, in order to the attainment of wisdom. *To perceive*—Which teach a man true understanding.

V. 3. *To receive*—Willingly to receive the counsels of others. Such as makes men wise and prudent, and to teach just judgments or equity.

V. 4. *Simple*—Such as want wisdom. *Young man*—Who wants both experience and self government.

V. 5. *Will hear*—Is willing to learn. *Attain to*—The art of governing himself or others.

V. 7. *The fear*—Reverence and obedience to God. *Beginning*—The foundation without which all other knowledge is

vain. *Fools*—That is, wicked men, are so far from attaining true wisdom, that they despise it, and all the means of getting it.

V. 8. *My son*—He speaks to his scholars with paternal authority and affection. *Of thy mother*—Those pious instructions which thy mother instilled into thee in thy tender years.

V. 17. *In vain*—The fowler who spreads his net in the sight of the bird looseth his labour. *But these*, are more foolish than the silly birds, and though they are not ignorant of the mischief which these evil courses will bring upon themselves, yet they will not take warning.

V. 18. *Their own blood*—The destruction which they design to others, fall upon themselves.

V. 19. *Greedy*

† Chap. ix. 9. ‡ Job xxviii. 28. Psal. cxi. 10. Chap. ix. 10. Eccles. xii. 13. § Chap. vi. 20. || Chap. iv. 14. \* Isa. lix. 7. Rom. iii. 15.



19 their own lives. So *are* the ways of every one that is greedy of gain:  
 20 *which* taketh away the lives of the owners thereof. † Wisdom  
 21 crieth abroad; she uttereth her voice in the streets: She crieth  
 in the chief place of concourse, in the openings of the gates: in the  
 22 city she uttereth her words, *saying*, How long ye simple ones will  
 ye love simplicity? And the scorers delight in their scorning, and  
 23 fools hate knowledge? Turnye at my reproof: behold, I will pour  
 out my ‡ spirit unto you; I will make known my words unto you,  
 24 § Because I have called, and ye refused; I have stretched out my  
 25 hand, and no man regarded; But ye || have set at nought all my  
 26 counsel, and would none of my reproof: I also will laugh at your  
 27 calamity: I will mock when your fear cometh; When your fear  
 cometh as desolation, and your destruction cometh as a whirlwind;  
 28 when distress and anguish cometh upon you. \* Then shall they call  
 upon me, but I will not answer; they shall seek me early, they  
 29 shall not find me. For that they hated knowledge, and did not  
 30 chuse the fear of the LORD. They would none of my counsel:  
 31 they despised all my reproof. Therefore shall they eat of the  
 32 fruit of their own way, and be filled with their own devices. For  
 the turning away of the simple shall slay them, and the prospe-  
 33 rity of fools shall destroy them. But whoso hearkneth unto me,  
 shall dwell safely, and shall be quiet from fear of evil.

V. 19. *Greedy*—That seeks gain by wicked practices.

V. 20. *Wisdom*—Having expressed the counsels of wicked men, he now declares the voice of wisdom. By wisdom he understands the wisdom of God revealed to men in his word. And this is said to cry with a loud voice, to intimate God's earnestness in inviting sinners to repentance. *Abroad*—Or, in the streets or open places. Not in corners, but openly before all the world.

V. 21. *Gates*—Where magistrates sit in judgment, and people are assembled. *The city*—Not only in the gate, but in every part of the city.

V. 22. *Scorners*—That scoff at religion and condemn the word and faithful ministers of God.

V. 23. *My words*—By my spirit I will cause you to understand my word.

V. 24. *Called*—By my ministers, by my judgments, and by the motions of my spirit and your own conscience.

V. 26. *Your fear*—The misery you do or should fear.

V. 28. *Early*—With diligence and fervency.

V. 29. *Knowledge*—The practical knowledge of God and of their duty.

V. 31. *Eat*—They should receive punishment answerable to their sins. *Filled*—With the fruits of them.

V. 22. *Turning*—From God. *Destroy*—Shall prove the occasion of their ruin, by making them presumptuous, and secure.

P S A L M

† Chap. viii. 1. ‡ Isa. xlv. 3. § Isa. lxv. 2. lxvi. 4. Jer. vii. 13. Ezek. viii. 18. || Psal. cvii. 11. Luke vii. 30. \* Job xxvii. 9. Isa. i. 15. Jer. xi. 11. xiv. 12. Mich. iii. 4. Zech. vii. 13.



## C H A P. II.

Solomon shews, that they who diligently seek wisdom shall find it, ver. 1—9. He shews the advantage of it, that it would preserve them from evil men, ver. 10—15. And evil women, ver. 16—19. And would lead them into, and keep them in the way of good men, ver. 20—22.

1 **M**Y son, if thou wilt receive my words, and \* hide my com-  
 2 mandments with thee; So that thou incline thine ear unto  
 3 wisdom, and apply thine heart to understanding: Yea, if thou  
 4 criest after knowledge, and liftest up thy voice for understanding:  
 5 † If thou seekest her as silver, and searchest for her, as for hid  
 6 treasures: Then shalt thou understand the fear of the LORD,  
 7 and find the knowledge of God. ‡ For the LORD giveth wisdom:  
 8 out of his mouth cometh knowledge and understanding. He layeth  
 9 up sound wisdom for the righteous: § he is a buckler to them that  
 10 walk uprightly. To keep || the paths of judgment, and preserves  
 11 the way of his saints. Then shalt thou understand righteousness,  
 12 and judgment, and equity; yea, every good path. When  
 13 wisdom entereth into thine heart, and knowledge is pleasant  
 14 unto thy soul; Discretion shall preserve thee, understanding  
 15 shall keep thee: To deliver thee from the way of the evil man,  
 16 from the man that speaketh froward things; Who leave the  
 17 paths of uprightness, to walk in the ways of darkness; Who  
 18 rejoyce to do evil, and delight in the frowardness of the wicked;  
 19 Whose ways are crooked, and they froward in their paths.  
 20 To deliver thee from the strange woman, \*\* even from the stran-

V. 1. *Hide*—Lay them up in thy heart with care, as men do their choicest treasures.

V. 3. *Criest*—To God, the only giver of it.

V. 4. *Seek her*—With unwearied diligence and earnest desire and patient expectation.

V. 8. *Path of judgment*—Righteous paths, judgment being here put for righteousness. And keeping of paths may be put for keeping them in their paths.

V. 9. *Then*—When God in answer to

thy desires hath given thee wisdom. *Equity*—All the parts of thy duty to man, as well as the fear of God.

V. 10. *When*—Thou dost truly love wisdom.

V. 13. *Darkness*—Of sin.

V. 15. *Crooked*—Who swerve from the straight way of God's law, and have windings and turnings, to escape conviction.

V. 16. *Strange woman*—From the adulteress or whore.

V. 17. *For*.

\* Chap. vii. 1. † Matt. xiii. 44. ‡ 1 Kings iii. 9. 12. James i. 5.  
 xxx. 5. || Psal. cxlvi. 9. \*\* Chap. v. 3. vi. 24. vii. 5.

§ Chap.



17 ger *which* flattereth with her words; Which forsaketh † the  
 guide of her youth, and forgetteth the covenant of her God.  
 18 For her house inclineth unto death, and her paths unto the  
 19 dead. None that go unto her return again, neither take they  
 20 hold of the paths of life. That thou mayest walk in the way  
 21 of good *men*, and keep the paths of the righteous. ‡ For the  
 upright shall dwell in the land, and the perfect shall remain  
 22 in it. § But the wicked shall be cut off from the earth, and the  
 transgressors shall be rooted out of it.

## C H A P. III.

*An exhortation to be steddily religious, ver. 1—4. To trust God, ver. 5, 6. To fear him, ver. 7, 8. To honour him with our substance, ver. 9, 10. To bear affliction well, ver. 11—12. The praise of wisdom, ver. 13—20. The good effects of adhering to it, ver. 21—26. Cautions against uncharitableness, strife, envy; if we would avoid a curse and inherit a blessing, ver. 27—35.*

1 **M**Y son, forget not my law; || but let thine heart keep my  
 2 commandments: For \* length of days, and long life, and  
 3 peace shall they add to thee. Let not mercy and truth forsake  
 thee: †† bind them about thy neck; write them upon the table  
 4 of thine heart. ‡‡ So shalt thou find favour, and good understand-

V. 17. *Forsaketh*—Her husband whom she took to be her guide and governor, in her youth. *The covenant*—The marriage covenant: so called because God is the author of that mutual obligation: and because God is called to be the witness and judge of that solemn promise and covenant.

V. 18. *For*—Conversation with her (which was most usual in her own house) is the certain way to death, which it brings many ways, and undoubtedly, without repentance, to God's wrath and the second death.

V. 20. *That*—This depends upon ver. 11. and is mentioned as another happy fruit of wisdom.

V. 1. *My law*—The law of God, which might be called *his law*, as the gospel is called *Paul's gospel*, 2 Tim. ii. 8. because delivered by him.

V. 3. *Mercy*—Mercy denotes all benignity, charity, and readiness to do good to others: *truth* or *faithfulness* respects all those duties which we owe to God or man, to which we have special obligation from the rules of justice. *Bind them*—Like a chain, wherewith persons adorn their necks. *Table*—In thy mind and heart, in which all God's commands are to be received and engraven.

V. 4. *Understanding*—Whereby to know thy duty, and to discern between good and evil. *Of God*—Grace or favour with God,

† Jer. iii. 4.    † Psal. xxxvii. 29.    § Job xviii. 17. Psal. civ. 35.    || Deut. viii. 1.  
 xxx. 16. 20.    \* Chap. iv. 10. 22.    †† Exod. xiii. 9. Deut. vi. 8. Chap. vi. 21.  
 vii. 3.    ‡‡ Psal. cxi. 10.



5 ing in the sight of God and man. Trust in the LORD with all  
 6 thine heart, and lean not unto thine own understanding. || In all  
 7 thy ways acknowledge him, and he shall direct thy paths. \* Be  
 not wise in thine own eyes: fear the LORD and depart from evil.  
 8, 9 It shall be health to thy navel, and marrow to thy bones. † Honour  
 the LORD with thy substance, and with the first-fruits of all thine  
 10 increase: ‡ So shall thy barns be filled with plenty, and thy presses  
 11 shall burst out with new wine. § My son, despise not the chasten-  
 12 ing of the LORD: neither be weary of his correction. For whom  
 the LORD loveth, he correcteth, ||| even as a father the son *in whom*  
 13 he delighteth. Happy is the man *that* findeth wisdom, and the man  
 14 *that* getteth understanding. \*\* For the merchandise of it is better  
 than the merchandise of silver, and the gain thereof than fine gold.  
 15 She is more precious than rubies: and all the things thou canst de-  
 16 fire, are not to be compared unto her. Length of days is in her  
 17 right-hand: *and* in her left-hand riches and honour. Her ways *are*  
 18 ways of pleasantness, and all her paths *are* peace. She is †† a tree of  
 life to them that lay hold upon her; and happy is *every one* that re-  
 19 taineth her. ‡‡ The LORD by wisdom hath founded the earth; by  
 20 understanding hath he established the heavens. By his knowledge

God, and that *understanding* which is good *in God's sight*.

V. 5. *Trust*—Wholly rely upon God's promises and providences. *Lean not*—Under this one kind of carnal confidence, he understands all other confidence in bodily strength, wealth, or friends.

V. 8. *Navel*—To thy body, which is signified by one part of it. *Marrow*—Which is the nourishment and strength of the bones.

V. 9. *Substance*—Lay out thy estate not to please thyself, but to glorify God. *First-fruits*—Or, *with the chief or best*; which answers to the first-fruits under the law.

V. 10. *So*—This is not the way to diminish thy estate, but rather to increase it.

V. 11. *Despise not*—Either by making

light of it, or not being duly affected with it; or by accounting it an unnecessary thing: but rather esteem it a privilege and favour from God. *Weary*—Neither think it tedious or hard, but endure it with patience and cheerfulness.

V. 13. *Findeth*—Which supposes his diligent searching for it.

V. 17. *Peace*—Procure a blessed tranquility in a man's mind and conscience.

V. 18. *A tree*—A pledge of everlasting life. He alludes to the *tree of life*, and intimates, that this is the only restorer of that life which we have lost by sin.

V. 19. *Wisdom*—Either by Christ, or by that Divine perfection of wisdom, which is the fountain of wisdom in man.

V. 20. *The depths*—That great abyss con-

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tained

|| 1 Chron. xxviii. 9. \* Rom. xii. 16. † Exod. xxiii. 19. xxxiv. 26. Deut. xxvi. 2, &c. Mal. iii. 10, &c. Luke xiv. 13. ‡ Deut. xxviii. 8. § Job v. 17. Psal. xciv. 12, 13. Heb. xii. 5. Rev. iii. 19. ||| Deut. viii. 5. \*\* Job xxviii. 15, &c. Psal. xix. 10. Chap. viii. 11. 19. xvi. 16. †† Chap. xi. 30. ‡‡ Psal. cxxxvi. 5. Chap. viii. 22. 27.



the depths are broken up, and the clouds drop down the dew.  
 21 My son, let them not depart from thine eyes: keep sound wisdom  
 22 and discretion. So shall they be life unto thy soul, and grace to  
 23 thy neck. § Then shalt thou walk in thy way safely, and thy foot  
 24 shall not stumble. || When thou liest down, thou shalt not be afraid:  
 25 yea, thou shalt lie down, and thy sleep shall be sweet. \* Be not  
 afraid of sudden fear, neither of the desolation of the wicked when  
 26 it cometh. For the LORD shalt be thy confidence, and shall keep  
 27 thy foot from being taken. With-hold not good from them to  
 whom it is due, when it is in the power of thine hand to do it.  
 28 † Say not unto thy neighbour, Go, and come again, and to-morrow  
 29 I will give: when thou hast it by thee. Devise not evil against thy  
 30 neighbour, seeing he dwelleth securely by thee. Strive not with a  
 31 man without cause, if he have done thee no harm. ‡ Envy thou  
 32 not the oppressor, and chuse none of his ways. For the froward is  
 abomination to the LORD: §§ but his secret is with the righteous.  
 33 ||| The curse of the LORD is in the house of the wicked: but he bless-  
 34 eth the habitation of the just. \*\* Surely he scorneth the scorn-  
 35 ers: but he giveth grace unto the lowly. The wise shall inherit glory;  
 but shame shall be the promotion of fools.

tained in the bowels of the earth, breaks forth into fountains and rivers.

V. 21. *Eyes*—The eyes of thy mind. Constantly and seriously meditate upon them.

V. 22. *Grace*—Like a beautiful chain or ornament.

V. 25. *Be not*—Thou shalt not be afraid. *Sudden*—For sudden and unexpected evils are most frightful. And *fear* is here put for the evils feared. *Desolation*—Which cometh upon the wicked.

V. 26. *Shall be*—A sure ground of confidence to thee. *Taken*—In the snares either of sin or mischief.

V. 27. *With-hold not*—Do not deny it, but readily and cheerfully impart it. *Good*—Any thing which is good, either counsel, comfort, reproof, or the good things of

the present life. *Due*—That is, to all men, by that great and sovereign law of love.

V. 28. *Say not*—The former verse forbade the denial, and this forbids the delay of this duty.

V. 29. *Securely*—Relying upon thine integrity.

V. 31. *Envy not*—For his impunity and success.

V. 32. *Abomination*—Therefore sooner or later he must be miserable. *The righteous*—They are God's friends, to whom he imparts the favours and comforts to which other men are strangers.

V. 33. *The house*—Not only upon his own person, but also upon his posterity.

V. 35. *Shame*—Instead of that glory which they seek.

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§ *Psal.* xxxvii. 24. xci. 11, 12. || *Chap.* vi. 22. *Psal.* iii. 5. iv. 8. \* *Psal.* xci. 5.  
 † *Lev.* xix. 13. *Deut.* xxiv. 15. ‡ *Psal.* xxxvii. 1. §§ *Psal.* xxv. 14. ||| *Lev.* xxvi.  
 14, &c. *Mal.* ii. 2. \*\* *James* iv. 6. 1 *Pet.* v. 5.



## C H A P. IV.

*An exhortation to the study of wisdom, is forced by various arguments, ver. 1—13. A caution against bad company, ver. 14—19. Directions for the attaining and keeping of wisdom, ver. 20—27.*

1 **H**EAR, ye children, the instruction of a father, and attend to  
 2 know understanding. For I give you good doctrine; for-  
 3 sake ye not my law. For I was my father's son, \* tender and only  
 4 beloved in the sight of my mother. † He taught me also, and said  
 unto me, Let thine heart retain my words: ‡ keep my command-  
 5 ments and live. Get wisdom, get understanding: forget *it* not,  
 6 neither decline from the words of my mouth. Forsake her not,  
 and she shall preserve thee: love her, and she shall keep thee.  
 7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy  
 8 getting get understanding. Exalt her, and she shall promote thee:  
 9 she shall bring thee to honour, when thou dost embrace her. She  
 shall give to thine head § an ornament of grace; a crown of glory  
 10 shall she deliver to thee. Hear, O my son, and receive my say-  
 11 ings: and the years of thy life shall be many. I have taught thee  
 12 in the way of wisdom: I have led thee in right paths. When thou  
 goest, thy steps shall not be straightned, || and when thou runnest,  
 13 thou shalt not stumble. \*\* Take fast hold of instruction, let *her* not  
 14 go: keep her, for *she is* thy life. †† Enter not into the path of  
 15 the wicked, and go not in the way of evil *men*. Avoid it, pass not  
 16 by it, turn from it, and pass away. For they sleep not except they  
 have done mischief: and their sleep is taken away unless they cause  
 17 some to fall. For they eat the bread of wickedness, and drink  
 18 the wine of violence. But the path of the just *is* as the shining

V. 1. *A father*—Of me, who have paternal authority over you and your affection for you.

V. 3. *Tender*—Young and tender in years, and tenderly educated. *Only beloved*—Beloved above all the rest.

V. 4. *Said*—The following verses, at least as far as the tenth verse, are the words of *David*.

V. 7. *With all*—Even with the price of all. Numb. 78.

\* 1 Chron. xxix. 1. † 1 Chron. xxviii. 9. ‡ Chap. vii. 2. § Chap. i. 9. || Psal. xci. 11, 12. Chap. iii. 23. \*\* Chap. iii. 13. †† Psal. i. 1. Chap. i. 10. 15.

V. 8. *Exalt*—Let her have thine highest esteem and affection.

V. 9. *Grace*—A beautiful ornament, such as they used to put upon their heads.

V. 16. *For*—They cannot sleep with quietness.

V. 17. *For*—Wickedness is as pleasant to them as their bread.

V. 18. *But*—Just men daily grow in knowledge

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19 light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.  
 20 My son, attend to my words: incline thine ear unto my sayings.  
 21 † Let them not depart from thine eyes: keep them in the midst of  
 22 thine heart. For they *are* life unto those that find them, and  
 23 § health to all their flesh. Keep thy heart with all diligence; for  
 24 out of it *are* the issues of life. Put away from thee a froward mouth,  
 25 and perverse lips put far from thee. Let thine eyes look right  
 26 on, and let thine eye-lids look straight before thee. Ponder the  
 27 path of thy feet, and let all thy ways be established. || Turn not to the right-hand, nor to the left: remove thy foot from evil.

## C H A P. V.

*A farther exhortation to wisdom, ver. 1, 2. A caution against whoredom, ver. 3—14. Remedies against it, ver. 15—23.*

1 **M**Y son, attend unto my wisdom, *and* bow thine ear to my un-  
 2 derstanding. That thou mayest regard discretion, and  
 3 that thy lips may keep knowledge. \* For the lips of a strange  
 woman drop *as* an honey-comb, and her mouth *is* sweeter than oil:  
 4 But her end is bitter as wormwood; sharp as a two-edged sword.  
 5, 6 † Her feet go down to death; her steps take hold on hell. Lest  
 thou shouldst ponder in the path of life, her ways are moveable,  
 7 that thou canst not know *them*. Hear me now therefore, O ye chil-

knowledge, and grace, and consolation, 'till all be perfected and swallowed up in glory.

V. 19. *Darkness*—Full of ignorance and error, of uncertainty and confusion, of danger and misery.

V. 23. *Heart*—Thy thoughts, will, and affections. *For*—From thence proceed all the actions, as of the natural, so of the spiritual life, which lead to eternal life.

V. 24. *Mouth*—All sorts of sinful words.

V. 25. *Right on*—Direct all thine actions to a right end, and keep thy mind fixed upon that way which leads to it, and nei-

ther look or turn aside to the right-hand or the left.

V. 26. *Ponder*—Consider thine actions before thou doest them, and see that they agree with the rule. *And*—Let thine actions be uniformly and constantly good in spite of all temptations.

V. 3. *The lips*—It concerns thee to get and to use discretion, that thou mayest be able to resist those temptations to which thou art exposed.

V. 4. *But*—The effect of that to which she entices men, is destruction.

V. 5. *Feet*—Her manner of life.

V. 6. *Lest*—To prevent thy serious consideration. *Moveable*—She transforms her-  
 self

† Chap. iii. 3. 21. § Chap. iii. 8. || Deut. v. 32. xxviii. 13. \* Chap. ii. 16. vi. 24.

† Chap. vii. 27.



8 dren, and depart not from the words of my mouth. † Remove thy way far from her, and come not nigh the door of her house :  
 9 Lest thou give thine honour unto others, and thy years unto the  
 10 cruel. Lest strangers be filled with thy wealth, and thy labours  
 11 be in the house of a stranger, And thou mourn at the last, when  
 12 thy flesh and thy body are consumed, And say, how have I hated  
 13 instruction, and my heart despised reproof? And have not  
 14 obeyed the voice of my teachers, nor inclined mine ear to  
 15 them that instructed me. I am come in a moment into all  
 16 evil, in the midst of the congregation and assembly. Drink  
 17 waters out of thine own cistern, and running waters out of  
 18 thine own well. Let thy fountains be dispersed abroad, and rivers  
 19 of waters in the streets. Let them be only thine own, and not  
 20 strangers with thee. Let thy fountain be blessed, and rejoice with  
 21 the wife of thy youth. *Let her be as the loving hind, and pleasant*  
 22 *roe ; let her breasts satisfy thee at all times ; and be thou ravished*  
 with a strange woman, and embrace the bosom of a stranger?  
 § For the ways of man are before the eyes of the LORD, and he  
 pondereth all his goings. His own iniquities || shall take the  
 wicked himself, and he shall be holden with the cords of his sins.

self into several shapes, and has a thousand arts to ensnare. *Know*—Thou canst not discover all her practice.

V. 9. *Honour*—Thy dignity and reputation, the strength of thy body and mind. *Years*—The flower of thine age. *The cruel*—To the harlot, who though she pretends love, yet in truth is one of the most cruel creatures in the world, wasting thy estate and body without pity, and damning thy soul for ever.

V. 10. *Strangers*—Not only the strange women themselves, but others who are in league with them. *Labours*—Wealth gotten by thy labours.

V. 14. *A moment*—In how little a time am I now come into remediless misery ! *Assembly*—And that in the congregation of *Israel*, where I was taught better things.

V. 15. *Drink*—Content thyself with those delights which God alloweth thee in the sober use of the marriage-bed.

V. 16. *Fountains*—Thy children proceeding from thy wife and from thyself. *Fountains* are here put for *rivers* flowing from them. *Dispersed*—They shall in due time appear abroad to thy comfort, and for the good of others.

V. 18. *Fountain*—Thy wife. *Blessed*—With children ; for barrenness was esteemed a curse among the *Israelites*.

V. 19. *Satisfy thee*—At all convenient times : for that there may be excess in the marriage-bed is manifest. *Ravished*—Love her fervently. It is an hyperbolical expression.

V. 22. *Holden*—He is in perfect bondage to his lusts, and is neither able nor willing to set himself at liberty.

† Chap. vii. 7, 8, &c. § 2 Chron. xvi. 9. Jer. xvi. 17. xxxii. 19.

V. 23. *Die* Job xxxi. 4. xxxiv. 21. Chap. xv. 3. || Chap. xi. 3, 5, 6.



23 \* He shall die without instruction, and in the greatness of his folly he shall go astray.

## C H A P. VI.

*A caution against suretyship, ver. 1—5. Against slothfulness, ver. 6—11. The practice and end of a mischievous man, ver. 12—15. Account of seven things which God hates, ver. 16—19. An exhortation to keep the commandments, ver. 20—23. Farther warnings against whoredom, ver. 24—35.*

1 **M**Y son, if thou be † surety for thy friend; if thou hast stricken  
2 thy hand with a stranger: Thou art snared with the words  
3 of thy mouth; thou art taken with the words of thy mouth. Do  
4 this now, my son, and deliver thyself, when thou art come into  
5 the hand of thy friend, go humble thyself, and make sure thy  
6 friend. Give not sleep to thine eyes, nor slumber to thine eye-  
7 lids. Deliver thyself as a roe from the hand of the hunter, and as  
8 a bird from the hand of the fowler. Go to the ant, thou slug-  
9 gard; consider her ways and be wise: Which having no guide,  
10 overseer, or ruler, Provideth her meat in the summer, and gather-  
11 eth her food in the harvest. ‡ How long wilt thou sleep, O slug-  
12 gard? When wilt thou arise out of thy sleep? Yet a little sleep, a  
little slumber, a little folding of the hands to sleep. § So shall thy  
poverty come as one that travelleth, and thy want as an armed man.  
12 A naughty person, a wicked man walketh with a froward mouth.

V. 23. *Die*—He shall die in his sins. *Astray*—From the way of life, and from eternal salvation.

V. 1. *Surety*—Rashly, without considering how thou shalt discharge the debt as occasion require. Otherwise suretyship in some cases may be not only lawful, but an act of justice and charity. *Stricken thy hand*—Obliged thyself by giving thine hand, as the custom then was in such cases. *With*—With the creditor, whom he calls a *stranger*, because the usurers in *Israel*, who lent money to others, upon condition of paying use for it, were either *Heathens*, or were reputed as bad as *Heathens*, because this practice was forbidden by God's law, *Deut.* xxiii. 19.

V. 3. *Hand*—Into the power. *Friend*—Of the debtor, for whom, as being thy friend, thou didst become surety; whereby thou art in his power, by his neglect or unfaithfulness, to expose thee to the payment of the debt. *Make sure*—Or, *and prevail with thy friend*, strive to win him by thine incessant and earnest solicitations.

V. 4. *Give not sleep*—Until thou hast taken care for the discharge of this obligation.

V. 6. *Go*—This is a distinct precept; and it is for the most part as needless to seek, as hard to find, coherence in the proverbs.

V. 11. *Travelleth*—Swiftly and unexpectedly. *Armed man*—Irresistibly.

V. 16. *Hate*

\* *Job* iv. 21. xxvi. 12.

† *Chap.* xxii. 26.

‡ *Chap.* xxiv. 33.

§ *Chap.* xiii. 3. xxix. 4.



13 He winketh with his eyes, he speaketh with his feet, he teacheth with  
 14 his fingers. Frowardness is in his heart, he deviseth mischief con-  
 15 tinually, he soweth discord. Therefore shall his calamity come  
 16 suddenly: suddenly shall he be broken without remedy. These  
 17 six things doth the LORD hate; yea, seven are an abomination unto  
 18 him: § A proud look, a lying tongue, and hands that shed inno-  
 19 cent blood, An heart that deviseth wicked imaginations, || feet  
 20 that are swift in running to mischief, A false witness that speaketh  
 21 lies, and him that soweth discord among brethren. \* My son,  
 22 keep thy father's commandment, and forsake not the law of thy  
 23 mother. †† Bind them continually upon thine heart, and tie them  
 24 about thy neck. When thou goest, it shall lead thee; when thou  
 25 sleepest, it shall keep thee: and when thou awakest, it shall talk with  
 26 thee. ††† For the commandment is a lamp, and the law is light, and  
 27 reproofs of instruction are the way of life: §§ To keep thee from  
 28 the evil woman; from the flattery of the tongue of a strange  
 29 woman. |||| Lust not after her beauty in thine heart; neither let her  
 30 take thee with her eye-lids. For \*\* by means of a whorish woman a  
 31 man is brought to a piece of bread: and the adulteress will hunt for  
 32 the precious life. Can a man take fire in his bosom, and his cloaths  
 33 not be burnt? Can one go upon hot coals, and his feet not be  
 burnt? So he that goeth in to his neighbour's wife: whosoever  
 toucheth her, shall not be innocent. Men do not despise a thief,  
 if he steal to satisfy his soul when he is hungry: But if he be  
 found, he shall restore seven fold, he shall give all the substance  
 of his house. But whoso committeth adultery with a woman lack-  
 eth understanding: he that doth it, destroyeth his own soul. A

V. 16. *Hate*—Above many other sins which have a worse name in the world.

V. 18. *Deviseth*—He whose practice it is to contrive wickedness. *Swift*—Such as greedily execute their wicked designs.

V. 20. *The law*—The word of God, which thy parents delivered to thee.

V. 21. *Bind them*—Constantly remember, and duly consider them.

V. 22. *It*—The law of God which thy

parents have taught thee. *Talk*—It shall give thee counsel and comfort.

V. 25. *Eye-lids*—With her wanton glances.

V. 30. *Despise*—Abhor, but rather pity him.

V. 31. *Restore*—He speaks not of that restitution which the law required, but of that which either the wronged person might force the thief to make, or which the thief would willingly give rather than be exposed to public shame.

V. 34. *Rage*

§. *Psal.* xviii. 27. || *Rom.* iii. 15. \* *Chap.* i. 8. †† *Chap.* vii. 3. ††† *Psal.* xix. 8.  
 cxix. 105. §§ *Chap.* ii. 16. v. 3. vii. 5. ||| *Matt.* v. 28. \*\* *Chap.* xxix. 3.



wound and dishonour shall he get, and his reproach shall not be  
 34 wiped away. For jealousy is the rage of a man; therefore he will  
 35 not spare in the day of vengeance. He will not regard any  
 ransom: neither will he rest content, though thou givest many  
 gifts.

## C H A P. VII.

*An exhortation to cleave to wisdom, as a preservative from strange women, ver. 1—5. The snares they lay for unwary young men, ver. 6—23. A serious caution against coming near them, ver. 24—37.*

1 **M**Y son, keep my words, and \* lay up my commandments  
 2 with thee. † Keep my commandments, and live: and my  
 3 law as the apple of thine eye. ‡ Bind them upon thy fingers;  
 4 write them upon the table of thine heart. Say unto wisdom, Thou  
 5 art my sister and call understanding thy kinswoman. §§ That they  
 6 may keep thee from the strange woman; from the stranger which  
 7 flattereth with her words. For at the window of my house I  
 8 looked through my casement, And beheld among the simple ones,  
 9 I discerned among the youths, a young man void of understanding,  
 10 Passing through the street near her corner, and he went the way  
 11 to her house, In the twilight in the evening, in the black, and  
 12 dark-night: And behold, there met him a woman with the attire  
 13 of an harlot, and subtil of heart. \* She is loud and stubborn,  
 14 † her feet abide not in her house. Now is she without, now in the  
 15 streets, and lieth in wait at every corner. So she caught him and  
 16 kissed him, and with an impudent face said unto him, *I have*

V. 34. *Rage*—It enflames a man with rage. *In the day*—When he hath an opportunity to avenge himself.

V. 2. *Live*—Thou shalt live. *Eye*—With all possible care and diligence.

V. 3. *Bind them*—As a ring which is continually in a man's eye.

V. 4. *And call*—Acquaint and delight thyself with her.

V. 8. *Passing*—Idle and careless, near the corner of the street in which her house stood.

V. 12. *Without*—Without the door of her house. *Corner*—Of the streets, where she might either conceal or discover herself, as she saw fit.

V. 14. *Offerings*—I have paid my peace-offerings which I had vowed. Whereby she signifies, that she had plentiful provisions at her house for his entertainment. For the peace-offerings were to be of the best flesh, Lev. xxii. 21. and a considerable part of these offerings fell to the offerer's share.

V. 23. *Hath*

\* Chap. ii. 1. † Lev. xviii. 5. Chap. iv. 4. ‡ Deut. vi. 8. xi. 18. Chap. iii. 3. vi. 21. §§ Chap. ii. 16. v. 3. \* Chap. ix. 13. † 1 Tim. v. 13. Tit. ii. 5.



15 peace-offerings with me ; this day have I paid my vows. There-  
 fore came I forth to meet thee ; diligently to seek thy face, and  
 16 I have found thee. I have decked my bed with coverings of tape-  
 17 stry, with carved works, with fine linen of Egypt. I have per-  
 18 fumed my bed with myrrh, aloes, and cinnamon. Come, let us  
 take our fill of love until the morning, let us solace ourselves with  
 19 loves. For the good-man is not at home ; he is gone a long jour-  
 20 ney ; He hath taken a bag of money with him, and will come  
 21 home at the day appointed. With much fair speech she caused  
 22 him to yield ; with the flattering of her lips she forced him. He  
 goeth after her straight-way, as an ox to the slaughter, or as a fool  
 23 to the correction of the stocks ; 'Till a dart strike through his liver,  
 as a bird hasteth to the snare, and knoweth not that it is for his  
 24 life. Harken unto me now therefore, O ye children, and at-  
 25 tend to the words of my mouth. Let not thine heart decline to her  
 26 ways ; go not astray in her paths. For she hath cast down  
 many wounded ; yea, many strong men have been slain by  
 27 her. † Her house is the way to the grave, going down to  
 the chambers of death.

## C H A P. VIII.

*A recommendation of Divine wisdom, ver. 1—21. The praise of the Son of God, the eternal Wis-  
 dom of the Father, ver. 22—31. An exhortation to hearken to him, ver. 32—36.*

1 **D**OTH not § wisdom cry ? And understanding put forth her  
 2 voice ? She standeth in the top of high places, by the way

V. 20. *Hath taken*—Which is an evi-  
 dence that he designs to stay a considera-  
 ble time: *At the day*—So that we need  
 not fear any surprise.

V. 22. *As an ox*—Going to it securely,  
 as if it were going to a good pas-  
 ture.

V. 23. *His liver*—His vital parts, 'till  
 his life be lost.

V. 1. *Wisdom*—It is a great question  
 what this wisdom is. Some understand it of  
 the Divine wisdom ; others of the se-  
 cond person in the Godhead : and it

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† Chap. ii. 18. v. 5. ix. 18. § Chap. i. 20.

cannot be denied that some passages best  
 agree to the former, and others to the  
 latter opinion. Possibly both may be joined  
 together, and the chapter may be under-  
 stood of Christ considered partly in his  
 personal capacity, and partly in regard of  
 his office, which was to impart the mind  
 and will of God to mankind.

V. 2. *High place*—Where she may be  
 best seen and heard. *Paths*—Where many  
 paths meet, where there is a great con-  
 course, and where travellers may need  
 direction.

V. 3. *Gates*



3 in the places of the paths. She crieth at the gates, at the entry of  
 4 the city, at the coming in at the doors. Unto you, O men, I call,  
 5 and my voice is to the sons of men. O ye simple, understand wis-  
 6 dom; and ye fools, be ye of an understanding heart. Hear, for  
 I will speak of excellent things; and the opening of my lips shall  
 7 be right things. For my mouth shall speak truth; and wickedness  
 8 is an abomination to my lips. All the words of my mouth are  
 in righteousness; there is nothing froward or perverse in them.  
 9 They are all plain to him that understandeth, and right to them that  
 10 find knowledge. Receive my instructions, and not silver, and  
 11 knowledge rather than choice gold. || For wisdom is better than  
 rubies; and all the things that may be desired, are not to be com-  
 12 pared to it. I wisdom dwell with prudence, and find out know-  
 13 ledge of witty inventions. The fear of the LORD is to hate evil;  
 pride and arrogancy, and the evil way, and the froward mouth do I  
 14 hate. Counsel is mine, and sound wisdom: I am understanding,  
 15 I have strength. \* By me kings reign, and princes degree justice.  
 16 By me princes rule, and nobles, even all the judges of the earth.  
 17 I love them that love me, and † those that seek me early shall  
 18 find me. ‡ Riches and honour are with me: yea, durable riches  
 19 and righteousness. § My fruit is better than gold, yea, than fine  
 20 gold; and my revenue than choice silver. I lead in the way of

V. 3. *Gates*—The places of judgment, and of the confluence of people. *The entry*—To invite passengers at their first coming, and to conduct them to her house. *The doors*—Of her house.

V. 4. *O men*—To all men without exception.

V. 5. *Ye simple*—Who want knowledge, and experience. *Fools*—Wilful sinners.

V. 9. *To him*—Whose mind God hath enlightened. *To them*—That are truly wise.

V. 10. *And not silver*—Rather than silver.

V. 12. *I dwell*—My inseparable companion is prudence to govern all my actions, and to direct the actions of others. *Find*

*out*—I help men to find out. *Inventions*—Of all ingenious contrivances for the glory of God, and for the good of men.

V. 14. *Wisdom*—All solid and substantial and useful wisdom is assential to me.

V. 15. *By me*—They rule their kingdoms wisely and justly, by my counsel and assistance. Their injustice is from themselves, but all the good they do, they owe to my conduct.

V. 17. *I love*—I do not despise their love, but kindly accept it and recompence it with my love and favour. *Early*—With sincere affection and diligence, which he mentions as the evidence of their love.

V. 23. *Sub-*

|| *Job* xxviii. 15. *Psal.* xix. 10. cxix. 27.

*Rom.* xiii. 1. † *James* i. 5.

*Chap.* iii. 1. 15. xvi. 6.

\* *Dan.* ii. 21.

‡ *Chap.* iii. 16.

§ *Chap.* iii. 14.



21 righteousness, in the midst of the paths of judgment. That I may  
 22 cause those that love me, to inherit substance: and I will fill their  
 23 treasures. The LORD possessed me in the beginning of his way,  
 24 before his works of old. I was set up from everlasting, from the  
 25 beginning, or ever the earth was. When *there were* no depths, I  
 26 was brought forth: when *there were* no fountains abounding with  
 27 water. Before the mountains were settled; before the hills, was  
 28 I brought forth. While as yet he had not made the earth, nor  
 29 the fields, nor the highest parts of the dust of the world. When he  
 30 prepared the heavens, I *was* there: when he set a compass upon the  
 31 face of the depth: When he established the clouds above; when  
 32 he strengthened the fountains of the deep: || When he gave to the  
 33 sea his bound, that the waters should not pass his commandment:  
 34 when he laid the foundations of the earth: \* Then I was by him,  
*as one brought up with him*; and I was daily *his* delight, rejoicing  
 always before him: Rejoicing in the habitable part of his earth,  
 and my delights *were* with the sons of men. Now therefore hear-  
 ken unto me, O ye children: for † blessed *are they that* keep my  
 ways. Hear instruction, and be wise, and refuse it not. Blessed

V. 21. *Substance*—Substantial happiness: opposed to all wordly enjoyments, which are but mere shadows.

V. 22. *Possessed me*—As his son by eternal generation, before the beginning. *Of old*—His works of creation:

V. 23. *Set up*—Heb. *anointed*, constituted to be the person by whom the Father resolved to do all his works, to create, to uphold and govern and judge, to redeem and save the world. *From the beginning*—Before which, there was nothing but a vast eternity. *The earth*—Which together with the heaven, was the first of God's visible works.

V. 24. *No depths*—No abyss or deep waters. *Brought forth*—Begotten of my father.

V. 26. *The earth*—The dry land called *earth* after it was separated from the waters Gen. i. 10. *Fields*—The plain and open

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|| Gen. i. 9, 10. Job xxxviii. 10, 11. Psal. civ. 9. Jer. v. 22.  
 † Psal. cxix. 1, 2. cxxviii. 1. Luke xi. 28.

parts of the earth distinguished from the mountains. *Dust*—Of this lower part of the world which consists of dust.

V. 27. *I was there*—As co-worker with my Father. *Depth*—Of that great abyss of water and earth mixed together, which is called both *earth* and *water* and *the deep*, Gen. i. 2. when he made this lower world in the form of a globe.

V. 28. *Strengthened*—When he shut up the fountains in the cavities of the earth, and kept them there as it were by a strong hand. *The deep*—Which have their original from the deep, either from the sea, or from the abyss of waters in the bowels of the earth.

V. 31. *My delights were*—To uphold them by my power and providence, to reveal myself and my Father's will to them from age to age, to assume their nature, and to redeem and save them.

V. 34. *Waiting*

\* John. i. 1.



is the man that heareth me, watching daily at my gates, waiting  
 35 at the posts of my doors. For whofo findeth me, findeth life,  
 36 and shall † obtain favour of the LORD. But he that fin-  
 neth against me, wrongeth his own soul: all they that hate  
 me, love death.

## C H A P. IX.

*Christ, under the name of wisdom invites us to his entertainment, ver. 1—6. Foretells the dif-  
 ferent successes of his invitation, ver. 7—9. Shews the fruit of fearing God, ver. 10—12.  
 Sin, in the person of a foolish woman invites us to her entertainment, ver. 13—17. Which ends in  
 destruction, ver. 18.*

1 **W**ISDOM hath built her house: she hath hewn out her  
 2 seven pillars. § She hath killed her beasts; she hath ming-  
 3 led her wine; she hath also furnished her table. She hath sent  
 forth her maidens; || she crieth upon the highest places of the city:  
 4 Whofo is simple, let him turn in hither; as for him that wanteth  
 5 understanding, she saith to him, \* Come, eat of my bread, and  
 6 drink of the wine, which I have mingled. Forfake the foolish and  
 7 live: and go in the way of understanding. He that reproveth a  
 scorner, getteth to himself shame; and he that rebuketh a wicked  
 8 man, getteth himself a blot. † Reprove not a scorner lest he hate  
 9 thee; rebuke a wise man, and he will love thee. ‡ Give instruction

V. 34. *Waiting*—As servants or clients, wait at the doors of princes or persons of eminency.

V. 1. *Her house*—For the reception of her guests. *Seven*—Many pillars; where- by is intimated the beauty and stability of the church. *Pillars*—Prophets, and apostles, and ministers.

V. 2. *Killed*—Made provision for the guests. *Mingled*—With water, as they used to do in those hot countries. *Fur- nished*—With all necessaries, and now waits for the guests.

V. 3. *Maidens*—Her servants to invite the guests, ministers of the word whom he

calls *maidens* for the decency of the para- ble; for wisdom being compared to a great princess, was fit to be attended upon by maidens. *Highest places*—From such high seats as those from which judges delivered their sentences, and officers made proclamations.

V. 4. *Simple*—Ignorant, and weak.

V. 7. *A scorner*—He shews whom he meant by the *foolish*, ver. 6. even *scorners* and *wicked men*, and presses his last ad- vice of *forsaking* them because there was no good, but hurt to be got from them.

V. 8. *A scorner*—An obstinate and in- corrigible sinner.

V. 12. *For*

† Chap. ix. 11. xii. 2. § Matt. xxii. 3, &c.  
 lv. 1. † Matt. vii. 6.

|| Chap. viii. 2.  
 ‡ Chap. i. 5.

\* Cant. v. 1 *Isa*



to a wise man, and he will be yet wiser; teach a just man, and he  
 10 will increase in learning. † The fear of the LORD is the beginning  
 of wisdom: and the knowledge of the holy one is understanding.  
 11 § For by me thy days shall be multiplied: and the years of thy life  
 12 shall be increased. If thou be wise, thou shalt be wise for thyself:  
 13 but if thou scornest, thou alone shalt bear it. || A foolish wo-  
 14 man is clamorous; she is simple and knoweth nothing. For she  
 sitteth at the door of her house on a seat, in the high places of the  
 15, 16 city, To call passengers, who go right on their ways: Whoso  
 is simple, let him turn in hither; and as for him that wanteth under-  
 17 standing, she saith to him, \* Stolen waters are sweet, and bread  
 18 eaten in secret is pleasant. But he knoweth not that the dead are  
 there, and that her guests are in the depths of hell.

## C H A P. X.

*Here the Proverbs, properly so called, begin. They are short, but weighty sentences, most of which are two sentences in one verse, illustrating each other. But it is seldom there is any coherence between the verses, much less any thread of discourse.*

1 **T**HE proverbs of Solomon. † A wise son maketh a glad father:  
 2 but a foolish son is the heaviness of his mother. †† Treasures  
 of wickedness profit nothing: but righteousness delivereth from  
 3 death. §§ The LORD will not suffer the soul of the righteous to fa-  
 4 mish: but he casteth away the substance of the wicked. ||| He be-  
 cometh poor that dealeth with a slack hand: but \*\* the hand of the  
 5 diligent maketh rich. He that gathereth in summer, is a wise son:  
 6 but he that sleepeth in harvest, is a son that causeth shame. Bless-

V. 12. *For thyself*—Thou dost not profit me but thyself.

V. 14. *At the door*—Watching for occasions of sin.

V. 15. *Go right*—Who are going innocently about their business.

V. 16. *Simple*—This title is not given them by her, but by Solomon,

V. 17. *Sweet*—From the difficulty of obtaining them; and because the very

prohibition renders them more grateful to corrupt nature.

V. 2. *Of wickedness*—Such as are got by any sort of wicked practices. *Death*—Often from temporal, and always from eternal death.

V. 5. *Gathereth*—The fruits of his field. *In summer*—In harvest. He that improves the opportunities of doing good to himself and others.

V. 6. *Violence*

† Job xxviii. 28. Psal. cxi. 10. Chap. i. 7. § Chap. x. 27. || Chap. vii. 11  
 \* Chap. xx. 17. † Chap. xv. 20. †† Chap. xi. 4. §§ Psal. xxxiii. 19. xxxvii.  
 19. 25. ||| Chap. xii. 24. xix. 15. \*\* Chap. xiii. 4. xxi. 5.



ings *are* upon the head of the just: but \* violence covereth the  
 7 mouth of the wicked. † The memory of the just *is* blessed: but  
 8 the name of the wicked shall rot. The wise in heart will receive  
 9 commandments: but a prating fool shall fall. ‡ He that walketh  
 uprightly, walketh surely: but he that perverteth his way shall  
 10 be known. § He that winketh with the eye causeth sorrow: and a  
 11 || prating fool shall fall. \*\* The mouth of the righteous *man is* a well  
 12 of life: but †† violence covereth the mouth of the wicked. Hatred  
 13 stirreth up strifes: but †† love covereth all sins. In the lips of him  
 that hath understanding, wisdom is found: but §§ a rod is for the  
 14 back of him that is void of understanding. Wise men lay up know-  
 15 ledge: but the |||| mouth of the foolish *is* near destruction. \*† The  
 rich man's wealth *is* his strong city: the destruction of the poor *is*  
 16 their poverty. \*† The labour of the righteous *tendeth* to life: the  
 17 fruit of the wicked to sin. He *is in* \*§ the way of life that keepeth  
 18 instruction: but he that refuseth reproof, erreth. He that hideth  
 19 hatred *with* lying lips, and he that uttereth a slander, is a fool. In  
 the multitude of words there wanteth not sin: but he that refraineth  
 20 his lips is wise. The tongue of the just *is as* choice silver: the heart

V. 6. *Violence*—Their own violence or injustice. This may be an allusion to the ancient custom of covering the mouths and faces of condemned malefactors.

V. 8. *Will receive*—Is ready to hear and obey the precepts of God and men. *Fall*—Into mischief.

V. 9. *Surely*—Or, *securely*, or *confidently*, as the word properly signifies; quietly resting upon God's favour and gracious providence for his protections. *Known*—His wickedness shall be publicly discovered.

V. 10. *Winketh*—That secretly designs mischief against others, as this phrase is used, *Psal.* xxxv. 19.

V. 13. *Wisdom*—His wisdom shews itself in his speech. *A rod*—Rebukes from God and men.

V. 14. *Lay up*—In their minds, to be brought forth upon fit occasions. *Know-*

*ledge*—Whereby they may be enabled to speak both what, and when it is seasonable. *But*—Fools are more forward to lay out than to lay up, and for want of knowledge speak much and foolishly, whereby they frequently bring destruction upon themselves.

V. 15. *Wealth*—It often redeems him from dangers and calamities. *Poverty*—Is the cause of their ruin.

V. 16. *The labour*—The fruit of his labour, to the preservation of this life, and obtaining eternal life. *Fruit*—The fruit of all their labour tends to sin, and serves only for fuel to mens pride and luxury.

V. 18. *Lying lips*—With flattering words. He here condemns two opposite vices, secret hatred, and manifest slander.

V. 20. *Is*—Of great worth and use. *Heart*—And consequently the tongue.

V. 21. *Feed*

\* Ver. 12. † *Psal.* cxii. 6. ‡ *Psal.* xxiii. 4. § Chap. vi. 13. || Ver. 8. \*\* *Psal.* xxxvii. 20, 31. Chap. xiv. 14. †† Ver. 6. †† 1 Cor. xiii. 4. 1 Pet. iv. 8. §§ Chap. xxvi. 3. |||| Chap. xiii. 3. \*† Chap. xviii. 11. \*† Chap. xi. 30. \*§ Chap. vi. 23.



21 of the wicked is little worth. The lips of the righteous feed many:  
 22 but fools die for want of wisdom. The blessing of the LORD mak-  
 23 eth rich, and he addeth no sorrow with it. § *It is as a sport to a*  
*fool to do mischief: and so is wisdom to a man of understanding.*  
 24 The fear of the wicked it shall come upon him: and the desire of  
 25 the righteous shall be granted. As the whirlwind passeth, so is the  
 wicked no more: but || the righteous *hath* an everlasting foundation.  
 26 As vinegar to the teeth, and as smoak to the eyes, so is the sluggard  
 27 to them that send him. \* The fear of the LORD prolongeth days:  
 28 but † the years of the wicked shall be shortened. The hope of the  
 righteous *shall be* gladness: but the ‡ expectation of the wicked shall  
 29 perish. The way of the LORD is strength to the upright: but de-  
 30 struction *shall be* to the workers of iniquity. §§ The righteous shall  
 31 never be removed: but the wicked shall not inhabit the earth. ||| The  
 mouth of the just bringeth forth wisdom: but the froward tongue  
 32 shall be cut out. The lips of the righteous know what is accepta-  
 ble: but the mouth of the wicked *speaketh* frowardness.

## C H A P. XI.

1 **A** \*\* False balance is abomination to the LORD: but a just  
 2 weight is his delight. †† When pride cometh, then cometh  
 3 shame: but with the lowly is wisdom. \*‡ The integrity of the up-  
 right shall guide them; but the perverseness of transgressors shall  
 4 destroy them. \*§ Riches profit not in the day of wrath: but righ-

V. 21. *Feed*—By their wise discourses and counsels. *Die*—They have not wisdom to preserve themselves, much less to feed others.

V. 26. *So*—Unserviceable and vexatious.

V. 28. *Gladness*—Shall be accomplished, and turned into enjoyment.

V. 29. *The way*—The way of God's precepts. *Strength*—Gives strength, support, and protection.

V. 30. *Never be removed*—They shall live

happily here, and eternally in heaven. *The earth*—They shall not have so much as a quiet abode upon earth; much less shall they have any possession in heaven.

V. 32. *The lips*—Knowledge is here ascribed to the *lips*, as it is to the *hands*, Psal. lxxviii. 72. because they are conducted by knowledge and wisdom. *Acceptable*—What is truly worthy of acceptance.

V. 1. *A false balance*—The use of all false weights and measures in commerce.

V. 8. *Cometh*

§ Chap. xiv. 9. xv. 21. || Chap. xii. 3. 7. Matt. vii. 24, 25. xvi. 18. \* Chap. ix. 11.

† Job xv. 32. xxii. 16. Psal. lv. 23. ‡ Job viii. 13. xi. 20. Psal. cxii. 10. §§ Psal.

xxxvii. 22. cxxv. 1. ||| Psal. xxxvii. 30. \*\* Lev. xix. 35, 36. Deut. xxv. 13. 15, 16.

Chap. xvi. 11. xx. 10. 23. †† Chap. xv. 33. xvi. 18. xviii. 12. \*‡ Chap. xiii. 6.

\*§ Chap. x. 2. Ezek. vii. 19. Zeph. i. 18.



5 teousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but  
 6 || transgressors shall be taken in *their own* naughtiness. When a wicked man dieth *his* expectation shall perish: and the hope of  
 7 unjust *men* perisheth. \* The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with *his* mouth  
 8 destroyeth his neighbour: but through knowledge shall the just be  
 9 delivered. When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting. By the  
 10 blessing of the upright the city is exalted: but it is overthrown by  
 11 the mouth of the wicked. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.  
 12 A tale-bearer revealeth secrets: but he that is of a faithful spirit  
 13 concealeth the matter. † Where no counsel is, the people fall: but in the multitude of counsellors *there is* safety. He that is surety  
 14 for a stranger, shall smart *for it*: and he that hateth suretyship is  
 15 sure. A gracious woman retaineth honour: and strong *men* retain  
 16 riches. The merciful man doeth good to his own soul: but *he that*  
 17 is cruel, troubleth his own flesh. The wicked worketh a deceitful  
 18 work: but to him that soweth righteousness, *shall be* a sure reward.  
 19 As righteousness *tendeth* to life: so he that pursueth evil, *pursueth it*  
 20 to his own death. They that are of a froward heart, *are* abomination to the LORD: but *such as are* upright in *their* ways, *are* his  
 21 delight. ‡ *Though* hand *join* in hand, the wicked shall not be un-

V. 8. *Cometh*—Into trouble.

V. 9. *Delivered*—From the infection of the hypocrite's evil counsel.

V. 11. *The blessing*—Wherewith they bless the city, by their sincere prayers, and wise and wholesome counsels. *The mouth*—By their curses, and oaths, and blasphemies, and wicked counsels.

V. 12. *Despiseth*—Which he shews by contemptuous or reproachful expressions. *Holdeth peace*—Forbears all such expressions, and silently and patiently bears those reproaches.

V. 13. *Secrets*—Such things as were

committed to his trust with a charge of secrecy.

V. 16. *Gracious woman*—A woman endued with the grace of God. *Retaineth*—Or, *holdeth fast her honour*, or reputation.

V. 18. *Worketh*—A work which will deceive his expectation. *Soweth*—That worketh it with constancy, and diligence.

V. 21. *Though hand join*—Though they are fortified against God's judgments by a numerous issue and kindred, and friends, and by mutual and strong combinations. *The seed*—Not only their persons, but their children.

V. 22. So

|| Chap. v. 22.

\* Chap. xxi. 18.

† 1 Kings xii. 1, &c. Prov. xv. 22.

‡ Chap. xvi. 5.



22 punished: but the seed of the righteous shall be delivered. As  
 a jewel of gold in a swine's snout, *so is* a fair woman who is without  
 23 discretion. The desire of the righteous is only good: *but* the ex-  
 24 pectation of the wicked is wrath. There is that scattereth,  
 and yet increaseth; and *there is* that withholdeth more than his  
 25 meet, but *it tendeth* to poverty. § The liberal soul shall be made  
 26 fat: and he that watereth shall be watered also himself. || He that  
 withholdeth corn, the people shall curse him: but blessing *shall be*  
 27 upon the head of him that selleth it. He that diligently seeketh  
 \* good, procureth favour: † but he that seeketh mischief, it shall  
 28 come unto him. ‡ He that trusteth in his riches, shall fall: but  
 29 §§ the righteous shall flourish as a branch. He that troubleth his  
 own house, shall inherit the wind: and ||| the fool *shall be* servant  
 30 to the wife of heart. The fruit of the righteous is \*\* a tree of life:  
 31 and he that †† winneth souls is wise. Behold the righteous shall  
 be †† recompensed in the earth: much more the wicked and the  
 sinner.

## C H A P. XII.

1 **W**HOSO loveth instruction, loveth knowledge: \*§ but he  
 2 that hateth reproof, is brutish. A good man obtaineth

V. 22. *So is a fair woman without discretion—*

“Of beauty vain, of virtue void,  
 What art thou in the sight of God?  
 A slave to every base desire,  
 A creature wallowing in the mire.  
 Go, gaudy pageant of a day,  
 Thy folly, with thy face display:  
 Set all thy charms and graces out,  
 And shew—the Jewel in thy snout!”

V. 23. *The desire*—The desires and expectations of the righteous shall end in their happiness, but the desires and expectations of the wicked men shall be disappointed, and end in the wrath of God.

V. 24. *Scattereth*—That gives liberally. *Increaseth*—Through God's blessing upon his estate. *Poverty*—By God's providence secretly blasting his estate.

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V. 6. *Lie*

§ 2 Cor. ix. 8, 9, 10. || Amos viii. 5, 6. \* Chap. xiv. 22. † Psal. vii. 15, 16.  
 ix. 15, 16. x. 2. lvii. 6. ‡ Job xxxi. 24. §§ Psal. i. 3. xcii. 12, &c. Jer. xvii. 2.  
 ||| Chap. xvii. 2. \*\* Chap. xiii. 12. †† Dan. xii. 3. †† 1 Pet. iv. 18. \*§ Chap. xv. 3.

V. 25. *Fat*—Shall be enriched both with temporal and spiritual blessings.

V. 26. *With-holdeth corn*—In a time of scarcity. *Selleth*—Upon reasonable terms.

V. 27. *Seeketh*—To do good to all men. *Favour*—With God and men.

V. 29. *Troubleth*—He who brings trouble upon himself and children, either by prodigality, or by restless endeavours to heap up riches. *Wind*—Shall be as unable to keep what he gets as a man is to hold the wind in his hand.

V. 30. *The fruit*—His discourses and his whole conversation, is like the fruit of the tree of life. *Winneth*—That gains souls to God.

V. 31. *Recompenced*—Punished for his sins.



favour of the LORD: but a man of wicked devices will he con-  
 3 demn. A man shall not be established by wickedness: but the  
 4 § root of the righteous shall not be moved. || A virtuous woman is a  
 crown to her husband: but she that maketh ashamed, is as rotten-  
 5 ness in his bones. The thoughts of the righteous are right: but the  
 6 counsels of the wicked are \* deceit. † The words of the wicked  
 are to lie in wait for blood: but the mouth of the upright shall  
 7 deliver them. ‡ The wicked are overthrown, and are not: but  
 8 the house of the righteous shall stand. A man shall be commended  
 according to his wisdom; but he that is of a perverse heart shall be  
 9 despised. *He that is despised and hath a servant, is better than he*  
 10 *that honoureth himself, and lacketh bread.* §§ A righteous man  
 regardeth the life of his beast: but the tender mercies of the  
 11 wicked are cruel. ||| He that tilleth his land shall be satisfied with  
 bread: but he that followeth vain persons is void of understanding.  
 12 The wicked desireth the net of evil men: but the root of the righ-  
 13 teous yieldeth fruit. \*\* The wicked is snared by the transgression  
 14 of his lips: but the just shall come out of trouble. †† A man shall  
 be satisfied with good by the fruit of his mouth, and the recompense  
 15 of a man's hands shall be rendered unto him. ‡‡ The way of a fool  
 is right in his own eyes; but he that hearkeneth unto counsel is  
 16 wise. A fool's wrath is presently known: but a prudent man co-

V. 6. *Lie in wait*—Are designed to en-  
 trap others, and to destroy them. *Deliver*  
*them*—From those that lie in wait for  
 them.

V. 7. *Are not*—Both they and their fa-  
 milies suddenly perish.

V. 9. *Despised*—That lives in a mean  
 condition. *Honoureth*—That glories in his  
 high birth or gay attire.

V. 10. *Regardeth*—He will not de-  
 stroy it either by labour beyond its  
 strength, or by denying it necessary  
 food or rest. *Cruel*—There is cruelty  
 mixed even with their most merciful  
 actions.

V. 11. *Tilleth*—That employs his time

in an honest calling. *Vain persons*—In an  
 idle course of living.

V. 12. *Desireth*—He approves those arts,  
 which wicked men use like nets to ensnare  
 other men. *The root*—That piety, which is the  
 root of his actions, yields him sufficient fruit  
 both for his own need, and to do good to  
 others.

V. 14. *Mouth*—By his pious and profit-  
 able discourses. *Hands*—Of his actions.

V. 15. *Hearkeneth*—That distrusts his  
 own judgments, and seeks counsel from  
 others.

V. 16. *Covereth*—The shame, or injury  
 done to him, which he conceals and  
 bears with patience.

V. 17. *Deceit*

§ Chap. x. 25.

|| 1 Cor. xi. 17.

\* Chap. xi. 18.

† Chap. i. 11.

‡ Psal.

xxxvii. 37. Chap. xi. 21. xiv. 11.

§§ Deut. xxv. 4.

||| Chap. xxviii. 19.

\*\* Chap. xviii. 7.

†† Chap. xiii. 2.

‡‡ Chap. iii. 7.



17 vereth shame. § *He that speaketh truth, sheweth forth righteous-*  
 18 *ness; but a false witness, deceit.* || There is that speaketh like  
 the piercings of a sword: but the tongue of the wise *is* health.  
 19 The lip of truth shall be established for ever: but a lying tongue  
 20 is but for a moment. Deceit *is* in the heart of them that imagine  
 21 evil; but to the counsellors of peace *is* joy. There shall no evil  
 happen to the just: but the wicked shall be filled with mischief.  
 22 \* Lying lips *are* abomination to the LORD; but they that deal truly  
 23 *are* his delight. † A prudent man concealeth knowledge: but the  
 24 heart of fools proclaimeth foolishness. ‡ The hand of the diligent  
 25 shall bear rule: but the slothful shall be under tribute. §§ Heavi-  
 ness in the heart of man maketh it stoop; but ||| a good word  
 26 maketh it glad. The righteous *is* more excellent than his neigh-  
 27 bour: but the way of the wicked seduceth them. The slothful  
*man* roseth not that which he took in hunting: but the substance  
 28 of a diligent man *is* precious. In the way of righteousness *is* life,  
 and in the path-way thereof there is no death.

## C H A P. XIII.

1 **A** Wise son *heareth* his father's instruction: but a scorner heareth  
 2 not rebuke. \*\* A man shall eat good by the fruit of *his*  
 3 mouth: but the soul of the transgressors *shall eat* violence. †† He  
 that keepeth his mouth, keepeth his life: *but* he that openeth wide

V. 17. *Deceit*—He who uses him-  
 self to lying in his common talk,  
 will use falshood and deceit in judg-  
 ment.

V. 18. *Health*—Tends to the comfort  
 and benefit of others.

V. 19. *A moment*—Liars, though they  
 may make a fair shew for a season, yet are  
 quickly convicted.

V. 20. *Deceit*—They whose hearts de-  
 vise mischief, shall be deceived in their  
 hopes, and bring trouble upon them-  
 selves: but they who by good counsels  
 labour to promote peace, shall reap the  
 comfort of it themselves.

Numb. 78.

10 S 2

V. 6. *Keep-*

§ Chap. xiii. 5. xiv. 5.

|| *Psal.* lvii. 4. lix. 7.

\* Chap. vi. 17.

† Chap. xiii. 16.

xv. 2.

‡ Chap. x. 4.

§§ Chap. xv. 13.

||| *Isa.* l. 4.

\*\* Chap. xii. 14.

†† Chap. xviii. 21. xxi. 23.



4 his lips shall have destruction. † The soul of the sluggard desireth.  
 and *hath* nothing: but the soul of the diligent shall be made fat.  
 5 A righteous *man* hateth lying: but a wicked *man* is lothsome, and  
 6 cometh to shame. § Righteousness keepeth *him that is* upright in  
 7 the way: but wickedness overthroweth the sinner. || There is that  
 maketh himself rich, yet *hath* nothing; *there is* that maketh him-  
 8 self poor, yet *hath* great riches. The ransom of a man's life *are*  
 9 his riches; and the poor heareth not rebuke. \* The light of the  
 righteous rejoiceth; † but the lamp of the wicked shall be put out.  
 10 Only by pride cometh contention; but with the well-advised *is*  
 11 wisdom. †† Wealth *gotten* by vanity, shall be diminished; but he  
 12 that gathereth by labour shall increase. Hope deferred maketh  
 the heart sick; but *when* the desire cometh, §§ *it is* a tree of life.  
 13 Whoso despiseth the word, shall be destroyed; but he that  
 14 feareth the commandment, shall be rewarded. ||| The law of the  
 wise *is* a fountain of life, to depart from the snares of death.  
 15 Good understanding giveth favour; but the way of transgressors  
 16 *is* rough. \*\* Every prudent *man* acteth with knowledge; but a  
 17 fool layeth open *his* folly. A wicked messenger falleth into

V. 6. *Keepeth him*—From that overthrow which befall sinners.

V. 7. *Maketh rich*—Some men who have little or nothing, pretend to have great riches. *Maketh rich*—Some rich men profess to be poor.

V. 8. *Riches*—Riches enable a man to redeem his life when it is in greatest danger, and poverty preserves a man from many injuries. Because they are cautious, that they may not provoke others; and because they are esteemed objects of pity.

V. 9. *The light*—The prosperity. *Rejoiceth*—Shines with a pleasant and constant brightness. *Rejoicing* is here ascribed to the light, as it is to the sun, *Psal.* xix. 5. metaphorically. *Put out*—Their felicity shall have a sudden end.

V. 10. *Pride*—It is chiefly, pride which blows up the coals of contention. *Well-advised*—Who are not governed by their

passions, but by prudent considerations. *Wisdom*—Which teaches them to avoid contention.

V. 11. *Vanity*—By wicked practices.

V. 12. *Hope deferred*—Delays in obtaining what a man passionately desires. *The desire*—The good desired. *A tree of life*—It is satisfactory, and reviving.

V. 13. *The word*—The word of God.

V. 14. *The law*—The instruction, or counsel; as the word *law*, is frequently understood in scripture.

V. 15. *Giveth*—Makes a man acceptable to God. *Rough*—Offensive and hateful to God and men, as rough ways are to a traveller.

V. 16. *Knowledge*—Considerately and discretely. *Layeth open*—By his foolish actions.

V. 17. *A messenger*—Who is unfaithful in the execution of that which is committed to his charge. *Is health*—Procures benefit.

Chap. x. 4. § Chap. xi. 3, 5, 6. || Chap. xii. 9. \* *Job* xxii. 28. † *Job*  
 xviii. 6. xxi. 17. †† Chap. x. 2. xx. 21. §§ *Ver.* 19. ||| Chap. xiv. 27.  
 \*\* Chap. xii. 23. xv. 2.



18 mischief; but a faithful ambassador *is* health. Poverty and shame  
*shall be to* him that refuseth instruction; but he that regardeth  
 19 reproof shall be *honoured*. † The desire accomplished is sweet  
 to the soul; therefore *it is* an abomination to fools, to depart  
 20 from evil. He that walketh with wise *men*, shall be wise; but a  
 21 companion of fools shall be destroyed. Evil pursueth sinners:  
 22 but to the righteous good shall be repayed. A good *man* leaveth  
 an inheritance to his childrens children, and the † wealth of the  
 23 sinner *is* laid up for the just. § Much food *is in* || the tillage of the  
 24 poor; but there *is that is* destroyed for want of judgment. \* He  
 that with-holdeth his rod, hateth his son: but he that loveth him, chas-  
 25 teneth him betimes. †† The righteous eateth to the satisfying of his  
 soul; but the belly of the wicked shall want.

## C H A P. XIV.

1 **E**VERY wise woman buildeth her house; but the foolish plucketh  
 2 it down with her hands. He that walketh in his uprightness,  
 feareth the LORD; \*\* but *he that is* perverse in his ways, despiseth  
 3 him. In the mouth of the foolish *is* a rod of pride; but the lips of  
 4 the wise shall preserve them. Where no oxen *are*, the crib *is* clean;  
 5 but much increase *is* by the strength of the ox. §§ A faithful witness  
 6 will not lie; but a false witness will utter lies. A scorner seeketh

benefit, as to his master, so to him-  
 self.

V. 19. *Sweet*—Whatsoever men ear-  
 nestly desire, the enjoyment of it is sweet  
 to them; therefore sinners rejoice in the  
 satisfaction of their sinful lusts, and  
 abhor all restraint of them.

V. 21. *Evil*—Punishment proportiona-  
 ble to their sin.

V. 23. *The poor*—Poor persons by  
 their diligent labours, and God's blessing  
 often grow rich. *Destroyed*—Or, *confu-*  
*med*, brought to poverty, for want of  
 discretion.

V. 24. *Hateth his son*—His fond affec-

tion is as pernicious to him as hatred.

V. 1. *Buildeth*—Maintains and improves  
 her family and estate. *Her hands*—By  
 her idleness or sin.

V. 3. *A rod*—His insolent speeches as  
 they are like a rod, offensive to others, so  
 they make a rod for their own backs.

V. 4. *The crib*—The stable is empty of  
 food for cattle, and much more for man.  
 In the same sense *cleanness of teeth* is put for  
 famine, *Amos* iv. 6. *The strength*—By their  
 labours, or by diligence in husbandry,  
 which then was principally managed by  
 oxen.

V. 6. *Findeth it not*—Because he doth not  
 seek

† Ver. 12. † *Job* xxi. 17. xxvii. 17. Chap. xxviii. 8. *Eccles.* ii. 26. § Chap. xii. 11.  
 || Chap. xxi. 4. \* Chap. xix. 18. xxii. 15. xxiii. 13. xxix. 15. 17. †† *Psal.* xxiv. 10.  
 xxxvii. 3. \*\* *Job* xii. 4. §§ Ver. 25. *Exod.* xx. 16. xxiii. 1. Chap. vi. 19. xii. 17.



wisdom and *findeth it* not; but *††* knowledge is easy unto him that  
 7 understandeth. Go from the presence of a foolish man, when thou  
 8 perceivest not *in him* the lips of knowledge. The wisdom of the  
 prudent is to understand his way; but the folly of fools is deceit.  
 9 § Fools make a mock at sin; but among the || righteous *there is fa-*  
 10 *vour.* The heart knoweth his own bitterness, and a stranger doth  
 11 not intermeddle with his joy. The house of the wicked shall be  
 overthrown; but the tabernacle of the upright shall prosper.  
 12 \* There is a way which seemeth right unto a man, but the end  
 13 thereof *are* the ways of death. Even in laughter the heart is sorrow-  
 14 ful, and † the end of that mirth is heaviness. ‡ The backslider in  
 heart shall be §§ filled with his own ways; and a good man *shall be*  
 15 *satisfied* from himself. The simple believeth every word; but the  
 16 prudent *man* looketh well to his going. ||| A wise *man* feareth, and  
 17 departeth from evil; but the fool rageth and is confident. *He that*  
*is* soon angry dealeth foolishly, and a man of wicked devices is  
 18 hated. The simple inherit folly; but the prudent are crowned with  
 19 knowledge. The evil bow before the good, and the wicked at the

seek it aright. *That understandeth*—That is honest and pious.

V. 8. *His way*—Consists not in vain speculations, but in a diligent study of his duty, and of the way to eternal happiness. *The folly*—The wit of ungodly men, which is really their folly, is employed only in finding out ways of deceiving.

V. 9. *Favour*—They find favour both with God and men.

V. 10. *Bitterness*—The inward griefs and joys of mens hearts, are not known to any but a man's self.

V. 12. *Right*—There are some evil courses which men may think to be lawful and good. *The end*—The event shews that they were sinful and destructive.

V. 13. *In laughter*—The outward signs of joy are often mixed with real sorrow.

V. 14. *In heart*—He who departs from God inwardly. *Filled*—With the fruit of his ways, the punishment of his sins. *Satisfied*—From the pious temper of his own

heart, which cleaves to the Lord, he shall receive unspeakable comfort.

V. 15. *The simple*—A foolish man. *Looketh*—He orders his dealings in the world with due circumspection, not considering so much what other men say, as what he ought to do.

V. 16. *Feareth*—Trembles at God's judgments when they are either inflicted or threatened. *Rageth*—Frets against God; or is enraged against his messengers. *Confident*—Secure and insensible of his danger.

V. 17. *Foolishly*—His passion hurries him into foolish speeches and actions. *Wicked devices*—One who suppresses his passion, but meditates revenge. *Hated*—Both by God and men.

V. 18. *Inherit*—They possess it as their inheritance, holding it fast, and glorying in it. *Knowledge*—The saving knowledge of God and of their own duty.

V. 19. *The evil*—Good men shall have the pre-eminency over the wicked.

V. 20. *Hated*

†† Chap. viii. 6. § Chap. x. 23. || Chap. xxi. 10. \* Chap. xvi. 25. † Chap. v. 4.  
 ‡ Psal. xlv. 18. §§ Chap. i. 31. xii. 14. ||| Chap. xxii. 3.



20 gates of the righteous. \* The poor is hated even of his own neigh-  
 21 bour; but the rich *hath* many friends. He that despiseth his neigh-  
 bour, sinneth: † but he that hath mercy on the poor, happy is he.  
 22 Do they not err that devise evil? But mercy and truth *shall be to*  
 23 them that devise good. In all labour there is profit; but the talk  
 24 of the lips *tendeth* only to penury. The crown of the wise is their  
 25 riches: *but* the foolishness of fools is folly. ‡ A true witness deli-  
 26 vereth souls; but a deceitful *witness* speaketh lies. In the fear of  
 the LORD is strong confidence; and his children shall have a place  
 27 of refuge. § The fear of the LORD is a fountain of life, to depart  
 28 from the snares of death. In the multitude of people is the king's  
 honour; but in the want of people is the destruction of the prince.  
 29 He that is slow to wrath is of great understanding: but he that is hasty  
 30 of spirit, exalteth folly. A sound heart is the life of the flesh; but  
 31 envy, the rottenness of the bones. || He that oppresseth the poor,  
 reproacheth his maker; but he that honoureth him, hath mercy on  
 32 the poor. The wicked is driven away in his wickedness: \*\* but the  
 33 righteous hath hope in his death. †† Wisdom resteth in the heart of  
 him that hath understanding; but *that which* is in the midst of fools  
 34 is made known. Righteousness exalteth a nation; but sin is a re-  
 35 proach to any people. The king's favour is toward a wise servant;  
 but his wrath is *against* him ‡‡ that causeth shame.

V. 20. *Hated*—Despised and abandoned.

V. 21. *Despiseth*—That does not pity and relieve the poor.

V. 23. *The talk*—Idle talking will bring a man to poverty.

V. 24. *Riches*—They are a singular advantage and ornament to them. *But*—As for rich fools, their folly is not cured, but made worse and more manifest by their riches.

V. 25. *Souls*—Such as are innocent, from false accusations.

V. 27. *To depart*—To preserve men from destructive courses.

V. 29. *Exalteth*—Heb. *lifteth up*, like a banner, makes it known and visible to all men.

V. 30. *A sound heart*—Free from envy and inordinate passions. *Is life*—Procures and maintains the health and vigour of the body.

V. 31. *His maker*—Whose image the poor man bears, by whose providence he is made poor, and who hath declared himself to be their protector and avenger.

V. 32. *Driven away*—In his death, from God's favour and presence. *Death*—In his greatest dangers and distresses, yea even in death itself.

V. 33. *Resteth*—Is laid up and hid there. *In the midst*—In the heart. *Made known*—They will publish in all times and companies.

V. 35. *Shame*—Both to himself, by his foolish.

\* Chap. xix. 7. † *Psal.* cxii. 9. ‡ *Ver.* 5. § Chap. xiii. 12. || Chap. xvii. 5. *Matt.* xxv. 40. 45. \*\* *Job* xiii. 15. xix. 26. *Psal.* xxiii. 4. 1 *Cor.* xv. 19. 2 *Cor.* i. 9. †† Chap. xii. 23. ‡‡ Chap. xvii. 2.



## C H A P. XV.

1 **A**\* Soft answer turneth away wrath; but grievous words stir up  
 2 anger. The tongue of the wise useth knowledge aright; but  
 3 † the mouth of fools poureth out foolishness. ‡ The eyes of the  
 4 LORD are in every place, beholding the evil and the good. A  
 5 wholsome tongue is a tree of life; but perverseness therein is a  
 6 breach in the spirit. § A fool despiseth his father's instruction; but  
 7 he that regardeth reproof is prudent. In the house of the righteous  
 8 is much treasure; but in the revenues of the wicked is trouble.  
 9 The lips of the wise disperse knowledge; but the heart of the foolish  
 10 doth not so. || The sacrifice of the wicked is an abomination to the  
 11 LORD; but the prayer of the upright is his delight. The way of the  
 12 wicked is an abomination unto the LORD; but he loveth him that  
 13 followeth after righteousness. Instruction is grievous unto him that  
 14 forsaketh the way; but he that hateth reproof shall die. \*\* Hell and  
 15 destruction are before the LORD; how much more then †† the hearts  
 of the children of men? A scorner loveth not one that reproveth  
 him, neither will he go unto the wise. §§ A merry heart maketh a  
 chearful countenance; but by sorrow of the heart the spirit is  
 broken. The heart of him that hath understanding seeketh know-  
 ledge; but the mouth of fools feedeth on foolishness. All the days  
 of the afflicted are evil; but he that is of a chearful heart hath a

foolish management of the king's affairs, and to the king who made so foolish a choice of a servant.

V. 2. *Arigh*t—Expressing what he knows prudently and gracefully. *Poureth out*—Plentifully, continually, and vehemently, as a fountain does waters.

V. 4. *Wholsome*—Which utters sound and useful counsels. *Tree of life*—Is greatly useful to preserve the present life, and to promote the spiritual and eternal life, both of the speaker and hearers. *Perverseness*—False or corrupt speeches. *A breach*—Disturbs and wounds the spirits, both of the speaker and hearers.

V. 6. *Revenues*—Though he may obtain

great revenues, yet they are attended with much trouble.

V. 7. *Disperse*—Freely communicate to others what they know.

V. 8. *Sacrifice*—All the religious services, yea, the most costly; one kind being put for all the rest. *Prayer*—The cheapest and meanest services.

V. 11. *Destruction*—The place of destruction, of which men know nothing but by Divine revelation.

V. 14. *Foolishness*—Wickedness is meat and drink to them.

V. 15. *Afflicted*—Of the troubled in mind. *Evil*—Tedious and uncomfortable. *Chearful*—Heb. of a good heart.

V. 16. *Trouble*

\* Chap. xxv. 15. † Ver. 28. Chap. xii. 23. xiii. 16. ‡ Job xxxiv. 21. Chap. v. 21. Jer. xvi. 17. xxxii. 19. Heb. iv. 13. § Chap. x. 1. xiii. 18. Ver. 21. 32. || Chap. xxi. 27. Isa. i. 11. xvi. 8. lxvi. 3. Jer. vi. 20. vii. 22. Amos v. 22. \*\* Job xxvi. 6. †† 2 Chron. vi. 30. Psal. vii. 9. xlv. 21. John ii. 24, 25. Acts i. 24. §§ Chap. xvii. 22.



16 continual feast. \* Better is little with the fear of the LORD, than  
 17 great treasure, and trouble therewith. † Better is a dinner of herbs  
 18 where love is, than a stalled ox, and hatred therewith. ‡ A wrath-  
 ful man stirreth up strife; but he *that is* slow to anger appeaseth  
 19 strife. The way of the slothful *man is* as an hedge of thorns: but  
 20 the way of the righteous *is* made plain. A wise son maketh a glad  
 21 father; but a foolish man despiseth his mother. § Folly is joy to  
*him that is* destitute of wisdom; but a man of understanding walketh  
 22 uprightly. || Without counsel, purposes are disappointed; but in  
 23 the multitude of counsellors they are established. A man hath joy  
 by the answer of his mouth; and a word *spoken* in due season, how  
 24 good is it? \*\* The way of life *is* above to the wise, that he may de-  
 25 part from hell beneath. †† The LORD will destroy the house of the  
 26 proud; but ‡‡ he will establish the border of the widow. §§ The  
 thoughts of the wicked *are* an abomination to the LORD; but *the*  
 27 words of the pure *are* pleasant words. ||| He that is greedy of gain  
 28 troubleth his own house; but he that hateth gifts shall live. \*† The  
 heart of the righteous studieth to answer: but the mouth of the  
 29 wicked poureth out evil things. \*‡ The LORD *is* far from the wick-  
 30 ed, but \*§ he heareth the prayer of the righteous. The light of the  
 eyes rejoiceth the heart: *and* a good report maketh the bones fat.

V. 16. *Trouble*—Tumultuous lusts and passions, vexatious cares, and horrors of conscience.

V. 19. *An hedge*—As a way hedged up with thorns, troublesome, perplexed, and full of difficulties. *Plain*—Is easy and pleasant to him, notwithstanding all its difficulties.

V. 22. *Counsel*—When men do not seek, or will not receive advice from others.

V. 23. *The answer*—By a wise, or good and seasonable answer.

V. 24. *The way*—The way a wise man takes to obtain life, is to place his heart, and treasure, and conversation on things above.

V. 25. *The proud*—Of the mighty op-

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\* *Psal.* xxxvii. 16. Chap. xvi. 8. 1 *Tim.* vi. 6. † Chap. xvii. 1. ‡ Chap. xxvi. 21. xxix. 22. § Chap. x. 23. || Chap. xi. 14. xx. 18. \*\* *Phil.* iii. 20. *Col.* iii. 1, 2. †† Chap. xii. 7. xiv. 11. ‡‡ *Psal.* lxxviii. 5, 6. §§ Chap. vi. 18. ||| Chap. i. 19. \*† Chap. xvi. 23. \*‡ *Psal.* xxxiv. 16. \*§ *Psal.* cxlv. 18, 19.

pressors. *The border*—The estate, *the border* being often used, for the land within the borders.

V. 26. *Pleasant*—Acceptable to God.

V. 27. *Troubleth*—Brings God's curse upon himself and family. *Gifts*—Bribes given to corrupt judgment. *Live*—Shall preserve himself and family from ruin.

V. 28. *Studieth*—He speaks considerately. *The mouth*—Not the heart; for he rashly speaks what comes into his mouth, without the direction of his heart or conscience.

V. 30. *A good report*—A good name. *Fat*—Not only cheers a man for the present, but gives him such stable comfort as revives his soul, and gives vigour to his body.

V. 31. *The*



31 The ear that heareth the reproof of life, abideth § among the wise.  
 32 He that refuseth instruction, despiseth his own soul; but he that  
 33 heareth reproof, getteth understanding. The fear of the LORD is  
 the instruction of wisdom, and || before honour is humility.

## C H A P. XVI.

1 **T**HE \* preparations of the heart in man, and the answer of the  
 2 tongue, is from the LORD. † All the ways of a man are clean  
 3 in his own eyes, but the LORD weigheth the spirits. ‡ Commit  
 thy works unto the LORD, and thy thoughts shall be established.  
 4 The LORD doth work all things for himself; §§ yea, even the  
 5 wicked for the day of evil. ||| Every one that is proud in heart, is  
 an abomination to the LORD: though hand join in hand, he shall  
 6 not be unpunished. By mercy and truth iniquity is purged; and  
 7 by the fear of the LORD men depart from evil. When a man's ways  
 please the LORD, he maketh even his enemies to be at peace with  
 8 him. \*\* Better is a little with righteousness, than great revenues  
 9 without right. †† A man's heart deviseth his way, but the LORD  
 10 directeth his steps. A divine sentence is in the lips of the king;

V. 31. *The ear*—The man that hearkens to that reproof which leads to life, seeks and delights in the company of the wise.

V. 33. *The instruction*—Doth instruct men in true wisdom.

V. 1. *From the Lord*—Men can neither think nor speak wisely and well without Divine assistance.

V. 2. *Weigheth*—Exactly knows as men do the things which they weigh. *Spirits*—The hearts of men.

V. 3. *Commit*—Refer all thy actions and concerns to God, as the end of them, and depend upon God's providence for success. *Established*—Thy designs shall be brought to an happy issue.

V. 4. *Doth work*—He orders or disposes. *For*—For his own glory; for the disco-

very of his wisdom, power, goodness, truth, justice. *The wicked*—Wilful and impenitent sinners. Men make themselves wicked, and God therefore makes them miserable.

V. 6. *By mercy*—By a merciful and just and faithful frame of heart and course of life. *Is purged*—As they qualify a man to offer up acceptable prayers to God for the pardon of his sins. *By fear*—By a filial reverence unto God. *Depart*—They are kept from abusing pardoning mercy, and from returning to folly or wickedness.

V. 9. *Deviseth*—Proposes what he will do. *Directeth*—Over-rules and disposes all his designs and actions.

V. 10. *A divine sentence*—Great sagacity and piercing judgment. *Of the king*—

§ Ver. 5. Chap. xii. 1. || Chap. xviii. 12. \* Ver. 9. Chap. xix. 21. xx. 24.  
 Jer. x. 23. † Chap. xxi. 2. ‡ Psal. xxxvii. 5. lv. 22. Matt. vi. 25. Luke xii. 22.  
 1 Pet. v. 7. §§ Job xxi. 20. Rom. ix. 22. ||| Chap. vi. 17. viii. 13. \*\* Psal. xxxvii. 16.  
 †† Ver. 1.



11 † his mouth transgresseth not in judgment. ‡ A just weight and  
 balance *are* the LORD's; all the weights of the bag *are* his work.  
 12 *It is* an abomination for kings to commit wickedness; for § the  
 13 throne is established by righteousness. Righteous lips *are* the de-  
 14 light of kings, and they love him that speaketh right. || The wrath  
 of a king *is as* messengers of death, but a wise man will pacify it.  
 15 In the light of the king's countenance *is* life, and \* his favour *is*  
 16 as a cloud of the latter rain. †† How much better *is it* to get wis-  
 dom than gold? And to get understanding, rather to be chosen  
 17 than silver? The high-way of the upright is to depart from evil;  
 18 he that keepeth his way preserveth his soul. ††† Pride *goeth* before  
 19 destruction, and an haughty spirit before a fall. Better *is it to be of*  
 an humble spirit with the lowly, than to divide the spoil with the  
 20 proud. He that handleth a matter wisely, shall find good; and  
 21 whoso §§ trusteth in the LORD happy *is* he. The wise in heart shall  
 be called prudent, and the sweetness of the lips increaseth learn-  
 22 ing. |||| Understanding *is* a well-spring of life to him that hath it;  
 23 but the instruction of fools *is* folly. The heart of the wise teacheth  
 24 his mouth, and addeth learning to his lips. \*\* Pleasant words *are as*  
 an honey-comb, sweet to the soul, and health to the bones.  
 25 †\* There is a way that seemeth right unto a man, but the end  
 26 thereof *are* the ways of death. ‡\* He that laboureth, laboureth for

Of wise kings; who only are worthy of that name and office.

V. 11. *The Lord's*—Are made by his direction and appointment, so that no man can alter them without violating God's rights and authority.

V. 15. *A cloud*—As acceptable as those clouds which bring the latter rain, whereby the fruits are filled and ripened a little before the harvest.

V. 17. *The high-way*—Their common road, in which they walk, tho' through frailty or temptation they slip into the by path of sin. *From evil*—From the evil of sin, and consequently from the evil of punishment. *Keepeth*

Numb. 79.

10 T 2

† Chap. xx. 8.

‡ Lev. xix. 36. Chap. xi. 1.

§ Chap. xx. 28. xxv. 5. xxix. 14.

|| Chap. xix. 12.

\* Chap. xix. 12.

†† Chap. viii. 11. 19.

‡‡ Chap. xi. 2.

xviii. 12.

§§ Psal. ii. 12. xxxiv. 8. cxxv. 1. Isa. xxx. 18. Jer. xvii. 7.

|||| Cha.

xiii. 14. xiv. 27.

\*\* Chap. xv. 26.

†\* Chap. xiv. 12.

‡\* Eccles. vi. 7. P

—That takes heed to walk in that high-way.

V. 20. *Good*—He who orders his affairs with discretion.

V. 21. *The wise*—He who is truly wise, shall be so accounted by others. *Sweetness*—Eloquence added to wisdom. *Increaseth*—Both in himself, for while a man teaches others, he improves himself; and deduced in others, who by this means are induced to hear and receive his instructions.

V. 22. *The instruction*—Their most grave and serious counsels are foolish.

V. 23. *Teacheth*—Directs him what to speak, and keeps him from speaking foolishly. *Addeth*—Enables him to speak learnedly and wisely.

V. 27. *Dig-*



27 himself, for his mouth craveth it of him. An ungodly man dig-  
 28 geth up evil, and in his lips *there is* as a burning fire. || A froward  
 29 man soweth strife, and \* a whisperer separateth chief friends. A vio-  
 lent man enticeth his neighbour, and leadeth him into the way *that*  
 30 *is* not good. He shutteth his eyes to devise froward things; moving  
 31 his lips he bringeth evil to pass. † The hoary head *is* a crown of  
 32 glory, *if* it be found in the way of righteousness. *He that is* slow to  
 anger, *is* better than the mighty; and he that ruleth his spirit, than  
 33 he that taketh a city. ‡ The lot is cast into the lap, but the whole  
 disposing thereof *is* of the LORD.

## C H A P. XVII.

1 **B** E T T E R *is* § a dry morsel, and quietness therewith, than a  
 2 **B** house full of good chear with strife. A wise servant shall  
 have rule over a son that causeth shame, and shall have part of the  
 3 inheritance among the brethren. ||| The fining-pot *is* for silver,  
 4 and the furnace for gold, but the LORD trieth the hearts. A wicked  
 doer giveth heed to false lips: *and* a liar giveth ear to a naughty  
 5 tongue. \*\* Whoso mocketh the poor, reproacheth his maker; *and*  
 6 he that is glad at calamities, shall not be unpunished. †† Childrens  
 children *are* the crown of old men, and the glory of children *are*  
 7 their fathers. Excellent speech becometh not a fool; much less do  
 8 lying lips a prince. ‡‡ A gift *is as* a precious stone in the eyes of  
 9 him that hath *it*; whithersoever it turneth, it prospereth. §§ He that

V. 27. *Diggeth up*—Prosecutes his evil designs with great industry. *His lips*—His tongue is set on fire of hell.

V. 30. *Shutteth*—That his thoughts may be more intent. *Moving*—Which is the gesture of one whose thoughts are deeply engaged.

V. 32. *Is better*—Of a more gallant and generous spirit, and more valiant and victorious.

V. 33. *The lot*—As the ancient practice was in deciding doubtful things. The event of which though casual to men, is directed by God's providence.

V. 4. *False lips*—To false accusations and calumnies, which give him occasion and encouragement to do mischief.

V. 7. *Excellent speech*—Discourse of high and excellent things.

V. 8. *A precious stone*—Pleasant and acceptable; and withal dazzles his eyes. *Whithersoever*—To whomsoever it is presented. But this, as also many other proverbs, are to be understood of most men, not of all.

V. 9. *Covereth*—That conceals as far as he may, other mens faults.

V. 11. *Rebellion*

|| Chap. vi. 14. 19. xv. 18. xxvi. 21. xxix. 22.

\* Chap. xvii. 9.

† Chap. xx. 29.

‡ Chap. xviii. 18.

§ Chap. xv. 17.

||| *Psal.* xxvi. 2. Chap. xxvii. 21. *Jer.*

xvii. 10. *Mal.* iii. 3.

\*\* Chap. xiv. 31.

†† *Psal.* cxxvii. 3. cxxviii. 3.

‡‡ Chap.

xviii. 16.

§§ Chap. x. 12.



covereth a transgression, findeth love; but he that repeateth a mat-  
 10 ter, separateth very friends. A reproof entereth more into a wise  
 11 man, than an hundred stripes into a fool. An evil *man* seeketh  
 only rebellion; therefore a cruel messenger shall be sent against  
 12 him. Let † a bear robbed of her whelps meet a man, rather than  
 13 a fool in his folly. Whoso ‡ rewardeth evil for good, evil shall  
 14 not depart from his house. The beginning of strife *is as* when one  
 letteth out water; therefore § leave off contention before it be  
 15 meddled with. || He that justifieth the wicked, and he that con-  
 demneth the just, even they both are abomination to the LORD.  
 16 Wherefore *is there* a price in the hand of a fool to get wisdom,  
 17 seeing *he hath* no heart to it? \* A friend loveth at all times, and  
 18 a brother is born for adversity. †† A man void of understanding  
 striketh hands, *and* becometh surety in the presence of his friend.  
 19 He loveth transgression, that loveth strife; *and* he that exalteth his  
 20 gate, findeth destruction. He that hath a froward heart, findeth  
 no good; and he that hath a perverse tongue, falleth into mischief.  
 21 †† He that begetteth a fool, *doth it* to his sorrow: and the father of  
 22 a fool hath no joy. §§ A chearful heart doth good *like* a medicine;  
 23 but a broken spirit drieth the bones. A wicked *man* taketh a gift  
 24 out of the bosom to pervert the way of judgment. ||| Wisdom *is* in  
 the face of him that hath understanding; but the eyes of a fool *are*  
 25 in the ends of the earth. \*\* A foolish son *is* a grief to his father, and

V. 11. *Rebellion*—Against God. *Messenger*—Or, *a cruel angel*. the angel of death, the devil, or some bloody men employed by God to avenge his quarrel.

V. 12. *Folly*—In the heat of his lust or passion.

V. 14. *Letteth out*—By cutting the bank of a river. *Leave off*—Avoid the occasions, and prevent the beginning of contention.

V. 16. *A price*—Opportunities and abilities of getting it. *No heart*—Neither discretion to discern the worth of wisdom, nor any sincere desire to get it.

V. 17. *Was born*—Was sent into the

world for this, that he might comfort and relieve his brother in adversity.

V. 18. *Friend*—Debtor, for whom being his friend, he becomes surety.

V. 20. *No good*—Shall not get that advantage which he expects.

V. 22. *Doth good*—Even to the body; it contributes much to bodily health and vigour. *Drieth*—Wastes the marrow of the bones, and the moisture and strength of the body.

V. 24. *In the face*—His wisdom appears even in his looks. *The eyes*—Minding most those things which are remotest from him, and least concern him.

V. 26. *To*

† Hof. xiii. 8. ‡ Rom. xii. 17. 1 Thes. v. 15. 1 Pet. iii. 9. § Chap. xx. 3. || Exod. xxiii. 7. Chap. xxiv. 24. Isa. v. 23. \* Chap. xviii. 24. †† Chap. vi. 1. xi. 15. †† Chap. x. 1. §§ Chap. xv. 13. xii. 25. ||| Eccles. ii. 14. viii. 1. \*\* Chap. x. 1. xv. 20. xix. 13.



26 bitterness to her that bare him. Also to punish the just is not good;  
 27 nor to strike princes for equity. \*† He that hath knowledge spareth  
 his words; *and* a man of understanding is of an excellent spirit.  
 28 \*† Even a fool when he holdeth his peace, is counted wise: *and* he  
 that shutteth his lips his esteemed a man of understanding.

## C H A P. XVIII.

1 **T**HROUGH desire a man having separated himself, seeketh  
 2 *and* intermeddleth with all wisdom. A fool hath no delight  
 3 in understanding, but in the discovery of his own heart. When the  
 wicked cometh, *then* cometh also contempt; and with ignominy re-  
 4 proach. \* The words of a man's mouth *are as* deep waters, *and* the  
 5 well-spring of wisdom *as* a flowing brook. † It is not good to ac-  
 6 cept the person of the wicked, to overthrow the righteous in judg-  
 7 ment. A fool's lips enter into contention, and his mouth calleth  
 8 for strokes. ‡ A fool's mouth is his destruction, and his lips *are* the  
 9 snare of his soul. § The words of a tale-bearer *are* as wounds, and  
 10 they go down into the innermost parts of the belly. He also that is  
 slothful in his work, is brother to him that is a great waster. || The  
 name of the LORD is a strong tower; the righteous runneth into it,  
 11 and is safe. \*\* The rich man's wealth is his strong city, and as an  
 12 high wall in his own conceit. †† Before destruction the heart of  
 13 man is haughty, and before honour is humility. He that answereth  
 14 a matter before he heareth it, it is folly and shame unto him. The

V. 26. *To strike*—Nor to smite majestates, either with the hand or tongue, for the execution of justice.

V. 1. *Desire*—Thro' desire of wisdom, a man having separated himself from the company, and noise, and business of the world, seeketh and intermeddleth with all wisdom, uses all diligence, that he may search and find out all solid knowledge and true wisdom.

V. 2. *Understanding*—In getting sound and saving knowledge. *The discovery*—In uttering that folly and wickedness which is in his heart.

V. 3. *Cometh*—Into any place or company. *Contempt*—He despiseth all instruc-

tion and reproof. *Reproach*—And he shews his contempt by ignominious and reproachful expressions.

V. 4. *A man's*—A wise man's. *As a brook*—That wisdom which is in his heart is continually pouring forth wise and good counsels.

V. 8. *They go*—They wound mortally.

V. 9. *Is brother*—Though they take several paths, yet both come to one end.

V. 10. *The name*—The Lord, as he hath revealed himself in his works, and in his word by his promises.

V. 14. *Sustain*—Will easily support him under any outward troubles. *Wounded*—

Dejected

\*† James i. 19. \*† Job xiii. 15. \* Chap. xx. 5. † Lev. xix. 15. Deut. i. 17. xvi. 49. Chap. xxiv. 23. ‡ Chap. x. 14. xii. 13. xiii. 3. Eccles. x. 12. § Chap. xii. 18. xxvi. 22. || 2 Sam. xxii. 51. Psal. xviii. 2. xxvii. 1. lxi. 3. \*\* Chap. x. 15. †† Chap. xi. 2.



spirit of a man will sustain his infirmity; but a wounded spirit who  
 15 can bear? The heart of the prudent getteth knowledge, and the  
 16 ear of the wise seeketh knowledge. † A man's gift maketh room for  
 17 him, and bringeth him before great men. *He that is first in his own*  
*cause seemeth just*; but his neighbour cometh and searcheth him.  
 18 The lot causeth contentions to cease, and parteth between the  
 19 mighty. A brother offended *is harder to be won* than a strong city,  
 20 and *their* contentions *are* like the bars of a castle. § A man's belly  
 shall be satisfied with the fruit of his mouth, *and* with the increase  
 21 of his lips shall he be filled. Death and life *are* in the power of  
 22 the tongue, and they that love it shall eat the fruit thereof. || *Whofo*  
 findeth a wife, findeth a good *thing*, and obtaineth favour of the  
 23 LORD. The poor useth intreaties, but the rich answereth \* roughly.  
 24 A man *that hath* friends must shew himself friendly; † and there is  
 a friend *that* sticketh closer than a brother.

## C H A P. XIX

1 **B**ETTER †† *is* the poor that walketh in his integrity, than *he*  
 2 *that is* perverse in his lips, and is a fool. Also *that* the soul be  
 without knowledge, *it is* not good: and he that hasteth with *his* feet,  
 3 sinneth. The foolishness of man perverteth his way, and his heart  
 4 fretteth against the LORD. §§ Wealth maketh many friends; but  
 5 the poor is separated from his neighbour. ||| A false witness shall  
 not be unpunished, and *he that* speaketh lies shall not escape.  
 6 Many will intreat the favour of the bountiful man: and every man

Dejected with the sense of its own guilt and misery.

V. 18. *Parteth*—Gives to every one what is right or meet.

V. 20. *Satisfied*—Wise discourses tend to the satisfaction of the speaker, as well as to the good of the hearers.

V. 21. *Death and life*—Are brought upon men by the good or bad use of their tongues. *Love it*—That love much talking.

V. 22. *A wife*—A good wife, one that deserves the name, and performs the duty

of that relation. *Favour*—Obtains her not by his own diligence, but by God's good providence.

V. 24. *A man*—Heb. *A man of friends*; who desires the friendship of others.

V. 2. *Hasteth*—That rashly and headily rushes into actions.

V. 3. *Perverteth*—Blasts his designs and enterprises. *Fretteth*—He ascribes his unhappiness not to his own sin, but to God and his providence.

V. 6. *A friend*—In profession.

V. 7. *Brethren*.

† Chap. xvii. 8. xxi. 14. § Chap. xii. 14. xiii. 2. || Chap. xix. 14. \* James ii. 3.  
 † Chap. xvii. 17. †† Chap. xxviii. 6. §§ Chap. xiv. 20. ||| Ver. 9. Exod. xxiii. 1.  
 Deut. xix. 16. 19. Chap. vi. 19. xxi. 28.



7 is a friend to him that giveth gifts. \* All the brethren of the poor  
 hate him: how much more do his friends go far from him? He pur-  
 8 sueth *them with words*, yet they are wanting to him. He that getteth  
 wisdom, loveth his own soul; he that keepeth understanding shall  
 9 find good. A false witness shall not be unpunished, and *he that*  
 10 speaketh lies shall perish. † Delight is not seemly for a fool; much  
 11 less ‡ for a servant to have rule over princes. § The discretion of  
 a man deferreth his anger, and *it is* his glory to pass over a trans-  
 12 gression. || The king's wrath is as the roaring of a lion, but his fa-  
 13 vour is as dew upon the grass. \*\* A foolish son is the calamity of  
 his father; †† and the contentions of a wife are a continual drop-  
 14 ping. House and riches are the inheritance of fathers, and ‡‡ a  
 15 prudent wife is from the LORD. Slothfulness casteth into a deep  
 16 sleep; and an idle soul shall suffer §§ hunger. |||| He that keepeth the  
 commandment, keepeth his own soul; *but* he that despiseth his ways  
 17 shall die. \*† He that hath pity on the poor, lendeth unto the LORD,  
 18 and that which he hath given will he pay him again. \*‡ Chasten  
 thy son while there is hope, and let not thy soul spare for his crying.  
 19 A man of great wrath shall suffer punishment; for if thou deliver  
 20 him, yet thou must do it again. Hear counsel, and receive instruction,  
 21 that thou mayest be wise in \*§ thy latter end. \*|| There are many  
 devices in a man's heart, nevertheless the counsel of the LORD,  
 22 that shall stand. The desire of a man is his kindness, and a poor

V. 7. *Brethren*—His nearest relations. *Hate*—Despise and shun him. *Pursueth*—Earnestly imploring their pity.

V. 10. *Delight*—To live in pleasure and outward glory, doth not become him, nor suit with him; because prosperity corrupts even wise men, and makes fools mad; and because it gives him more opportunity to discover his folly, and to do mischief both to himself and others.

V. 13. *Dropping*—Are like rain continually dropping upon an house.

V. 15. *Casteth*—Makes a man careless, and like one asleep in his business.

V. 16. *His ways*—The commands of God.

V. 18. *While*—Before custom in sin, and thy indulgence have made him incorrigible. *Let not*—Forbear not to give him due and necessary correction.

V. 19. *Great wrath*—Of strong passions. *Deliver*—If thou forbear to punish him. *Do it*—Thou must deliver him again and again.

V. 22. *The desire*—The hearty desire of being

\* Chap. xiv. 20. † Eccles. x. 6. ‡ Chap. xxx. 22. Eccles. x. 7. § Chap. xiv. 29.  
 || Chap. xvi. 14, 15. xx. 2. xxviii. 15. \*\* Chap. x. 1. xv. 20. xvii. 21. 25.  
 †† Chap. xxi. 9. 19. xxvii. 15. ‡‡ Chap. xviii. 22. §§ Chap. x. 4. xx. 13.  
 |||| Luke ii. 28. \*† Matt. x. 42. xxv. 40. 2 Cor. ix. 6, 7. \*‡ Chap. xiii. 24. xxiii. 13.  
 \*§ Psal. lv. 23. \*|| Job xxiii. 13. Psal. xxxiii. 10, 11. Chap. xvi. 1. 9. Isa. xlvi. 10.  
 Heb. vi. 17.



23 man is better than a liar. The fear of the LORD *tendeth* to life, and  
*he that hath it* shall abide satisfied; he shall not be visited with evil.  
 24 || A slothful man hideth his hand in *his* bosom, and will not so much  
 25 as bring it to his mouth again. \* Smite a scorner, and the simple  
 will beware; and reprove one that hath understanding, *and* he will  
 26 understand knowledge. He that wasteth *his* father, *and* chaseth  
 away *his* mother, is a son that causeth shame, and bringeth reproach.  
 27 Cease, my son, to hear the instruction *that causeth* to err from the  
 28 words of knowledge. An ungodly witness scorneth judgment, and  
 29 the mouth of the wicked devoureth iniquity. Judgments are pre-  
 pared for scorers, and stripes for the back of fools.

## C H A P. XX.

1 WINE is a mocker, strong drink is raging, and whosoever is  
 2 deceived thereby is not wise. † The fear of a king is as  
 the roaring of a lion; *whoso* provoketh him to anger, sinneth *against*  
 3 his own soul. ‡ It is an honour for a man to cease from strife; but  
 4 every fool will be meddling. § The sluggard will not plow by rea-  
 son of the cold; *therefore* shall he beg in harvest, and *have* nothing.  
 5 ||| Counsel in the heart of man is *like* deep water; but a man of un-  
 6 derstanding will draw it out. Most men will proclaim every one

being kind is accepted by God, and should be owned by men as a real kindness. *A poor man*—Who is not able to give what he desires to do. *A liar*—Than a rich man who feeds the poor with fair promises, but doth not perform what he pretends.

V. 23. *Satisfied*—Shall be fully contented with God's favour and blessing.

V. 24. *Bring it*—To feed himself; he expects that the meat should drop into his mouth.

V. 25. *Scorner*—An obstinate and impudent transgressor. *Simple*—Who sin thro' ignorance, being possibly drawn to it by the scorner's evil counsel or example. *Reprove*—A verbal reproof will be more effectual for his reformation, than the severest punishments will be to a scorner.

V. 26. *Wasteth*—His father's estate. *Chaf-*  
 Vol. II.

*eth*—Causes her to avoid his presence, and to go from the house where he is.

V. 28. *Scorneth*—Hath no reverence to the place of justice, nor to the presence of God there. *Devoureth*—Utters it with greediness and delight.

V. 29. *Prepared*—Although they be deferred for a time, yet they are treasured up for them.

V. 1. *A mocker*—Wine immoderately drunk makes men mockers. *Raging*—Makes men full of rage.

V. 2. *The fear*—The terror which the wrath of a king causes.

V. 3. *Meddling*—Is always ready to begin strife, and obstinate in the continuance of it.

V. 5. *Counsel*—Designs of doing something of moment. *Deep water*—Is secret and hard to be discovered.

V. 8. *His*

|| Chap. xv. 19. xxvi. 13. 15. \* Chap. xxi. 11. † Chap. xvi. 14. xix. 12. ‡ Chap.  
 xvii. 14. § Chap. x. 4. ||| Chap. xviii. 4.



7 his own goodness; but a faithful man who can find? The just man  
 8 walketh in his integrity; \* his children are blessed after him. † A  
 king that sitteth in the throne of judgment, scattereth away all evil  
 9 with his eyes. ‡ Who can say, I have made my heart clean, I am  
 10 pure from my sin? § Divers weights, and divers measures, both of  
 11 them are alike abomination to the LORD. Even a child is known  
 by his doings, whether his work be pure, and whether it be right.  
 12 || The hearing ear, and the seeing eye, the LORD hath made even  
 13 both of them. \*\* Love not sleep, least thou come to poverty:  
 14 open thine eyes, and thou shalt be satisfied with bread. It is naught,  
 it is naught saith the buyer; but when he is gone his way, then he  
 15 boasteth. There is gold, and a multitude of rubies; but †† the lips  
 16 of knowledge are a precious jewel. †† Take his garment that is  
 surety for a stranger; and take a pledge of him for a strange wo-  
 17 man. §§ Bread of deceit is sweet to a man, but afterwards his  
 18 mouth shall be filled with gravel. ||| Every purpose is established  
 19 by counsel, and \*† with good advice make war. \*† He that goeth  
 about as a tale-bearer, revealeth secrets; and meddle not with him  
 20 that flattereth with his lips. \*§ Whoso curseth his father or his mo-  
 21 ther, his lamp shall be put out in obscure darkness. \*|| An inheritance  
 may be gotten hastily at the beginning; but the end thereof shall  
 22 not be blessed. †\* Say not thou, I will recompense evil; but wait  
 23 on the LORD, and he shall save thee. †\* Divers weights are an abo-

V. 8. *His eyes*—With his very looks, or by his diligent inspection into affairs.

V. 10. *Divers*—One greater for shew, and one lesser for use.

V. 11. *Is known*—The future disposition of a man may be probably conjectured from his childish manners.

V. 13. *Open*—Shake off sloth and betake thyself to thy employment with diligence and vigour.

V. 15. *The lips*—But wise speeches are of far greater worth.

V. 16. *Take*—As a pledge, without which he ought not to be trusted. *Of him*—That is surety.

V. 18. *Established*—The way to bring our purposes to good effect, is to manage them with serious consideration.

V. 20. *Lamp*—His name and memory shall utterly perish.

V. 24. *His*

\* *Psal.* cxii. 2. † *Chap.* xvi. 10. *Ver.* 26. ‡ *1 Kings* viii. 46. *2 Chron.* vi. 36. *Job* xiv. 4. *Psal.* li. 5. *Eccles.* vii. 20. *1 John* i. 18. § *Ver.* 23. *Deut.* xxv. 13, &c. *Chap.* xi. 1. xvi. 11. || *Exod.* iv. 11. *Psal.* xciv. 9. \*\* *Chap.* vi. 9. xii. 14. xix. 15. †† *Chap.* iii. 15. viii. 11. †† *Chap.* xxii. 27. xxvii. 13. §§ *Chap.* ix. 17. ||| *Chap.* xv. 22. \*† *Chap.* xxiv. 6. \*† *Chap.* xi. 13. \*§ *Exod.* xxi. 17. *Lev.* xx. 9. *Matt.* xv. 4. \*|| *Chap.* xxviii. 20. †\* *Deut.* xxxii. 35. *Chap.* xvii. 13. xxiv. 29. *Rom.* xii. 17. *1 Thess.* v. 15. *1 Pet.* iii. 9. †\* *Ver.* 10.



24 mination unto the LORD, and a false balance is not good. §\* Man's  
goings are of the LORD; how can a man then understand his own  
25 way? *It is* a snare to the man who devoureth *that which is* holy, and  
26 after vows to make enquiry. ||\* A wise king scattereth the wicked,  
27 and bringeth the wheel over them. The spirit of a man is the can-  
dle of the LORD, searching all the inward parts of the belly.  
28 § Mercy and truth preserve the king, and his throne is upholden by  
29 mercy. The glory of young men is their strength; and || the beauty  
30 of old men is the grey head. The blueness of a wound cleanseth  
away evil; so do stripes the inward parts of the belly.

## C H A P. XXI.

1 **T**HE king's heart is in the hand of the LORD, as the rivers of  
2 water; he turneth it whithersoever he will. Every way of  
a man is right in his own eyes; but the LORD pondereth the hearts.  
3 \* To do justice and judgment, is more acceptable to the LORD  
4 than sacrifice. † An high look, and a proud heart, and the plow-

V. 24. *His way*—What the issue of his designs will be.

V. 25. *A snare*—It brings guilt upon him. *After*—After a man has made vows to enquire for ways to break them.

V. 26. *The wheel*—As the cart-wheel was anciently turned over the sheaves to beat the corn out of them. He punishes them as their offences deserve.

V. 27. *The spirit*—The reasonable soul. *The candle*—Is a clear and glorious light set up in man for his information and direction. *Of the Lord*—So called because it comes from God in a more immediate manner than the body, *Eccles. xii. 7.* and because it is in God's stead, to observe and judge all our actions. *Searching*—Discerning not only his outward actions, which are visible to others, but his most inward thoughts and affections. *The belly* is here put for the heart, as it is frequently.

V. 30. *The blueness*—Grievous wounds,

Numb. 79.

10 U 2

§\* *Psal. xxxvii. 23.* Chap. xvi. 9. *Jer. x. 23.* ||\* *Psal. ci. 5, &c. Ver. 3.* § *Psal. ci. 1.*  
Chap. xxix. 14. || Chap. xvi. 31. \* *1 Sam. xv. 22.* Chap. xv. 8. *Isa. i. 11, &c.*  
*Hof. vi. 6. Mich. vi. 7, 8.* † Chap. vi. 17.

which make men black and blue; or severe punishments. *Cleanseth*—Are the means to reclaim a wicked man, and to purge out his corruption. *The belly*—Of the heart. Grievous wounds or stripes cleanse not only the outward man by keeping it from evil actions, but even the inward man, by expelling or subduing vile affections: which is a great and blessed benefit of afflictions.

V. 1. *The kings*—He names kings not to exclude other men, but because they are more arbitrary and uncontrollable than others. *As rivers*—Which husband-men draw by little channels into the adjacent grounds as they please.

V. 4. *The plowing*—Even their civil or natural actions, which in themselves are lawful, are made sinful as they are managed by ungodly men, without any regard to the glory of God, which ought to be the end of all our actions.

V. 5. *Hasty*



5 ing of the wicked, *is* sin. † The thoughts of the diligent *tend* only  
to plenteousness; but of every one *that is* hasty, only to want.  
6 § The getting of treasures by a lying tongue *is* a vanity tossed to  
7 and fro of them that seek death. The robbery of the wicked shall  
8 destroy them, because they refuse to do judgment. The way of  
man *is* froward and strange; but *as for* the pure, his work *is* right.  
9 || *It is* better to dwell in a corner of the house-top, than with a  
10 brawling woman in a wide house. \* The soul of the wicked de-  
11 fireth evil: his neighbour findeth no favour in his eyes. † When  
the scorner is punished, the simple is made wise: and when the  
12 wise is instructed he receiveth knowledge. The righteous *man*  
wisely considereth the house of the wicked; *that* God overthroweth  
13 the wicked for *their* wickedness. †† Whoso stoppeth his ears at the  
cry of the poor, he also shall cry himself, but shall not be heard.  
14 §§ A gift in secret pacifieth anger, and a reward in the bosom, strong  
15 wrath. *It is* joy to the just to do judgment; but terror *shall* be to  
16 the workers of iniquity. The man that wandereth out of the way  
of understanding shall remain in the congregation of the dead.  
17 He that loveth pleasure *shall be* a poor man; and he that loveth  
18 wine and oil shall not be rich. ||| The wicked *shall be* a ransom for  
19 the righteous, and the transgressor for the upright. \*\* *It is* better to  
dwell in the wilderness, than with a contentious and an angry woman.

V. 5. *Hasty*—Who manages his affairs rashly.

V. 6. *Lying tongue*—By any false or deceitful words or actions. *Is tossed*—Is like the chaff or smock driven away by the wind. *Of them*—That take those courses which will bring destruction upon them.

V. 8. *The way*—Of every man by nature. *Strange*—Estranged from God. *Right*—But he whose heart is pure, his conversation is agreeable to it.

V. 10. *Desireth*—To do mischief. *No favour*—He spares neither friend nor foe.

V. 11. *The wise*—The simple learn wisdom, both from the punishment of

wicked men, and from the prosperity of good men.

V. 12. *Considereth*—He looks through its present glory to that ruin for which it is designed.

V. 14. *In secret*—Which makes it more acceptable. *In the bosom*—Secretly conveyed into the bosom.

V. 16. *Shall remain*—Shall, without repentance, be condemned to eternal death.

V. 17. *Wine and oil*—Delicious fare and luxurious feasting. Wine and oil were much used in feasts in those parts.

V. 18. *A ransom*—The wicked shall be brought into those troubles which were designed by wicked men for the righteous: thus *Haman* was a ransom for *Mordecai*.

V. 20. *The*

† Chap. x. 4. § Chap. x. 2. xiii. 11. || Ver. 19. Chap. xix. 13. xxv. 24. xxvii. 15.  
\* James iv. 5. † Chap. xix. 25. †† Matt. xviii. 30, &c. §§ Chap. xvii. 8.  
xviii. 16. ||| Chap. xi. 8. \*\* Ver. 9.



20 † *There is* a treasure to be desired, and oil in the dwelling of the  
 21 wife: but a foolish man spendeth it up. He that followeth after righte-  
 ousness and mercy, findeth life, righteousness, and honour.  
 22 † A wise man scaleth the city of the mighty, and casteth down the  
 23 strength of the confidence thereof. § Whoso keepeth his mouth and  
 24 his tongue, keepeth his soul from troubles. Proud *and* haughty  
 25 scorner is his name, who dealeth in proud wrath. || The desire of  
 26 the slothful killeth him: for his hands refuse to labour. He covet-  
 eth greedily all the day long: but the \* righteous giveth and spar-  
 27 eth not. †† The sacrifice of the wicked is abomination: because  
 28 he bringeth it with a wicked mind. †† A false witness shall perish:  
 29 but the man that heareth, speaketh constantly. A wicked man  
 hardeneth his face: but *as for* the upright, he directeth his way.  
 30 §§ *There is* no wisdom, nor understanding, nor counsel against the  
 31 LORD. |||| The horse is prepared against the day of battle: but  
 \*\* safety is of the LORD.

## C H A P. XXII.

1 **A** \*† *Good name is* rather to be chosen than great riches, and fa-  
 2 vour rather than silver and gold. \*† The rich and poor meet

V. 20. *The wife*—Wise men lay up desirable treasures for their own use, and for their families. *Oil* is particularly mentioned, because that was a considerable part of their wealth and treasures in those countries.

V. 22. *The strength*—The strongest forts to which the citizens trust.

V. 25. *Killeth*—Torments him to death, while he passionately desires what he sees he shall not enjoy, and will not take pains to procure.

V. 26. *Coveteth*—Spends his whole time in vain and lazy desires. *Giveth*—By God's blessing upon his industry he procures enough, not only for his own support, but for the relief of others.

V. 27. *The sacrifice*—All the most costly services which they offer to God. *Because*

—As all the ancient translators render it, the *Hebrew* particle, *aph*, being expletive: or, *even because*; so the following clause gives the reason. *A wicked mind*—Not in obedience to God's command, but either to cover, or countenance, or promote some wicked design.

V. 28. *Heareth*—He witnesses nothing but what he has heard or seen. *Constantly*—Always affirms the same thing.

V. 29. *Hardeneth*—Continues in evil with obstinacy and impudence. *Directs*—He orders his steps aright.

V. 31. *The horse*—Under which all warlike provisions are comprehended.

V. 1. *Favour*—A good report among men, especially good men, and that hearty kindness which attends it.

V. 2. *Meet*—They live together, and need

† *Psal.* cxii. 3. † *Eccles.* ix. 14, &c. § *Chap.* xii. 13. xviii. 21. || *Chap.* xiii. 4.

\* *Psal.* cxii. 9. †† *Psal.* l. 9. *Chap.* xv. 8. *Isa.* lxvi. 3. *Fer.* vi. 20. *Amos* v. 22.

†† *Chap.* xix. 5. 9. §§ *Fer.* ix. 23. ||| *Psal.* xx. 7. xxxiii. 17. \*\* *Psal.* iii. 8.

\*† *Eccles.* vii. 1. \*† *Chap.* xxix. 13.



3 together; the LORD is the maker of them all. † A prudent man fore-  
 seeth the evil, and hideth himself: but the simple pass on, and are  
 4 punished. § By humility, and the fear of the LORD, are riches,  
 5 and honour, and life. Thorns and snares are in the way of the  
 6 froward: he that keepeth his soul shall be far from them. Train  
 up a child in the way he should go, and when he is old, he will not  
 7 depart from it. || The rich ruleth over the poor, and the borrower  
 8 is servant to the lender. \* He that soweth iniquity shall reap trou-  
 9 ble: and the rod of his anger shall fail. † He that hath a bounti-  
 ful eye, shall be blessed: for he giveth of his bread to the poor.  
 10 †† Cast out the scorner, and contention shall go out: yea, strife and  
 11 reproach shall cease. §§ He that loveth pureness of heart, and hath  
 12 grace in his lips, the king shall be his friend. The eyes of the LORD  
 preserve knowledge, and he overthroweth the matters of the trans-  
 13 gressor. |||| The slothful man saith, There is a lion without: I shall  
 14 be slain in the streets. \*\* The mouth of the strange woman is a  
 15 deep pit: he that is abhorred of the LORD shall fall therein. Foolish-  
 ness is bound in the heart of a child; but †† the rod of correction  
 16 shall drive it far from him. He that oppresseth the poor to increase  
 his riches, and he that giveth to the rich, shall surely come to want.  
 17 Bow down thine ear, and hear the words of the wise, and apply

need one another. *The maker*—Not only as they are men, but as they are poor or rich, which difference comes from God's providence. They have one common creator, and Lord, and judge, and the one cannot despise nor grudge at the other without reflecting upon God.

V. 3. *The evil*—The judgment of God threatened, and approaching. *Hideth*—Retires to his strong tower, by prayer and repentance, puts himself under the protection of the almighty. *Pass on*—Carelessly and securely.

V. 6. *Depart*—Not easily and ordinarily.

V. 7. *Is servant*—Is at his mercy, and forced to comply with his pleasure.

V. 8. *The rod*—That power which he

used with fury shall be taken from him.

V. 9. *He*—Who looks upon the wants and miseries of others with compassion.

V. 12. *Preserve*—God by the watchful eye of his providence maintains and defends. *Knowledge*—Men of knowledge, knowing and good men. *The matters*—All his hopes, enterprizes, and concerns.

V. 14. *The mouth*—Her fair and flattering speeches.

V. 15. *Bound*—Is fixed and settled there, as being born with him, and rooted in his very nature.

V. 16. *That giveth*—That prodigally casts away his estate upon those who do not need it.

V. 17. *My knowledge*—The knowledge of

† Chap. xiv. 16. xxvii. 12. § Psal. cxii. 3. || James ii. 6. \* Job iv. 8.  
 Hof. x. 13. † 2 Cor. ix. 6. †† Psal. ci. 5. §§ Psal. ci. 6. Chap. xvi. 13.  
 ||| Chap. xxvi. 13. \*\* Chap. ii. 16: v. 3. vii. 5. xxiii. 27. †† Chap. xiii. 24.  
 xix. 18. xxiii. 13. xxix. 15. 17.



18 thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted within thy lips.  
 19 That thy trust may be in the LORD, I have made known to thee  
 20 this day, even to thee. Have not I written to thee excellent  
 21 things in counsels and knowledge. That I might make thee know the certainty of the words of truth; that thou mightest answer the  
 22 words of truth to them that send unto thee? Rob not the poor, because he is poor: † neither oppress the afflicted in the gate.  
 23 § For the LORD will plead their cause, and spoil the soul of those  
 24 that spoiled them. Make no friendship with an angry man, and  
 25 with a furious man thou shalt not go: Lest thou learn his ways,  
 26 and get a snare to thy soul. || Be not thou *one* of them that strike  
 27 hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he \* take away thy bed from under thee?  
 28 † Remove not the ancient land-mark which thy fathers have set.  
 29 Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men.

## C H A P. XXIII.

1 **W**HEN thou fittest to eat with a ruler, consider diligently  
 2 what is before thee. And put a knife to thy throat, if  
 3 thou be a man given to appetite. Be not desirous of his dainties:  
 4 for they are deceitful meat. †† Labour not to be rich: cease  
 5 from thine own wisdom. Wilt thou set thine eyes upon that which

of God, which I am here delivering.

V. 18. *Fitted*—Fitly expressed: thou wilt be able to discourse profitably of them.

V. 20. *In counsels and knowledge*—In counsels which proceed from sound knowledge.

V. 21. *Answer*—That thou mayst be able to give solid, and satisfactory answers.

V. 22. *In the gate*—Under pretence of justice.

V. 23. *Spoil the soul*—Take away not only their goods but their lives too.

V. 29. *Before kings*—He is fit to be employed in the affairs of princes.

V. 1. *Ruler*—With a great man.

V. 2. *Put a knife*—Restrain thine appetite, as if a man stood with a knife at thy throat.

V. 3. *Deceitful*—They do not yield thee that satisfaction which thou didst expect from them.

V. 4. *Thine own wisdom*—From worldly wisdom, which persuades men to use all possible means to get riches.

V. 5. *Set thine eyes*—Look upon it with earnestness and desire. *Is not*—Which has no solid and settled being. *Eagle*—Swiftly, strongly, and irrecoverably.

V. 6. *Evil*

† Zech. vii. 10. § Chap. xxiii. 11. || Chap. vi. 1. xi. 15. \* Chap. xx. 16.  
 † Deut. xix. 14. xxvii. 17. Chap. xxiii. 10. †† Chap. xxviii. 20. 1 Tim. vi. 9, 10.



is not? For *riches* certainly make themselves wings, they fly away  
 6 as an eagle towards heaven. Eat thou not the bread of *him that*  
 7 *hath* an evil eye, neither desire thou his dainty meats. For as he  
 thinketh in his heart, so is he: eat and drink, saith he to thee,  
 8 but his heart is not with thee. The morsel *which* thou hast eaten,  
 9 shalt thou vomit up, and lose thy sweet words. § Speak not in  
 the ears of a fool: for he will despise the wisdom of thy words.  
 10 || Remove not the old land-mark; and enter not into the fields of  
 11 the fatherless. \* For their redeemer is mighty; he shall plead  
 12 their cause with thee. Apply thine heart unto instruction, and  
 13 thine ears to the words of knowledge. † With-hold not correc-  
 tion from the child: for *if* thou beatest him with a rod, he shall  
 14 not die. Thou shalt beat him with the rod, and shalt deliver his  
 15 soul from hell. My son, if thine heart be wise, my heart shall  
 16 rejoice, even mine. Yea, my reins shall rejoice, when thy lips  
 17 speak right things. ‡ Let not thine heart envy sinners: but *be* thou  
 18 in the fear of the LORD all the day long. §§ For surely there is an  
 19 end, and thine expectation shall not be cut off. Hear thou, my  
 20 son, and be wise, and guide thine heart in the way. ||| Be not  
 21 amongst wine-bibbers; amongst riotous eaters of flesh. For the  
 drunkard and the glutton shall come to poverty: and drowsiness  
 22 shall clothe a man with rags. \*\* Hearken unto thy father that begat  
 23 thee, and despise not thy mother when she is old. † Buy the truth,

V. 6. *Evil eye*—Of the envious or covetous man.

V. 7. *So is he*—You are not to judge of him by his words, but by the constant temper of his mind.

V. 8. *Vomit up*—When thou perceivest his churlish disposition, his meat will be loathsome to thee. *Sweet words*—Thy pleasant discourse wherewith thou didst design to delight and profit him.

V. 9. *Of a fool*—Cast not away good counsels upon incorrigible sinners.

V. 10. *Enter not*—To possess their lands.

V. 11. *Redeemer*—Heb. *their near kinsman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights.

V. 13. *Shall not die*—It is a likely way to prevent his destruction.

V. 16. *My reins*—I shall rejoice with all my soul.

V. 18. *An end*—An expected and happy end for such as fear God.

V. 19. *Guide*—Order the whole course of thine affections and actions. *In the way*—In God's way.

V. 23. *Buy*—Purchase it upon any terms.

§ Chap. ix. 8. || Deut. xix. 14. xxvii. 17. Chap. xxii. 28. \* Job xxxi. 21. Chap. xxii. 23. † Chap. xiii. 24. xix. 18. xxii. 15. xxix. 15. 17. ‡ Psal. xxxvii. 1. lxxiii. 3. Chap. iii. 31. xxiv. 1. §§ Chap. xxiv. 14. ||| Isa. v. 22. Luke xxi. 34. Rom. xiii. 13. Eph. v. 18. \*\* Chap. i. 8. †† Chap. iv. 5. 7.



and sell it not; *also* wisdom, and instruction, and understanding.  
 24 † The father of the righteous shall greatly rejoice, and he that beget-  
 25 teth a wise *child*, shall have joy of him. Thy father and thy mother  
 26 shall be glad, and she that bare thee shall rejoice. My son, give me  
 27 thine heart, and let thine eyes observe my ways. § For a whore is  
 28 a deep ditch; and a strange woman is a narrow pit. || She also  
 lieth in wait as *for* a prey, and increaseth the transgressors among  
 29 men. \* Who hath woe? Who hath sorrow? Who hath contentions?  
 Who hath babbling? Who hath wounds without cause? Who hath  
 30 redness of eyes? They that tarry long at the wine; they that go to  
 31 seek mixt wine. Look not thou upon the wine when it is red,  
 when it giveth his colour in the cup; *when* † it moveth itself aright.  
 32 At the last it biteth like a serpent, and stingeth like an adder.  
 33 Thine eyes shall behold strange women, and thine heart shall utter  
 34 perverse things. Yea, thou shalt be as he that lieth down in  
 the midst of the sea; yea, as he that lieth upon the top of a  
 35 mast. They have stricken me, *shalt thou say*; and I was not sick;  
 they have beaten me, and I felt it not: when I shall awake, I  
 will seek it yet again.

## C H A P. XXIV.

1 **B**E not thou †† envious against evil men, neither desire to be  
 2 with them. §§ For their heart studieth destruction, and their  
 3 lips talk of mischief. Through wisdom is an house built, and by

terms, spare no pains or cost. *Truth*—  
 The true and saving knowledge of God's  
 will. *Sell it not*—Do not forsake it for any  
 worldly advantage.

V. 26. *Give me*—Solomon here speaks in  
 God's name.

V. 30. *Mixt wine*—Either mixed with  
 water, or with other ingredients to make  
 it strong and delicious.

V. 31. *Red*—Which was the colour of  
 the best wines in that country. *Arigh*—  
 When it sparkles, and seems to smile upon  
 a man.

Vol. II.

† Chap. x. 1. xv. 20.

† Cant. vii. 9.

§§ Psal. x. 7.

§ Chap. xxii. 14.

†† Psal. xxxvii. 1. lxxiii.

10 W

|| Chap. vii. 12.

3. Chap. iii. 31. xxiii. 17. Ver. 19.

\* Isa. v. 11. 22.

V. 4. *By*

V. 34. *Lieth down*—To sleep. *Sea*—  
 In a ship in the midst of the sea.

V. 35. *Sick*—I was not sensible of it.  
*Again*—At present my condition requires  
 sleep to settle myself, and when I am com-  
 posed, I purpose to return to my former  
 course.

V. 2. *Destruction*—How they may op-  
 press and destroy others.

V. 3. *Through wisdom*—There is no  
 need that thou shouldest raise thy family by  
 ruining others, which thou mayest more  
 effectually do by wisdom.



4 understanding it is established: And by knowledge shall the cham-  
 5 bers be filled with all precious and pleasant riches. || A wise man is  
 6 strong; yea, a man of knowledge increaseth strength. \* For by wise  
 counsel thou shalt make thy war: and in multitude of counsellors  
 7 there is safety. Wisdom is too high for a fool; he openeth not his  
 8 mouth in the gate. He that deviseth to do evil, shall be called a mis-  
 9 chievous person. The thought of foolishness is *sin*: and the scor-  
 10 ner is an abomination to men. If thou faint in the day of adver-  
 11 sity, thy strength is small. † If thou forbear to deliver *them that are*  
 12 drawn unto death and *those that are* ready to be slain: If thou  
 sayest, Behold, we knew it not: doth not he that pondereth the  
 heart consider *it*? And he that keepeth thy soul, doth he *not*  
 know it? And shall *not* he render to *every* man ‡ according to  
 13 his works? My son, eat thou honey, because *it is* good; and  
 14 the honey-comb which is sweet to thy taste. § So *shall* the know-  
 ledge of wisdom *be* unto thy soul, when thou hast found *it*; ||| also  
 there shall be a reward, and thy expectation shall not be cut off.  
 15 Lay not wait, O wicked *man*, against the dwelling of the righteous,  
 16 spoil not his resting-place. \*\* For a just *man* falleth seven times,  
 and riseth up *again*: but †† the wicked shall fall into mischief.

V. 4. *By knowledge*—Which in scripture phrase includes the love and practice of what we know.

V. 5. *Is strong*—Is courageous and resolute, and able by wisdom to do greater things than others can accomplish by strength.

V. 6. *Thy war*—War is better managed by wisdom than by strength.

V. 7. *A fool*—For a wicked man, whose sins enfeeble his mind, and make it incapable of wisdom. *Openeth not*—He knows not how to speak acceptably, and profitably in the publick assembly.

V. 8. *Shall be called*—Though he cover his wicked devices with fair pretences, he shall be branded with that infamy which is due to him.

V. 9. *The thought*—The very inward

thought or contrivance of evil, is a sin in God's sight.

V. 11. *Deliver*—When it is in thy power. *Drawn*—By the violence of lawless men.

V. 12. *Consider*—That this is only a frivolous excuse.

V. 13. *Eat*—This is not a command, but a concession, and is only here expressed to illustrate the following verse. Honey in those parts was an usual food.

V. 14. *A reward*—It is not only sweet for the present, but brings a sure and everlasting reward.

V. 16. *Falleth*—Into calamities, of which he evidently speaks both in the foregoing verse, and in the following branch of this verse. *Fall*—Frequently into irrecoverable destruction.

V. 17. *Falleth*

|| Chap. xxi. 22. Eccles. ix. 16.

\* Chap. xi. 14. xv. 22. xx. 18.

† Psal. lxxxii. 4.

‡ Job xxxiv. 11. Psal. lxxii. 12. Jer. xxxii. 19. Rom. ii. 6. Rev. xxii. 12.

§ Psal.

xix. 10. cxix. 103.

||| Chap. xxiii. 18.

\*\* Job v. 19. Psal. xxxiv. 19. xxxvii. 24.

†† Amos v. 2.



17 § Rejoice not when thine enemy falleth, and let not thine heart be  
 18 glad when he stumbleth: Lest the LORD see it, || and it displease  
 19 him, and he turn away his wrath from him. \* Fret not thyself be-  
 20 cause of evil *men*, neither be thou envious at the wicked. For  
 there shall be no reward to the evil *man*; † the candle of the wicked  
 21 shall be put out. My son, fear thou the LORD, and the king, and  
 22 meddle not with them that are given to change. For their cala-  
 mity shall rise suddenly; and who knoweth the ruin of them both?  
 23 These *things* also *belong* to the wise. ‡ It is not good to have re-  
 24 spect of persons in judgment. §§ He that saith unto the wicked, Thou  
 art righteous; him shall the people curse; nations shall abhor him.  
 25 But to them that rebuke *him* shall be delight, and a good blessing  
 26 shall come upon them. Every man shall kiss *his* lips that giveth a  
 27 right answer. Prepare thy work without, and make it fit for thy-  
 28 self in the field; and afterwards build thine house. Be not a witness  
 against thy neighbour without cause: and deceive *not* with thy lips.  
 29 ||| Say not, I will do so to him as he hath done to me: I will render  
 30 to the man according to his work. I went by the field of the sloth-  
 31 ful, and by the vineyard of the man void of understanding. And  
 lo, it was all grown over with thorns, and nettles had covered the  
 32 face thereof, and the stone wall thereof was broken down. Then  
 I saw, and considered *it* well: I looked upon *it*, and received in-  
 33 struction. \*\* Yet a little sleep, a little slumber, a little folding of

V. 17. *Falleth*—Into mischief.

V. 18. *From him*—Understand, upon thee, which is implied in the Hebrew phrase.

V. 20. *No reward*—All his happiness shall quickly and eternally perish. *The candle*—All their comfort and glory shall cease.

V. 21. *To change*—That are unstable in their obedience to God or to the king.

V. 22. *Who knoweth*—Who can conceive how fore and sudden will be the ruin of them that fear not God, and the king.

Numb. 79.

10 W 2

§ Job xxxi. 29. Psal. xxxv. 15. Chap. xvii. 5.

|| Isa. lviii. 2.

\* Isa. xxxvii.

1. Chap. xxiii. 17. Ver. 1.

† Job xviii. 5, 6.

xxi. 17. Chap. xiii. 9. xx. 20.

‡ Lev. xix. 15. Deut. i. 17. xvi. 19.

Chap. xviii. 5. xxviii. 12. John vii. 24.

§§ Chap. xvii. 15. Isa. v. 23.

||| Chap. xx. 22. Rom. ii. 17. 19.

\*\* Chap. vi. 9, &c.

V. 1. *These*

V. 23. *These*—The counsels following, to the end of the chapter, no less than those hitherto mentioned, are worthy of their consideration.

V. 25. *Rebuke*—That publicly and judically rebuke [and condemn the wicked. *Delight*—The peace of a good conscience.

V. 26. *Shall kiss*—Shall respect and him. *A right answer*—That speaks pertinently and plainly, and truly.

V. 32. *Received*—I learned wisdom by his folly.



34 the hands to sleep. So shall thy poverty come, as one that travellet; and thy want as an armed man.

## C H A P. XXV.

1 **T**H E S E *are* also proverbs of Solomon, which the men of He-  
 2 zekiah king of Judah copied out. \* *It is the glory of God*  
 to conceal a thing: but the honour of kings is to search out a mat-  
 3 ter. The heaven for height, and the earth for depth, and the heart  
 4 of kings *is* unfearchable. Take away the dross from the silver, and  
 5 there shall come forth a vessel for the finer. † Take away the  
 wicked *from* before the king, and his throne shall be established in  
 6 righteousness. Put not forth thyself in the presence of the king,  
 7 and stand not in the place of great *men*. ‡ For better *it is* that it be  
 said unto thee, Come up hither: than that thou shouldest be put  
 lower in the presence of the prince whom thine eyes have seen.  
 8 Go not forth hastily to strive; lest *thou know not* what to do in the  
 9 end thereof, when thy neighbour hath put thee to shame. Debate  
 thy cause with thy neighbour *himself*; and discover not a secret to  
 10 another: Lest he that heareth *it*, put thee to shame, and thine in-  
 11 famy turn not away. A word fitly spoken *is like* apples of gold in

V. 1. *These*—Which are contained in this and the following chapters. *The men*—Certain persons appointed by *Hezekiah* for that work. Many of them are political precepts, and such as in a special manner concerned *Hezekiah*, and other princes, for the conduct of their house and kingdom. *Copied*—Out of the historical records which were then extant.

V. 2. *The glory*—It is agreeable to the nature of God; it is a testimony of his infinite wisdom, and of his absolute power and sovereignty. *To conceal*—To keep his counsels, and the reasons of his actions in his own breast. *Search out*—To communicate their counsels to others, that so they may search and find out the right way.

V. 3. *The heart*—Though wise kings will search out other men, yet their in-

ward thoughts and purposes are hardly discoverable.

V. 4. *Take away*—Then, and not till then it is fit for that use.

V. 6. *Stand not*—Do not affect frequent and familiar society with greater persons than thyself.

V. 9. *Debate*—If thou hast any quarrel with him, first try to compose it by private discourse with him. *Discover not*—Let not heat of contention provoke thee to divulge any of his secrets committed to thy trust.

V. 10. *Lest he*—Reproach thee for thy gross violation of the laws of prudence, justice, and friendship.

V. 11. *Of silver*—Which it seems was usual in those times, and was grateful to the eye for the beauty and variety both of the colours and figures, the golden apples appear-

\* Deut. xxix. 29. Rom. xi. 33.

† Chap. xx. 8.

‡ Luke xiv. 10.



12 baskets of silver. *As* an ear-ring of gold, and an ornament of fine gold,  
 13 *so* is a wise reprovcr upon an obedient ear. § *As* the cold of snow  
 in the time of harvest, *so* is a faithful messenger to them that send  
 14 him : for he refresheth the soul of his masters. Whofo boasteth  
 15 himself of a false gift, *is like* || clouds and wind without rain. \* By  
 long forbearing is a prince pacified, and a soft tongue breaketh the  
 16 bone. † Hast thou found honey? Eat so much as is sufficient for  
 17 thee, lest thou be filled therewith, and vomit it. Withdraw thy  
 foot from thy neighbour's house, lest he be weary of thee, and *so*  
 18 hate thee. ‡ A man that beareth false witness against his neighbour,  
 19 is a maul, and a sword, and a sharp arrow. Confidence in an un-  
 faithful man in time of trouble, *is like* a broken tooth and a  
 20 foot out of joint. *As* he that taketh away a garment in cold wea-  
 ther, and *as* vinegar upon nitre; so is he that singeth songs to an  
 21 heavy heart. §§ If thine enemy be hungry, give him bread to eat :  
 22 and if he be thirsty, give him water to drink. For thou shalt heap  
 23 ||| coals of fire upon his head, and the LORD shall reward thee. \*\* The  
 north-wind driveth away rain : so *doth* an angry countenance a back-  
 24 biting tongue. †† It is better to dwell in a corner of the house-  
 25 top, than with a brawling woman and in a wide house. *As* cold  
 26 waters to a thirsty soul, *so* is good news from a far country. A

appearing through net-work of silver.

V. 13. *Cold of snow*—As drink cooled with ice or snow, as is usual in hot countries.

V. 14. *Boasteth*—Promising what he never intends to give. *Is like*—Like empty clouds carried about with wind, and not affording that rain which they promise.

V. 15. *Forbearing*—By patient submission and expectation. *Breaketh*—Softens the hardest heart.

V. 16. *Honey*—By *honey* he understands, not only all delicious meats, but all worldly delights, which we are here taught to use with moderation.

V. 17. *Withdraw*—Visit him not too frequently.

V. 18. *A sword*—Is as cruel and pernicious as any instrument of death.

V. 20. *As vinegar*—Which dissolves the nitre, and makes it useless and ineffectual.

V. 21. *Bread*—By *bread* and *water* he understands all things necessary for his subsistence.

V. 22. *For*—*In so doing*, which words are expressed Rom. xii. 20. where this text is quoted. Thou shalt melt him into repentance, and love.

V. 25. *So*—Because it comes more rarely and difficultly, after it hath been long expected.

V. 26. *Falling*—When righteous men are oppressed by the wicked, the state of that common-wealth is as deplorable, as if

§ Chap. xiii. 17. || *Jude* 12. \* *Gen.* xxxii. 4. 1 *Sam.* xxv. 24. Chap. xv. 1. xvi. 14. † Ver. 27. ‡ *Psal.* cxx. 3, 4. Chap. xii. 18. §§ *Exod.* xxiii. *Matt.* v. 44. *Rom.* xii. 20. ||| *Psal.* xi. 6. cxi. 10. \*\* *Job* xxxvii. 22. †† Chap. xix. 13. xxi. 9. 19.



righteous man falling down before the wicked, *is as a troubled fountain; and a corrupt spring.* † *It is not good to eat much honey; so for men to search their own glory, is not glory,* § *He that hath no rule over his own spirit, is like a city that is broken down and without walls.*

## C H A P. XXVI.

1 **A**S snow in summer, and as rain in harvest, so honour is not  
2 seemly for a fool. As the bird by wandering, as the swallow  
3 by flying, so the curse causeless shall not come. \* A whip for the  
4 horse, a bridle for the ass, and a rod for the fool's back. Answer  
not a fool according to his folly, lest thou also be like unto him.  
5 Answer a fool according to his folly, lest he be wise in his own con-  
6 ceit. He that sendeth a message by the hand of a fool, cutteth off  
7 the feet, *and* drinketh damage. As the legs of the lame are not  
8 equal, so is a parable in the mouth of fools. As he that bindeth a  
9 stone in a sling, so is he that giveth honour to a fool. As a thorn  
goeth up into the hand of a drunkard, so is a parable in the mouth  
10 of fools. The great *God* that formed all *things*, both rewardeth the  
11 fool, and rewardeth transgressors. † As a dog returneth to his vo-

if the publick fountains were corrupted.

V. 27. *Not good*—For health. *To search*—Industriously to seek for applause. *Is not*—Is not only sinful, but shameful also.

V. 2. *By flying*—Secures itself from the fowler. *Not come*—Upon the innocent person, but he shall escape from it like a bird.

V. 4. *According*—So as to imitate his folly, by passionate or reproachful speeches.

V. 5. *According*—So as his folly needs and requires, convincing him strongly, reproving him sharply, and exposing him to just shame.

V. 6. *Cutteth off the feet*—Of his messenger; bids one go that wants legs. *Drinketh*—Drinking, in scripture, frequently denotes the plentiful doing or receiving of any thing.

V. 7. *The legs*—Heb. *the legs of the lame are lifted up*, in going, or in dancing, which is done with great inequality and uncomeliness. *So*—No less incident are wise and pious speeches from a foolish and ungodly man.

V. 8. *Bindeth*—Whereby he hinders his own design of throwing the stone out of it. *So*—No less absurd is he that giveth to a fool that honour which he is not capable of using aright.

V. 9. *A thorn*—As a thorn is in a drunkard's hand, which he cannot manage cautiously, but employs to his own and others hurt. *So*—As unprofitable, and, by accident, hurtful to himself and others.

V. 10. *Rewardeth*—Will certainly give that recompence which is deserved by *fools and transgressors*, by such as sin either thro' ignorance, or wilfully.

V. 14. *Turneth*

† Ver. 16. § Chap. xvi. 32. \* Psal. xxxii. 9. Chap. x. 13. † 2 Pet. ii. 22.



12 mit, *so* a fool returneth to his folly. † Seest thou a man wise in his  
 13 own conceit? *There is* more hope of a fool than of him. The  
 slothful *man* saith, *There is* a lion in the way, a lion is in the streets.  
 14 As the door turneth upon his hinges, *so doth* the slothful upon his  
 15 bed. § The slothful hideth his hand in *his* bosom, it grieveth him  
 16 to bring it again to his mouth. The sluggard is wiser in his own  
 17 conceit, than seven men that can render a reason. He that passeth  
 by, and meddleth with strife *belonging* not to him, *is like* one that taketh  
 18 a dog by the ears. As a mad *man* who casteth fire-brands, arrows,  
 19 and death: *So is* the man *that* deceiveth his neighbour, and saith,  
 20 Am not I in sport? Where no wood is, *there* the fire goeth out, *so*  
 21 || where *there is* no tale-bearer, the strife ceaseth. \* As coals *are* to  
 burning coals, and wood to fire, *so is* a contentious man to kindle  
 22 strife. The words of a tale-bearer *are* as wounds, and they go  
 23 down into the innermost parts of the belly. Burning lips, and a  
 24 wicked heart, *are like* a potsherd covered with silver dross. He that  
 hateth, dissembleth with his lips, and layeth up deceit within him.  
 25 When he speaketh fair, believe him not, for *there are* seven abomi-  
 26 nations in his heart. *He whose* hatred is covered by deceit, his wick-  
 27 edness shall be shewed before the *whole* congregation. † Whoso  
 diggeth a pit shall fall therein, and he that rolleth a stone it will re-  
 28 turn upon him. A lying tongue hateth *those that are* afflicted by it,  
 and a flattering mouth worketh ruin.

## C H A P. XXVII.

1 **B**OAST \*\* not thyself of to-morrow, for thou knowest not what  
 2 a day may bring forth. Let another man praise thee, and

V. 14. *Turneth*—Moving hither and thither upon it, but not removing from its place.

V. 16. *A reason*—A satisfactory reason of all their actions.

V. 17. *He*—Who is going upon the way. *With strife*—In which he is not concerned, nor any way obliged to meddle. *That taketh*—Exposes himself to needless hazard.

V. 18. *And death*—Any instruments of death.

V. 23. *Burning*—With malice or hatred: A slanderous or evil tongue. *Dross*—Such a tongue and heart are of no real worth, although sometimes they make a shew of it, as dross does of silver.

V. 26. *Deceit*—With false professions of love.

V. 27. *Rolleth*—Up the hill with design to do mischief to some person.

V. 1. *Boast not*—Of any good thing which thou purpolest to do, or hopest to receive to-

† Chap. xxix. 20. § Chap. xix. 24. || Chap. xxii. 10. \* Chap. xv. 18. xxix. 22.  
 † *Psal.* vii. 15, 16. ix. 15. lvii. 6. *Eccles.* x. 8. \*\* *James* iv. 13, &c.



3 not thine own mouth: a stranger, and not thine own lips. A stone  
 is heavy, and the sand weighty; but a fool's wrath is heavier than  
 4 them both. Wrath is cruel, and anger is outrageous, but who is  
 5 able to stand before envy? Open rebuke is better than secret  
 6 love. † Faithful are the wounds of a friend; but the kisses of an  
 7 enemy are deceitful. The full soul loatheth an honey-comb; but  
 8 ‡ to the hungry soul every bitter thing is sweet. As a bird that  
 wandereth from her nest, so is a man that wandereth from his place.  
 9 Ointment and perfume rejoice the heart; so doth the sweetness of  
 10 a man's friend by hearty counsel. Thine own friend and thy fa-  
 ther's friend forsake not; neither go into thy brother's house in the  
 day of thy calamity; for § better is a neighbour that is near, than a  
 11 brother far off. || My son, be wise, and make my heart glad, that I  
 12 may answer him that reproacheth me. A prudent man foreseeth  
 the evil, and hideth himself, but the simple pass on, and are punished.  
 13 \* Take his garment that is surety for a stranger, and take a pledge  
 14 of him for a strange woman. He that blesteth his friend with a  
 loud voice, rising early in the morning, it shall be counted a curse  
 15 to him. †† A continual dropping in a very rainy day, and a con-  
 16 tentious woman are alike. Whosoever hideth her, hideth the  
 wind, and the ointment of his right-hand which bewrayeth itself.

to-morrow, or hereafter. *Knowest not*—What may happen in the space of one day. *The day* is said to bring forth, what God by his almighty power either causes or suffers to be brought forth or done in it.

V. 3. *Heavier*—More grievous, being without cause, without measure, and without end.

V. 5. *Open*—When it is needful, in which case, though it put a man to some shame, yet it doth him good. *Better*—More desirable and beneficial. *Secret love*—Which does not shew itself by friendly actions, and particularly by free and faithful reproof.

V. 6. *Wounds*—The sharpest reproofs. *Kisses*—All the outward profession of friendship.

V. 8. *Wandereth*—That flies from place to place, whereby she is exposed to all

the arts of fowlers, and to birds of prey. *So*—So is he who through vanity or lightness changes his abode, or his calling.

V. 10. *Neither go*—For comfort and relief, so as to forsake thy friend for him. *A neighbour*—The friend, who hath shewed himself to be a good neighbour. *Near*—In affection.

V. 11. *Reproacheth*—For being the father of a wicked son.

V. 14. *Blesteth*—That praises him to his face. *A loud voice*—That both he, and others, may be sure to take notice of it. *Rising early*—To shew his great forwardness. *A curse*—His friend will value this kind of blessing no more than a curse.

V. 16. *Hideth*—Attempts to smother her passion. *Right-hand*—Which being the great instrument of action, by its much stirring diffuses the savour of it.

V. 17. *Iron*

† *Psal.* cxli. 5. ‡ *Job* vi. 7. § *Chap.* xvii. 17. xviii. 24. || *Chap.* x. 1. xxiii. 24.  
 \* *Chap.* xx. 16. †† *Chap.* x. 13.



17 Iron sharpeneth iron, so a man sharpeneth the countenance of his  
 18 friend. Whoso keepeth the fig-tree, shall eat the fruit thereof; so  
 19 he that waiteth on his master shall be honoured. As in water face  
 20 answereth to face, so the heart of man to man. ‡ Hell and destruc-  
 21 tion are never full, so § the eyes of man are never satisfied. || As  
 the fining-pot for silver, and the furnace for gold, so is a man to  
 22 his praise. Though thou shouldst bray a fool in a mortar, among  
 wheat with a pestle, yet will not his foolishness depart from him.  
 23 Be thou diligent to know the state of thy flock, and look well to  
 24 thy herds. For riches are not for ever, and doth the crown endure  
 25 to every generation? The hay appeareth, and the tender grass  
 26 sheweth itself, and herbs of the mountains are to be gathered. The  
 lambs are for thy cloathing, and the goats are the price of the field.  
 27 And thou shalt have goat's milk enough for thy food, for the food of  
 thy household, and for maintenance for thy maidens.

## C H A P. XXVIII.

1 **T**HE \* wicked flee when no man pursueth; but the righteous  
 2 are bold as a lion. For the transgression of the land, many  
 are the princes thereof: but by a man of understanding and know-

V. 17. *Iron*—Iron tools are made sharp and fit for use, by rubbing them against the file, or some other iron. *The countenance*—The company or conversation of his friend.

V. 18. *So he*—That serves him faithfully, prudently, and diligently.

V. 19. *So*—So one man resembles another in the corruption of his nature.

V. 20. *Hell*—The grave devours all the bodies which are put into it, and is always ready to receive and devour more. *The eyes*—The desires, which discover themselves by the eyes.

V. 21. *To his praise*—Or, according to his praise. So a man is tried by praise.

V. 23. *Flock*—Flocks and herds are here put for all possessions, because anciently they were the chief part of a man's riches.

V. 24. *For*—What thou dost now posses, will not last always. If a man had

the wealth of a kingdom, without care and diligence it would be brought to nothing.

V. 25. *The hay*—Another encouragement to diligence; God invites thee to it by the plentiful provisions wherewith he has enriched the earth for thy sake. *The mountains*—Even the most barren parts afford thee their help.

V. 26. *The price*—By the sale whereof thou mayest either pay the rent of the field which thou hirest, or purchase fields or lands. Goats might better be spared and sold than sheep, which brought a more constant profit to the owner.

V. 27. *Goat's milk*—Or, if thou chusest rather to keep thy goats, the milk will serve thee for food to thyself and family. In ancient times men used a plain and simple diet.

V. 2. *But*—By a wise and good prince.

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V. 3. *Is*

‡ Chap. xxx. 6. *Hab.* ii. 5. § *Eccles.* i. 8. vi. 7. || Chap. xvii. 3. \* *Lev.* xxvi. 17. 36.



3 ledge the state *thereof* shall be prolonged. A poor man that oppresseth the poor, *is like* a sweeping rain which leaveth no food.  
 4 † They that forsake the law praise the wicked: but such as keep  
 5 the law contend with them. Evil men understand not judgment;  
 6 but ‡ they that seek the LORD, understand all *things*. § Better is  
 the poor that walketh in his uprightness, than *he that is* perverse in his  
 7 ways, though he be rich. || Whoso keepeth the law, is a wise son:  
 but he that is a companion of riotous *men*, shameth his father.  
 8 \* He that by usury and unjust gain increaseth his substance, he  
 9 shall gather it for him that will pity the poor. †† He that turneth  
 away his ear from hearing the law, even his prayer *shall be* abomi-  
 10 nation. ‡‡ Whoso causeth the righteous to go astray in an evil way,  
 he shall fall himself into his own pit; but the upright shall have  
 11 good *things* in possession. The rich man *is* wise in his own conceit:  
 12 but the poor that hath understanding searcheth him out. §§ When  
 righteous *men* do rejoice *there is* great glory; but when the wicked  
 13 rise, a man is hidden. |||| He that covereth his sins shall not prosper:  
 but whoso confesseth and forsaketh *them* shall have mercy.  
 14 Happy is the man that feareth alway: \*\* but he that hardeneth  
 15 his heart shall fall into mischief. As a roaring lion, and a ranging  
 16 bear, *so is* a wicked ruler over the poor people. The prince that  
 wanteth understanding, *is* also a great oppressor; *but* he that hateth  
 17 covetousness, shall prolong *his* days. A man that doeth violence

V. 3. *Is like*—Is like a violent rain or flood, which washes away the very seeds in the earth. He is the worst of all oppressors.

V. 4. *Contend*—Are so far from praising them, that they severely reprove them.

V. 5. *Judgment*—What is just and right. *All things*—Which are necessary to be known by them.

V. 6. *Better*—In a much happier condition.

V. 10. *Causeth*—That by evil counsel, or example, or artifice, draws them into evil.

V. 12. *Rejoice*—Are promoted. *Glory*—In that common-wealth. *Rise*—Are advanced to authority. *Hidden*—Wise and good men, who only are worthy of the name of *men*, withdraw themselves into obscure places.

V. 14. *Alway*—In all times, companies, and conditions.

V. 16. *Oppressor*—The tyranny of a prince, is a manifest sign of folly. *Prolong*—By God's favour, the peace and satisfaction of his own mind, and the hearty love of his people.

V. 17. *Violence*—That sheddeth any man's blood. *Shall flee*—Shall speedily be

† *Psal.* x. 3. *Rom.* i. 32. ‡ *1 Cor.* ii. 15. *John* ii. 20. 27. § *Chap.* xix. 1. || *Chap.*

xxix. 3. \* *Chap.* xiii. 22. *Eccles.* ii. 26.

†† *Psal.* lxvi. 18. ‡‡ *Chap.* xxvi. 27.

§§ *Ver.* 28. *Chap.* xi. 10. *Eccles.* x. 6.

||| *Psal.* xxxii. 3. 5. 1 *John* i. 9, 10.

\*\* *Rom.* xi. 20.



to the blood of *any* person, shall flee to the pit; let no man stay  
 18 him. † Whofo walketh uprightly, shall be saved: but *he that is*  
 19 *perverse in his ways*, shall fall at once. ‡ He that tilleth his land  
 shall have plenty of bread: but he that followeth after vain *persons*,  
 20 shall have poverty enough. § A faithful man shall abound with  
 blessings; but he that maketh haste to be rich, shall not be inno-  
 21 cent. || To have respect of persons, is not good; for, for a piece  
 22 of bread that man will transgress. He that hasteth to be rich, *hath*  
 an evil eye, and considereth not that poverty shall come upon him.  
 23 \* He that rebuketh a man, afterwards shall find more favour than he  
 24 that flattereth with the tongue. Whofo robbeth his father or his  
 mother, and saith, *It is no transgression*; the same is the compa-  
 25 nion of a destroyer. †† He that is of a proud heart stirreth up  
 strife: but he that putteth his trust in the LORD, shall be made fat.  
 26 He that trusteth in his own heart is a fool: but whofo walketh  
 27 wisely, he shall be delivered. ‡‡ He that giveth unto the poor shall  
 not lack: but he that hideth his eyes, shall have many a curse.  
 28 §§ When the wicked rise, men hide themselves: but when they  
 perish, the righteous increase.

## C H A P. XXIX.

1 **H**E that being often reprov'd, hardeneth *his* neck, shall sud-  
 2 denly be destroyed, and that without remedy. ||| When the  
 righteous are in authority, the people rejoice; but when the wicked  
 3 beareth rule the people mourn. \*\* Whofo loveth wisdom, rejoiceth

be destroyed. *Shall stay*—None should de-  
 sire or endeavour to save him from his de-  
 served punishment.

V. 18. *At once*—Once for all; so he shall  
 never rise more.

V. 20. *Faithful*—Who deals truly and  
 justly in all his transactions.

V. 21. *For*—When a man hath once  
 accustomed himself to take bribes, a  
 very small advantage will make him sell  
 justice.

V. 22. *Evil eye*—Is uncharitable to  
 Numb. 80.

† Chap. x. 25. ‡ Chap. xii. 11.

vi. 9. || Chap. xviii. 5. xxiv. 23.

xv. 8. Chap. xxii. 9. §§ Ver. 12. Chap. xxix. 2.

Eccles. x. 5. \*\* Chap. x. 1. xv. 20. xxvii. 11.

persons in want, and envious to those  
 who get any thing besides him. *Poverty*—  
 And consequently that he shall need the  
 pity and help of others.

V. 24. *The same*—Is a thief and robber.

V. 25. *Fat*—Shall live happily and  
 comfortably.

V. 26. *Wisely*—Distrusting his own  
 judgment, and seeking the advice of others,  
 and especially of God.

V. 28. *Men*—Righteous men are afraid  
 to appear publickly.

V. 4. *Judg-*

† Chap. x. 25. ‡ Chap. xii. 11. § Chap. xiii. 11. xx. 21. xxiii. 4. 1 Tim.

vi. 9. || Chap. xviii. 5. xxiv. 23. \* Chap. 27. 6. †† Chap. xiii. 10. ‡‡ Deut.

xv. 8. Chap. xxii. 9. §§ Ver. 12. Chap. xxix. 2. ||| Chap. xi. 10. xviii. 12. 28.

Eccles. x. 5. \*\* Chap. x. 1. xv. 20. xxvii. 11.



his father: † but he that keepeth company with harlots, spendeth  
 4 his substance. The king by judgment stablisheth the land: but he  
 5 that receiveth gifts, overthroweth it. A man that flattereth his  
 6 neighbour, spreadeth a net for his feet. In the transgression of an  
 evil man *there is* a snare; but the righteous doth sing and rejoice.  
 7 † The righteous considereth the cause of the poor: *but* the wicked  
 8 regardeth not to know *it*. Scornful men bring a city into a snare:  
 9 but wise *men* turn away wrath. If a wise man contendeth with a  
 10 foolish man, whether he rage or laugh, *there is* no rest. The  
 11 blood-thirsty hate the upright: but the just seek his soul. § A fool  
 uttereth all his mind: but a wise *man* keepeth it in 'till afterwards.  
 12, 13 If a ruler hearken to lies, all his servants are wicked. The poor  
 and the deceitful man meet together: the LORD lighteneth both  
 14 their eyes. || The king that faithfully judgeth the poor, his throne  
 15 shall be established for ever. \* The rod and reproof give wisdom:  
 16 but a †† child left to *himself* bringeth his mother to shame. When  
 the wicked are advanced, transgression increaseth: but †† the righ-  
 17 teous shall see their fall. §§ Correct thy son, and he shall give thee  
 18 rest; yea, he shall give delight unto thy soul. Where *there is* no  
 vision, the people perish: but he that keepeth the law, happy *is* he.  
 19 A servant will not be corrected by words: for though he under-  
 20 stand he will not answer. Seest thou a man *that is* hasty in his busi-  
 21 nesses? *There is* more hope of a fool, than of him. He that deli-  
 cately bringeth up his servant from a child, shall have him become  
 22 his son at length. ||| An angry man stirreth up strife: and a furious

V. 4. *Judgments*—By the free and impartial exercise of justice. *Gifts*—Bribes.

V. 8. *Wrath*—The wrath of God or of men, who were enraged against it.

V. 9. *Whether*—Whether he, the wise man, deal sharply with him, or mildly, *there is no rest*, no end or fruit of the debate.

V. 10. *Seek*—To preserve it.

V. 15. *Left*—Suffered to follow his own will without restraint and chastening.

V. 18. *No vision*—No prophecy; no public preaching of God's word.

V. 19. *A servant*—Who is so not only in condition, but also in the temper of his mind, dissingenuous, and stubborn. *Words*—By mere words. *Tho'*—Though he know thy mind, and his own duty.

V. 20. *Hasty*—Who is rash and heady in the management of his affairs.

V. 21. *Delicately*—Allowing him too much freedom, and familiarity. *A son*—Will find him at last grow insolent, and forgetful of his servile condition.

V. 24. *Bewrayeth*

† Chap. v. 9, xxviii. 7. Luke xv. 13. † Job xxix. 15. § Chap. xiv. 33. || Chap. xx. 28. \* Ver. 17. † Chap. x. 1. xvii. 21. 25. †† Psal. xxxvii. 36. lviii. 10. xci. 8. §§ Chap. xiii. 24. xxii. 15. xxiii. 13, 14. ||| Chap. xv. 18. xxvi. 21.



23 man aboundeth in transgression. \* A man's pride shall bring him  
 24 low : but honour shall uphold the humble in spirit. Whoso is  
 partner with a thief, hateth his own soul : he heareth cursing, and  
 25 bewrayeth it not. The fear of man bringeth a snare ; but whoso  
 26 putteth his trust in the LORD, shall be safe. † Many seek the ruler's  
 27 favour ; but every man's judgment cometh from the LORD. An un-  
 just man is an abomination to the just : and he that is upright in the  
 way, is abomination to the wicked.

## C H A P. XXX.

Agur's confession of faith, ver. 1—6. His prayer, ver. 7—9. A caution against wronging  
 servants ver. 10. Four wicked generations, ver. 11—14. Four things insatiable, ver. 15,  
 16. A warning to undutiful children, ver. 17. Four things unsearchable, ver. 18—20.  
 Four things intolerable, ver. 21—23. Four things little and wise, ver. 24—28. Four  
 things stately, ver. 29—31.

1 **T**HE words of Agur the son of Jakeh, even the prophecy : the  
 2 man spake unto Ithiel, even unto Ithiel and Ucal. Surely I  
 am more brutish than any man, and have not the understanding of  
 3 a man. I neither learned wisdom, nor have the knowledge of the  
 4 holy. ‡ Who hath ascended up into heaven, and descended ?  
 § Who hath gathered the wind in his fists ? Who hath bound the  
 waters in a garment ? Who hath established all the ends of the earth ?

V. 24. *Bewrayeth it not*—Which he is bound to do for the publick good.

V. 25. *A snare*—Is an occasion of many sins.

V. 26. *Judgment*—The decision of his cause, and the success of all his endeavours.

V. 1. *Jakeh*—Who lived either in Solomon's time, or rather afterwards, and was famous in his generation for wisdom and piety. *The prophecy*—The prophetic instruction ; for as the prophets were public preachers as well as foretellers of things to come, so their sermons, no less than their predictions, are commonly called their prophecies. *And Ucal*—Two friends and contemporaries of Agur, who desired his instructions.

V. 2. *Surely*—This he utters from a modest and humble apprehension of his own ignorance.

V. 3. *I neither learned*—I have not been taught in the schools of wisdom. *Of the holy*—Of the holy prophets. I have not such Divine inspirations as prophets strictly so called have received.

V. 4. *Who*—What mere man ? None at all. *Ascended*—To learn the mind of God who dwells there. *Descended*—To teach men below what he had learned above. No man can fully know and teach us these things unless he hath been in heaven, and sent down from thence to the earth for that end. *In his fists*—To hold them in, or let them out at his pleasure ? And none but

\* Job xxii. 29. Chap. xv. 33. xviii. 12. Matt. xxii. 12. Luke xiv. 11. xviii. 14. James iv. 6. 10. 1 Pet. v. 5. † Chap. xix. 6. ‡ John iii. 13. § Job xxxviii. 4, &c. Psal. civ. 3, &c. Isa. xl. 12, &c.



What is his name, and what is his son's name, if thou canst tell?  
 5 † Every word of God is pure: he is a shield unto them that put their  
 6 trust in him. § Add thou not unto his words, lest he reprove thee,  
 7 and thou be found a liar. Two things have I required of thee,  
 8 deny me them not before I die. Remove far from me vanity and  
 lies: give me neither poverty nor riches, || feed me with food con-  
 9 venient for me: \* Lest I be full and deny thee, and say, Who is  
 the LORD? Or lest I be poor, and steal, and take the name of my  
 10 God in vain. Accuse not a servant unto his master, lest he curse  
 11 thee, and thou be found guilty. There is a generation that curseth  
 12 their father, and doth not bless their mother. There is a generation  
 that are pure in their own eyes, and yet is not washed from their fil-  
 13 thiness. There is a generation, O how † lofty are their eyes! And  
 14 their eye-lids are lifted up. †† There is a generation whose teeth are  
 as swords, and their jaw-teeth as knives, to devour the poor from  
 15 off the earth, and the needy from among men. The horse-leach  
 hath two daughters, crying, Give, give: they are three that are never

but he who made and governs all crea-  
 tures, can know and teach these things.  
*The waters*—Those above the clouds, and  
 those below, the sea which God keeps as  
 as it were *within doors*, and the waters which  
 he shuts up in the bowels of the earth.  
*The earth*—The whole earth from one end  
 to another, which God upholdeth in the  
 air by the word of his power. *If*—If thou  
 thinkest there be any man who can do  
 these things, produce his name; or if he  
 be dead, the name of any of his posterity.

V. 5. *Pure*—You must not expect the  
 full knowledge of Divine mysteries from  
 me, nor from any man, but from the  
 word of God.

V. 8. *Vanity*—All vanity of heart and  
 life; a vain conversation, or a love of the  
 vain things of this world. *Lies*—All fal-  
 hood and deceit in my words and carri-  
 age. *Convenient*—Moderate and suitable  
 both to my natural necessities, and to that  
 condition of life in which thou hast put  
 me.

V. 9. *Deny thee*—By trusting to riches,  
 which is a denial of God, and by unthank-  
 fulness for, and abuse of his mercies. *Who  
 is the Lord*—That I should serve him. *Lest  
 I take*—Use false oaths either to vindicate  
 myself when I am suspected, or to gratify  
 others, as poor men frequently do.

V. 10. *Accuse not*—Without sufficient  
 cause: for otherwise, in some cases this  
 may be a duty. *Curse thee*—Desire God to  
 punish thee. *Guilty*—By God, who is ready  
 to plead the cause of the afflicted.

V. 11. *A generation*—A sort of men.

V. 12. *Not washed*—Who imagine they  
 are truly religious, when they live in a  
 course of wickedness.

V. 14. *Devour*—Extortioners, and cruel  
 oppressors.

V. 15. *The horse-leach*—An insatiable crea-  
 ture, sucking blood till it is ready to burst.  
*Two daughters*—The following things re-  
 semble the horse-leach in its insatiableness;  
 nothing being more ordinary than to call  
 those persons or things *the sons or daughters*

of

† *Psal.* xii. 6. xviii. 30. xix. 8. cxix. 140. § *Rev.* xxii. 18, 19. || *Matt.* vi. 11. \* *Deut.*  
 viii. 12. xxxii. 15. *Hof.* xiii. 6. † *Chap.* vi. 17. †† *Job* xxix. 17. *Psal.* lii. 2. lvii. 4.  
*Chap.* xii. 18.



16 satisfied, *yea*, four *which* say not, *It is enough*: The grave, and the barren womb, the earth *that* is not filled with water, and the fire,  
 17 that saith not, *It is enough*. The eye *that* mocketh at *his* father and despiseth to obey *his* mother, the ravens of the valley shall pick it  
 18 out, and the young eagle shall eat it. There are three *things which*  
 19 are too wonderful for me, *yea*, four which I know not: The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.  
 20 Such *is* the way of an adulterous woman; she eateth, and wipeth  
 21 her mouth, and saith, I have done no wickedness. For three *things* the earth is disquieted, and for four *which* it cannot bear:  
 22 § For a servant when he reigneth, and a fool when he is filled with  
 23 meat; For an odious *woman* when she is married, and an hand-  
 24 maid that is heir to her mistress. There are four *things which* are  
 25 little upon the earth, but they *are* exceeding wise: || The ants *are* a people not strong, yet they prepare their meat in the summer;  
 26 \* The conies *are* but a feeble folk, yet make they their houses in  
 27 the rocks; The locusts have no king, yet go they forth all of them  
 28 by bands; The spider taketh hold with her hands, and is in king's  
 29 palaces. There are three *things* which go well, *yea*, four are  
 30 comely in going: A lion *which* is strongest among beasts, and turn-

of those whose examples they imitate. *Three*—Though he begins with two, yet he proceeds from thence to three, and four, all which are said to be the daughters of the horse-leach.

V. 17. *The eye*—He that scorneth or derideth his parents, tho' it be but with a look or gesture, and much more when he breaks out into opprobrious words and actions.

V. 18. *Wonderful*—The way whereof I cannot trace.

V. 20. *Such is*—So secret and undiscernable. *Eateth*—The bread of deceit in secret.

V. 21. *Four*—Which are intolerable in human societies.

V. 22. *A servant*—For such an one is commonly ignorant, and therefore com-

mits many errors; he is poor, and therefore insatiable, he is proud and imperious, and usually injurious and cruel. *A fool*—A conceited fool. *When*—When he abounds in wealth.

V. 23. *An odious*—Proud, and perverse. *Married*—For then she displays all those ill humours, which before, she concealed. *Is heir*—Which great and sudden change transports her beside herself, and makes her insufferably proud and scornful.

V. 27. *Bands*—Several companies, in exact order.

V. 28. *Hands*—With her legs, which he calls hands, because they serve her for the same use, to do her work, to weave her web, and to catch gnats or flies. *Palaces*—Is not only in poor cottages, but many times in palaces also.

V. 31. *An*



31 eth not away for any; An horse, an he-goat also, and a king, and  
 32 his people with him. If thou hast done foolishly in lifting up thy-  
 self, or if thou hast thought evil, || lay thine hand upon thy mouth.  
 33 Surely the churning of milk bringeth forth butter, and the wringing  
 of the nose bringeth forth blood: so the forcing of wrath bringeth  
 forth strife.

## C H A P. XXXI.

*An exhortation to Lemuel, ver. 1—9. A description of a good wife, ver. 10—31.*

1 **T**H E words of the king Lemuel, the prophecy that his mother  
 2 taught him. What, my son? And what, the son of my  
 3 womb? And what, the son of my vows? \* Give not thy strength  
 4 unto women, nor thy ways to that † which destroyeth kings. ‡ It  
 is not for kings, O Lemuel, it is not for kings to drink wine, nor  
 5 for princes strong drink. Lest they drink and forget the law, and  
 6 pervert the judgment of any of the afflicted. § Give strong drink

V. 31. *An he-goat*—Which marches in the head of the flock in a grave and stately manner, conducting them with great courage and resolution, and being ready to fight for them, either with beasts or men that oppose him. *A king*—Heb. *a king and his people with him*, a king when he hath the hearts and hands of his people going along with him in his undertakings.

V. 32. *Thought*—Designed any injury against thy neighbour. *Lay thine hand*—Do not open thy mouth to excuse it, but repent of it, and do so no more.

V. 33. *The forcing*—The stirring up of wrath, either in a man's self towards others, by giving way to passion; or in others by reproaches, or any other provocations. *Bringeth forth*—Is the cause of many quarrels.

V. 1. *Lemuel*—Of Solomon, by the general consent both of Jewish and Christian writers; this name signifies one from God, or belonging to God, and such an one was Solomon eminently, being given by God to

David and Bathsheba, as a pledge of his reconciliation to them after their repentance. Possibly his mother gave him this name to mind him of his great obligations to God, and of the justice of his devoting himself to God's service.

V. 2. *What*—A short speech, arguing her great passion for him; what words shall I take? What counsels shall I give thee? My heart is full, but where shall I begin? *Of my womb*—My son, not by adoption, but whom I bare in the womb, and therefore it is my duty to give thee admonitions, and thine to receive them. *My vows*—On whose behalf I have made many prayers and sacrifices, and solemn vows to God; whom I have, as far as in me lay, devoted to the work, and service, and glory of God.

V. 3. *Strength*—The vigour of thy mind and body. *Ways*—Thy conversation, repeated in other words.

V. 4. *To drink*—To excess.

V. 6. *To perish*—To faint; for such need a cordial.

V. 8. *Th*

|| Job xxi. 5. xl. 4. \* Chap. v. 9. † Deut. xvii. 17. ‡ Eccles. x. 17. § Psal. civ. 15.



unto him that is ready to perish, and wine to those that be of heavy  
 7 hearts. Let him drink, and forget his poverty, and remember  
 8 his misery no more. Open thy mouth for the dumb in the cause of  
 9 all such as are appointed to destruction. Open thy mouth, || judge  
 10 righteously, and plead the cause of the poor and needy. \* Who can  
 11 find a virtuous woman? For her price is far above rubies. The  
 heart of her husband doth safely trust in her, so that he shall have  
 12 no need of spoil. She will do him good and not evil all the days  
 13 of her life. She seeketh wool, and flax, and worketh willingly  
 14 with her hands. She is like the merchants ships, she bringeth her food  
 15 from afar. She riseth also while it is yet night, and giveth meat to  
 16 her household, and a portion to her maidens. She considereth a  
 field, and buyeth it: with the fruit of her hands she planteth a  
 17 vineyard. She girdeth her loins with strength, and strengtheneth  
 18 her arms. She perceiveth that her merchandise is good: her can-  
 19 dle goeth not out by night. She layeth hands to the spindle, and

V. 8. *The dumb*—For such as cannot speak in their own cause, either through ignorance, or because of the dread of their more potent adversaries. *Destruction*—Who, without such succour from the judges, are like to be utterly ruined.

V. 10. *A virtuous woman*—Here he lays down several qualifications of an excellent wife, which are delivered in alphabetical order, each verse beginning with a several letter of the *Hebrew* alphabet.

V. 11. *No need*—He shall have no need to use indirect courses to get wealth.

V. 13. *Flax*—That she may find employment for her servants. *Worketh*—She encourages them to work by her example; which was a common practice among princesses in those first ages. Not that it is the duty of kings and queens to use manual operations, but it is the duty of all persons, the greatest not excepted, to improve all their talents, and particularly their time, which is one of the noblest of them, to the service of that God to whom they must give an account, and to the

good of that community to which they are related.

V. 14. *From afar*—By the sale of her home-spun commodities she purchases the choicest goods which come from far countries.

V. 15. *Giveth*—Distributes all necessary provisions.

V. 16. *Considereth*—Whether it be fit for her use. *The fruit*—With the effects of her diligence. *Planteth*—She improves the land to the best advantage.

V. 17. *Girdeth*—She uses great diligence and expedition in her employment; for which end, men in those times used to gird up their long and loose garments about their loins. *Strengtheneth*—Puts forth her utmost strength in her business.

V. 18. *Perceiveth*—She finds great comfort in her labours. *Her candle*—Which is not to be taken strictly, but only signifies her unwearied care and industry.

V. 19. *She layeth*—By her own example she provokes her servants to labour. And although in these latter and more delicate times



20 her hands hold the distaff. She stretcheth out her hand to the  
 21 poor; yea, she reacheth forth her hands to the needy. She is not  
 afraid of the snow for her household: for all her household are  
 22 clothed with scarlet. She maketh herself coverings of tapestry, her  
 23 clothing is silk and purple. Her husband is known in the gates,  
 24 when he sitteth among the elders of the land. She maketh fine lin-  
 nen, and selleth it, and delivereth girdles unto the merchant.  
 25 Strength and honour *are* her clothing, and she shall rejoice in time  
 26 to come. She openeth her mouth with wisdom, and in her tongue  
 27 is the law of kindness. She looketh well to the ways of her house-  
 28 hold, and eateth not the bread of idleness. Her children arise up,  
 29 and call her blessed; her husband *also*, and he praiseth her. Many  
 30 daughters have done virtuously, but thou excellest them all. Fa-  
 vour is deceitful, and beauty is vain: *but* a woman that feareth the  
 31 LORD, she shall be praised. Give her of the fruit of her hands,  
 and let her own works praise her in the gates.

times, such mean employments are grown out of fashion among great persons, yet they were not so in former ages, neither in other countries, nor in this land; whence all women unmarried unto this day are called in the language of our law, *Spinsters*.

V. 21. *Not afraid*—Of any injuries of the weather. *Are clothed*—She hath provided enough, not only for their necessity, but also for their delight and ornament.

V. 22. *Tapestry*—For the furniture of her house. *Silk*—Which was agreeable to her high quality.

V. 23. *Is known*—Observed and respected, not only for his own worth, but for his wife's sake. *Sitteth*—In counsel or judgment.

V. 24. *Girdles*—Curiously wrought of linen, and gold, or other precious materials.

V. 25. *Strength*—Strength of mind, magnanimity, courage, activity. *Her clothing*—Her ornament and glory. *Rejoice*—She lives in constant tranquillity of mind, from a just confidence in God's gracious providence.

V. 26. *Openeth her mouth*—She is neither fully silent, nor full of impertinent talk,

but speaks discreetly and piously, as occasion offers. *In her tongue*—Her speeches are guided by wisdom and grace, and not by inordinate passions. And this practice is called *a law in her tongue*, because it is constant and customary, and proceeds from an inward and powerful principle of true wisdom.

V. 27. *Looketh well*—She diligently observes the management of her domestick business, and the whole carriage of her children and servants.

V. 30. *Favour*—Comeliness, which commonly gives women favour with those who behold them. *Deceitful*—It gives a false representation of the person, being often a cover to a deformed soul; it does not give a man that satisfaction, which at first he promised to himself from it; and it is soon lost, not only by death, but by many diseases and contingences.

V. 31. *Give her*—It is but just that she should enjoy those praises which her labours deserve. *Let her works*—If men be silent, the lasting effects of her prudence and diligence will trumpet forth her praises. *In the gates*—In the most publick and solemn assemblies.

N O T E S



## N O T E S

O N

## The Book of ECCLESIASTES.

Three things are to be observed concerning this book. 1. The author; who was Solomon, as is manifest both from the common consent of Jewish and Christian writers, and from the express words of the first verse. That he wrote it in his old age, is more than probable from divers passages in it, as, that he did it after his buildings, chap. ii. 4. which yet took up twenty years of his life, 1 Kings ix. 10. and after some considerable enjoyment of them, and planting of gardens, and orchards, and reaping the fruit of them, chap. ii. 5, 6. and after long and much consideration and experience of all those methods in which men expect to find happiness, chap. vii. 27, &c. So this book was written by him, as a publick testimony of his repentance and detestation of those wicked courses to which he had addicted himself: wherein he followed the example of his father David, who, after his sad fall, penned the fifty-first psalm. And the truth of this opinion may be confirmed by that expression, 2 Chron. xi. 17. They walked in the way of David and Solomon; that is, wherein they walked, both before their falls, and after their repentance. 2. The method of it. For whereas there are some passages in it which seem impious; it must be considered, that it is in part dramatical; that Solomon speaks most things in his own name, but some things in the names of ungodly men, as is undeniably manifest both from the scope and design of the book, as it is expressed both in the beginning and in the conclusion of it, and from his serious and large disputation against those wicked principles and courses. And this way of writing is not unusual among both sacred and profane writers. 3. The design of it; which is, to describe man's true happiness, and the way leading to it. This he does both negatively, proving, that it is not to be found either in secular wisdom, or in sensual pleasures, or in worldly greatness and glory, or in abundance of riches, or in a vain profession of religion: and positively, shewing, that it is to be had only in the fear of God and obedience to his laws, which alone can give a man a cheerful enjoyment of his present comforts, and assurance of his everlasting happiness.



## ECCLESIASTES.

## CHAP. I.

*The title of the book, ver. 1. The general doctrine, All is vanity, ver. 2, 3. Proved from the shortness of life, and the perpetual changes of all the creatures, ver. 4—7. From the unsatisfying toil of men, and the return of the same things over again, ver. 8—11. The vanity of knowledge, ver. 12—18.*

**1** THE words of the preacher, the son of David, king in Jeru-  
**2** salem. \* Vanity of vanities, saith the preacher, vanity of  
**3** vanities, † all is vanity. ‡ What profit hath a man of all his labour,  
**4** which he taketh under the sun? One generation passeth away, and

V. 1. *The preacher*—Who was not only a king, but also a teacher of God's people: who having sinned grievously in the eyes of all the world, thought himself obliged to publish his repentance, and to give publick warning to all, to avoid those rocks upon which he had split.

V. 2. *Vanity*—Not only *vain*, but *vanity* in the abstract, which denotes extreme vanity. *Saith*—Upon deep consideration and long experience, and by Divine inspiration. This verse contains the general proposition, which he intends particularly to demonstrate in the following book. *All*—All worldly things. *Is vanity*—Not in themselves for they are God's creatures and therefore good in their kinds, but in reference to that happiness, which men seek and expect to find in them. So they are unquestionably *vain*, because they are not what they seem to be, and perform not what they promise, but instead of that are the occasions of innumerable cares, and fears, and sorrows, and mischiefs. Nay, they are not only *vanity* but *vanity of vanities*, the vainest vanity, vanity in the highest degree. And this is redoubled, because the thing is certain, beyond all possibility of dispute.

V. 3. *What profit*—What real and abiding benefit? None at all. All is unprofitable as to the attainment of that happiness which all men are enquiring after. *His labour*—Heb. *his toilsome labour*, both of body and mind in the pursuit of riches, or pleasures, or other earthly things. *Under the sun*—In all worldly matters, which are usually transacted in the day time, or by the light of the sun. By this restriction he implies that the happiness which in vain is sought for in this lower world, is really to be found in heavenly places and things.

V. 4. *Passeth*—Men continue but for one, and that a short age, and then they leave all their possessions, and therefore they cannot be happy here, because happiness must needs be unchangeable and eternal; or else the certain knowledge of the approaching loss of all these things will rob a man of solid contentment in them. *Abideth*—Through all successive generations of men; and therefore man is more mutable than the very earth upon which he stands, and which, together with all the comforts which he enjoyed in it, he leaves behind to be possessed by others.

V. 5. *The*

\* *Psal.* xxxix. 5, 6. lxii. 9. cxliv. 4. Chap. xii. 8. † *Rom.* 8. ‡ Chap. ii. 22. iii. 9.



5 *another* generation cometh: § but the earth abideth for ever. The  
 6 sun also ariseth, and the sun goeth down, and hasteth to his place  
 7 where he arose. The wind goeth toward the south, and turneth  
 8 about unto the north; it whirleth about continually, and the wind re-  
 9 turneth again according to his circuits. || All the rivers run into the  
 sea, yet the sea is not full: unto the place from whence the rivers  
 come, thither they return again. All things *are* full of labour;  
 man cannot utter *it*: the eye is not satisfied with seeing, nor the  
 ear filled with hearing. \* The thing that hath been, it *is that* which

V. 5. *The sun*—The sun is in perpetual motion, rising, setting, and rising again, and so constantly repeating its course in all succeeding days, and years, and ages; and the like he observes concerning the winds and rivers, ver. 6, 7. and the design of these similitudes seem to be; to shew the vanity of all worldly things, and that man's mind can never be satisfied with them, because there is nothing in the world but a constant repetition of the same things, which is so irksome, that the consideration thereof hath made some persons weary of their lives; and there is *no new thing under the sun*, as is added in the foot of the account, ver. 9. which seems to be given us as a key to understand the meaning of the foregoing passages. And this is certain from experience that the things of this world are so narrow, and the mind of man so vast, that there must be something new to satisfy the mind; and even delightful things by too frequent repetition, are so far from yielding satisfaction, that they grow tedious and troublesome.

V. 6. *The wind*—The wind also sometimes blows from one quarter of the world, and sometimes from another; successively returning to the same quarters in which it had formerly been.

V. 7. *Is not full*—So as to overflow the earth. Whereby also he intimates the emptiness of mens minds, notwithstanding

all the abundance of creature comforts. *Rivers come*—Unto the earth in general, from whence they come or flow into the sea, and to which they return by the reflux of the sea. For he seems to speak of the visible and constant motion of the waters, both to the sea and from it, and then to it again in a perpetual reciprocation.

V. 8. *All things*—Not only the sun, and winds, and rivers, but all other creatures. *Labour*—They are in continual restlessness and change, never abiding in the same state. *Is not satisfied*—As there are many things in the world vexatious to men, so even those things which are comfortable, are not satisfactory, but men are constantly desiring some longer continuance or fuller enjoyment of them, or variety in them. *The eye and ear* are here put for all the senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving satisfaction, and exercised with more ease and pleasure than the other senses.

V. 9. *There is*—There is nothing in the world but a continued and tiresome repetition of the same things. The nature and course of the beings and affairs of the world, and the tempers of men, are the same that they ever were and shall ever be; and therefore, because no man ever yet received satisfaction from worldly things,



shall be; and that which is done, *is* that which shall be done: and  
 10 *there is* no new thing under the sun. Is there *any* thing whereof it  
 may be said, See, this *is* new? It hath been already of old time,  
 11 which was before us. *There is* no remembrance of former things;  
 neither shall there be *any* remembrance of things that are to come,  
 12 with *those* that shall come after. I the preacher was king over  
 13 Israel in Jerusalem. And I gave my heart to seek and search out  
 by wisdom, concerning all things that are done under heaven: this  
 fore travel hath God given to the sons of man, to be exercised

things, it is vain for any person hereafter to expect it. *No new thing*—In the nature of things, which might give us hopes of attaining that satisfaction which hitherto things have not afforded.

V. 11. *No remembrance*—This seems to be added to prevent the objection, There are many inventions and enjoyments unknown to former ages. To this he answers, This objection is grounded only upon our ignorance of ancient times, which if we exactly knew or remembered, we should easily find parallels to all present occurrences. There are many thousands of remarkable speeches and actions done in this and the following ages which neither are, nor ever will be, put into the publick records or histories, and consequently must unavoidably be forgotten in succeeding ages; and therefore it is just and reasonable to believe the same concerning former ages.

V. 12. *I was king*—Having asserted the vanity of all things in the general, he now comes to prove his assertion in those particulars wherein men commonly seek, and with greatest probability expect to find, true happiness. He begins with secular wisdom. And to shew how competent a judge he was of this matter, he lays down this character, That he was *the preacher*, which implies eminent knowledge; and a *king*, who therefore had all imaginable opportunities and advantages for the at-

tainment of happiness, and particularly for the getting of wisdom, by consulting all sorts of books and men, by trying all manner of experiments; and no ordinary king, but *king over Israel*, God's own people, a wise and an happy people, whose king he was by God's special appointment, and furnished by God, with singular wisdom for that great trust; and whose abode was in *Jerusalem*, where were the house of God and the most wise and learned of the priests attending upon it, and the seats of justice, and colleges or assemblies of the wisest men of their nation. All these concurring in him, which rarely do in any other men, make the argument drawn from his experience more convincing.

V. 13. *I gave my heart*—Which phrase denotes his serious and fixed purpose, and his great industry in it. *To search*—To seek diligently and accurately. *By wisdom*—By the help of that wisdom wherewith God had endowed me. *Concerning*—Concerning all the works of God and men in this lower world; the works of nature; the works of Divine providence; and the works and depths of human policy. *This travel*—This difficult and toilsome work of searching out these things. God hath inflicted as a just punishment upon man for his eating of the tree of knowledge. *To be exercised*—To employ themselves in the painful study of these things.

V. 14. *Seen*



14 therewith. I have seen all the works that are done under the sun,  
 15 and behold, all is vanity and vexation of spirit. † *That which is*  
*crooked cannot be made straight:* and that which is wanting can-  
 16 not be numbered. I communed with mine own heart, saying, Lo,  
 I am grown great, and have gotten ‡ more wisdom than all *they* that  
 have been before me in Jerusalem: yea, my heart had great expe-  
 17 rience of wisdom and knowledge. § And I gave my heart to know  
 wisdom, and to know madness and folly: I perceived that this  
 18 also is vexation of spirit. For in much wisdom is much grief: and  
 he that increaseth knowledge, increaseth sorrow.

V. 14. *Seen*—Diligently observed. *Vanity*—Not only unsatisfying, but also an affliction or breaking to a man's spirit.

V. 15. *Crooked*—All our knowledge serves only to discover our miseries, but is utterly insufficient to remove them; it cannot rectify those disorders which are either in our own hearts and lives, or in the men and things of the world. *Wanting*—In our knowledge. Or, *counted out* to us from the treasures of human learning. But what is *wanting*, will still be so. And *that which is wanting* in our own knowledge, is so much that *it cannot be numbered*. The more we know, the more we see of our own ignorance.

V. 16. *Communed*—I considered within myself. *Great*—In wisdom. *Have gotten*—As I had a large stock of wisdom infused into me by God, so I have greatly improved it by conversation, and study, and experience. *Than all*—Whether governors, or priests, or private persons. *In Jerusalem*—Which was then the most eminent place in the world for wisdom.

V. 17. *To know*—That I might thoroughly

understand the nature and difference of truth and error, of virtue and vice.

V. 18. *Grief*—Or, displeasure within himself, and against his present condition. *Sorrow*—Which he does many ways, because he gets his knowledge with hard and wearisome labour, both of mind and body, with the consumption of his spirits, and shortning of his life; because he is often deceived with knowledge falsely so called, and often mistakes error for truth, and is perplexed with manifold doubts, from which ignorant men are wholly free; because he hath the clearer prospect into, and quicker sense of his own ignorance, and infirmities, and disorders, and withal how vain and ineffectual all his knowledge is for the prevention or removal of them; and because his knowledge is very imperfect and unsatisfying, yet increasing his thirst after more knowledge; lastly, because his knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a much worse condition than the meanest and most unlearned man in the world.

C H A P.

† Chap. vii. 13.

‡ 1 Kings vi. 30. x. 7. 23.

§ Chap. ii. 12. vii. 23. 25.



## C H A P. II.

Solomon shews, that there is no true happiness to be had in mirth and the pleasures of sense, ver. 1—11. He considers wisdom again, and owns it to be an excellent thing, and yet insufficient to give happiness, ver. 12—16. He shews that business and wealth are only vanity and vexation of spirit, ver. 17—23. And that if there be any good therein, it is only to those who fit loose to them, ver. 24—26.

1 **I** Said in mine heart, Go to now, I will prove thee with mirth,  
2 therefore enjoy pleasure: and behold, this also is vanity. I  
3 said of laughter, *It is mad*: and of mirth, What doth it? \* I  
sought in mine heart to give myself unto wine, (yet acquainting mine  
heart with wisdom) and to lay hold on folly, 'till I might see what  
was that good for the sons of men, which they should do under the  
4 heaven all the days of their life. I made me great works, I built  
5 me houses, I planted me vineyards. I made me gardens and orch-  
6 ards, and I planted trees in them of all kind of fruits. I made me  
pools of water, to water therewith the wood that bringeth forth trees.  
7 I got me servants and maidens, and had servants born in my house;  
also I had great possessions of great and small cattle, above all that  
8 were in Jerusalem before me. † I gathered me also silver and gold,  
and the peculiar treasure of kings, and of the provinces: I gat me  
men-fingers and women-fingers, and the delights of the sons of men,  
9 as musical instruments, and that of all sorts. So I was great, and

V. 1. *I said*—Being disappointed of my hopes from knowledge, I resolved to try another course. *Go to*—O my soul! I will try whether I cannot make thee happy, by the enjoyment of sensual delights. *Vanity*—Is vain, and unable to make men happy.

V. 2. *It is mad*—This is an act of madness, more fit for fools who know nothing, than for wise men in this sinful, and dangerous, and deplorable state of mankind. *What doth it*—What good doth it? Or how can it make men happy? I challenge all the Epicures in the world to give me a solid answer.

V. 3. *To wine*—To gratify myself with delicious meats and drinks. *Yet*—Yet resolving to use my wisdom, that I might

try whether I could not arrive at satisfaction, by mixing wine and wisdom together. *To lay hold*—To pursue sensual pleasures, which was my folly. *'Till*—Till I might find out the true way to contentment and satisfaction, during this mortal life.

V. 6. *The wood*—The nurseries of young trees, which for the multitude of them were like a wood or forest.

V. 8. *Peculiar treasure*—The greatest jewels and rarities of other kings, which they gave to me, either as a tribute, or by way of present. *Of provinces*—Which were imposed upon or presented by all the provinces of my dominions.

V. 9. *Great*—In riches, and power, and glory. *My wisdom remained*—As yet I was not wholly seduced from God.

V. 10. *And*

\* Chap. i. 17. † 1 Kings ix. 28. x. 10. 14. 21, &c.



increased more than all that were before me in Jerusalem; also my  
 10 wisdom remained with me. And whatsoever mine eyes desired, I  
 kept not from them; I with-held not my heart from any joy: for  
 my heart rejoiced in all my labour, and † this was my portion of  
 11 all my labour. Then I looked on all the works that my hands had  
 wrought, and on the labour that I had laboured to do: and behold,  
 all *was* § vanity and vexation of spirit, and *there was* no profit under  
 12 the sun. And I turned myself to behold wisdom, || and madness,  
 and folly: for what *can* the man *do* that cometh after the king?  
 13 *Even* that which hath been already done. Then I saw that wisdom  
 14 excelleth folly, as far as light excelleth darkness. \* The wise man's  
 eyes *are* in his head, but the fool walketh in darkness: yet I myself  
 15 perceived also, that † one event happeneth unto them all. Then  
 said I in my heart, As it happeneth to the fool, so it happeneth to  
 me, even to me; and why was I then *more* wise? Then I said in my  
 16 heart, that this also *is* vanity. For *there is* no remembrance of the  
 wise more than of the fool for ever; seeing that which now *is*, in  
 the days to come shall all be forgotten: and how dieth the wise

V. 10. *And*—Whatsoever was grateful to my senses. *Rejoiced*—I had the comfort of all my labours, and was not hindered from the full enjoyment of them by sickness or war, or any other calamity. *My portion*—This present enjoyment of them, was all the benefit which I could expect from all my labours. So that I made the best of them.

V. 11. *Vexation*—I found myself wholly dissatisfied. *No profit*—The pleasure was past, and I was never the better for it, but as empty as before.

V. 12. *I turned*—Being frustrated of my hopes in pleasure, I returned to a second consideration of my first choice, to see whether there was not more satisfaction to be gotten from wisdom, than I discovered at my first view. *Done*—As by others, so especially by myself. They can make no new discoveries as to this point. They can make no more of the pleasures of sense than I have done. Let me then try once

more, whether wisdom can give happiness.

V. 13. *I saw*—I allowed thus much. Although wisdom is not sufficient to make men happy, yet it is of a far greater use than vain pleasures, or any other follies.

V. 14. *Head*—In their proper place. He hath the use of his eyes and reason, and foresees, and so avoids many dangers and mischiefs. *Yet*—Notwithstanding this excellency of wisdom above folly, at last they both come to one end. Both are subject to the same calamities, and to death itself, which takes away all difference between them.

V. 15. *Why*—What benefit have I by my wisdom?

V. 16. *For*—Their memory, though it may flourish for a season, yet will in a little time be worn out; as we see in most of the wise men of former ages, whose very names, together with all their monuments, are utterly lost. *As the fool*—He must die as certainly as the fool.

Vol. II.

10 Z

V. 17. *Life*

† Chap. iii. 22. v. 18. ix. 9. § Chap. i. 3. 14. || Chap. i. 13. vii. 25. \* Prov. xvii. 24. Chap. viii. 1. † Psal. xlix. 10. Chap. ix. 2, 3.



17 *man?* As the fool. Therefore I hated life, because the work that  
 is wrought under the sun is grievous unto me: for all is vanity and  
 18 vexation of spirit. Yea, I hated all my labour, which I had taken  
 under the sun: because † I should leave it unto the man that shall  
 19 be after me. And who knoweth whether he shall be a wise *man* or  
 a fool? Yet shall he have rule over all my labour wherein I have  
 laboured, and wherein I have shewed myself wise under the sun.  
 20 This is also vanity. Therefore I went about to cause my heart to  
 21 despair of all the labour which I took under the sun. For there is  
 a man whose labour is in wisdom, and in knowledge, and in  
 equity: yet to a man that hath not laboured therein, shall he leave  
 22 it for his portion. This also is vanity, and a great evil. § For what  
 hath man of all his labour, and of the vexation of his heart wherein  
 23 he hath laboured under the sun? Though all his days were || sorrows,  
 and his travel grief; yea, his heart took not rest in the night. This  
 24 is also vanity. \* *There is nothing better for a man, than that he*  
*should eat and drink, and that he should make his soul enjoy good*  
*in his labour.* This also I saw that it *was* from the hand of God.  
 25 For who can eat, or who else can hasten *hereunto* more than I?

V. 17. *Life*—My life was a burden to me. *Is grievous*—All human designs and works are so far from yielding me satisfaction, that the consideration of them increases my discontent.

V. 18. *All my labour*—All these riches and buildings, and other fruits of my labour, were aggravations of my misery. *Because*—Because I must, and that everlastingly, leave them all behind me.

V. 19. *Or a fool*—Who will undo all that I have done, and turn the effects of my wisdom into instruments of his folly. Some think he had such an opinion of Rehoboam.

V. 20. *Despair*—I gave myself up to despair of ever reaping that satisfaction which I promised to myself.

V. 21. *Wisdom*—Who uses great industry, and prudence, and justice too, in the use and management of his affairs. *To a man*

—Who has spent his days in sloth and folly. *A great evil*—A great disorder in itself, and a great torment to a considering mind.

V. 22. *For what*—What comfort or benefit remains to any man after this short and frail life is once ended?

V. 23. *Sorrows*—Full of sorrows. Tho' he took great and unwearied pains all his days, yet the toils of his body were accompanied with vexation of mind. *His heart*—Because his sleep was broken with perplexing cares.

V. 24. *Enjoy*—That he should thankfully take, and freely and cheerfully enjoy the comforts which God gives him. *It was*—A singular gift of God.

V. 25. *More than I*—Therefore he could best tell whether they were able of themselves, without God's special gift, to yield a man content, in the enjoying of them. Who can pursue them with more diligence, obtain

† *Psal.* xlix. 10. § *Chap.* i. 3. iii. 9. || *Job* xiv. 1. \* *Chap.* iii. 12, 13. 22. v. 18. viii. 15.



26 For God giveth to man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travel, to gather and to heap up, that † he may give to him that is good before God. This also is vanity, and vexation of spirit.

## C H A P. III.

Solomon proves, that we ought to make use of what God has given us, by shewing the mutability of all human affairs, ver. 1—10. The immutability and unsearchableness of the Divine counsels, ver. 11—15. The vanity of honour and power, often an instrument of oppression, for which God will judge the oppressors, ver. 16, 17. Whose condition in this world is no better than that of brutes, ver. 18—21. Therefore live well, ver. 22.

1 **T**O every thing there is a season, and a time to every purpose  
2 under the heaven. A time to be born, and a time to die: a  
3 time to plant, and a time to pluck up *that which is* planted: A time  
4 to kill, and a time to heal: a time to break down, and a time to  
5 build up: A time to weep, and a time to laugh: a time to mourn,  
6 and a time to dance: A time to cast away stones, and a time to  
gather stones together: a time to embrace, and a time to refrain  
from embracing: A time to get, and a time to lose: a time to

obtain them with more readiness, or embrace them with more greediness?

V. 26. *Wisdom*—To direct him how to use his comforts aright; that so they may be blessings, and not curses to him. *Joy*—A thankful contented mind. *To heap up*—He giveth him up to insatiable desires, and wearisome labours, that he may leave it to others, yea to such as he least desired, to good and virtuous men.

V. 1. *A season*—A certain time appointed by God for its being and continuance, which no human wit or providence can alter. And by virtue of this appointment of God, all vicissitudes which happen in the world, whether comforts or calamities, come to pass. Which is here added to prove the principal proposition, That all things below are vain, and happiness is not to be found in them, because of their great uncertainty, and mutability, and transitoriness, and because they are so much out of the reach and power of men, Numb. 80.

and wholly in the disposal of God. *Purpose*—Not only natural, but even the voluntary actions of men, are ordered and disposed by God. But it must be considered, that he does not here speak of a time allowed by God, wherein all the following things may lawfully be done, but only of a time fixed by God, in which they are actually done.

V. 2. *To die*—And as there is a time to die, so there is a time to rise again, a set time when they that lie in the grave shall be remembered.

V. 3. *To kill*—When men die a violent death. *To heal*—When he who seemed to be mortally wounded is healed.

V. 4. *To weep*—When men have just occasion for weeping.

V. 5. *Stones*—Which were brought together in order to the building of a wall or house. *To embrace*—When persons perform all friendly offices one to another.

V. 6. *To lose*—When men lose their estates,

10 Z 2

† Job xxvii. 16, 17. Prov. xxviii. 8.



7 keep, and a time to cast away. A time to rent, and a time to sew:  
 8 a time to keep silence, and a time to speak: A time to love, and  
 9 a time to hate: a time of war, and a time of peace. \* What  
 10 profit hath he that worketh, in that wherein he laboureth? I have  
 seen the business which God hath given to the sons of men, to be  
 11 exercised in it. He hath made every thing beautiful in its time:  
 also he hath set the world in their heart, yet so that † no man can  
 find out the work that God maketh from the beginning to the end.  
 12 I know that *there is* no good in them, but for *a man* to rejoice, and  
 13 to do good in his life. And also that every man should eat and  
 drink, and enjoy the good of all his labour, it is the gift of God.  
 14 I know that whatsoever God doth, it shall be for ever: nothing can

estates, either by God's providence, or by their own choice. *To cast away*—When a man casts away his goods voluntarily, as in a storm, to save his life, or out of love and obedience to God.

V. 7. *To rent*—When men rend their garments, as they did in great and sudden griefs.

V. 8. *To love*—When God stirs up love, or gives occasion for the exercise of it.

V. 9. *What profit*—Seeing then all events are out of man's power, and no man can do or enjoy any thing at his pleasure, but only when God pleaseth, as has been shewed in many particulars, and is as true and certain in all others, hence it follows, that all men's labours, without God's blessing, are unprofitable, and utterly insufficient to make them happy.

V. 10. *Seen*—I have diligently observed mens various employments, and the different successes of them. *Hath given*—Which God hath imposed upon men as their duty; to which therefore men ought quietly to submit. *Exercised*—That hereby they might have constant matter of exercise for their diligence, and patience, and submission to God's will and providence.

V. 11. *He hath*—This seems to be added as an apology for God's providence, notwithstanding all the contrary events and

confusions which are in the world. *He hath made* (or *doth make* or *do*, by his providence in the government of the world) *every thing* (which he doth either immediately, or by the ministry of men, or other creatures) *beautiful* (convenient, so that, all things considered, it could not have been done better) *in its time* or *season*, (when it was most fit to be done). Many events seem to mens shallow judgments, to be very irregular and unbecoming, as when wicked men prosper, and good men are oppressed; but when men shall thoroughly understand God's works, and the whole frame and contexture of them, and see the end of them, they will say, all things were done wisely. *He hath set*—It is true, God hath put the world into mens hearts, or made them capable of observing all the dispensations of God in the world; but this is to be understood with a limitation, because there are some more mysterious works of God, which no man can fully understand, because he cannot search them out from the beginning to the end.

V. 12. *Them*—In creatures or worldly enjoyments. *To do good*—To employ them in acts of charity and liberality.

V. 13. *Should eat*—Use what God hath given him.

V. 14. *For ever*—All God's counsels or decrees

\* Chap. i. 3.

† Chap. viii. 17.



be put to it, nor any thing taken from it: and God doth it, that  
 15 *men* should fear before him. That which hath been, is now; and  
 that which is to be, hath already been, and God reneweth that  
 16 which is past. And moreover, I saw under the sun the place of  
 judgment, *that* wickedness *was* there; and the place of righteous-  
 17 ness, *that* iniquity *was* there. I said in mine heart, God shall judge  
 the righteous and the wicked: for *there is* \* a time there, for every  
 18 purpose, and for every work. I said in mine heart concerning the  
 estate of the sons of men, that God might manifest them, and  
 19 that they might see that they themselves are beasts. † For that  
 which befalleth the sons of men, befalleth beasts, even one thing  
 befalleth them: as the one dieth, so dieth the other; yea, they  
 have all one breath, so that a man hath no pre-eminence above a  
 20 beast: for all is vanity. All go unto one place; ‡ all are of the

decrees are eternal and unchangeable. *Nothing*—Men can neither do any thing against God's counsel and providence, nor hinder any work or act of it. *Fear*—That by the consideration of his power in the disposal of all persons and things, men should learn to trust in him, to submit to him, to fear to offend him, and more carefully study to please him.

V. 15. *Hath been*—Things past, present, and to come, are all ordered by one constant counsel, in all parts and ages of the world. There is a continual return of the same motions of the heavenly bodies, of the same seasons of the year, and a constant succession of new generations of men and beasts, but all of the same quality.

V. 16. *Moreover*—This is another argument of the vanity of worldly things, and an hindrance of that comfort which men expect in this life, because they are oppressed by their rulers. *Judgment*—In the thrones of princes, and tribunals of magistrates. *Solomon* is still shewing, that every thing in this world without the fear of God is vanity. In these verses he shews, that power, of which men are so ambitious, and life itself, are nothing worth without it.

V. 17. *I said*—I was sorely grieved at this, but I quieted myself with this consideration. *Shall judge*—Absolving the just, and condemning the wicked. *A time*—God will have his time to rectify all these disorders. *There*—At the judgment-seat of God. *For*—For examining not only all mens actions, but all their thoughts and purposes.

V. 18. *I said*—And farther I considered concerning their condition in this present world. *That God*—God suffers these disorders among men, *that* he might discover men to themselves, and shew what strange creatures they are, and what vile hearts they have. *Beasts*—That altho' God made them men, yet they have made themselves beasts by their brutish practices, and that, considered only with respect to the present life, they are as vain and miserable creatures as the beasts themselves.

V. 19. *For*—They are subject to the same diseases, pains, and casualties. *So dieth*—As certainly, and no less painfully. *One breath*—One breath of life, which is in their nostrils; by which the beasts perform the same animal operations. *No pre-eminence*—In respect of the present life.

V. 20. *One place*—To the earth, out of which

\* Ver. 1. † Psal. xlix. 12. 20. Chap. ii. 16. ‡ Gen. iii. 19.



21 dust, and all turn to dust again. Who knoweth the spirit of man  
that goeth upward, and the spirit of the beast that goeth downward  
22 to the earth? § Wherefore I perceive that *there* is nothing better,  
than that a man should rejoice in his own works; for that *is* his  
portion: for who shall bring him to see what shall be after him?

## C H A P. IV.

*The misery of the oppressed and the oppressor, ver. 1—3. Of being envied, which occasions sloth  
in others, ver. 4—6. The folly of hoarding up wealth, ver. 7, 8. The benefit of society,  
ver. 9—12. The mutability even of the royal dignity, thro' the foolishness of the prince, and the  
fickleness of the people, ver. 13—16.*

1 **S**O I returned, and considered all the || oppressions that are done  
under the sun; and behold the tears of *such as* were oppressed,  
and they had no comforter: and on the side of their oppressors *there*  
2 *was* power, but they had no comforter. \* Wherefore I praised  
the dead who are already dead, more than the living who are yet  
3 alive. † Yea, better is *he* than both they, who hath not yet been,  
4 who hath not seen the evil work that is done under the sun. Again  
I considered all travel, and every right work, that for this a man *is*  
envied of his neighbour. This *is* also vanity and vexation of spirit.  
5 ‡ The fool foldeth his hands together, and eateth his own flesh.

which they were taken. *All turn*—All their  
bodies.

V. 21. *Who knoweth?*—True it is, there is  
a difference, which is known by good  
men; but the generality of mankind never  
mind it: their hearts are wholly set on  
present and sensible things, and take no  
thought for the things of the future and  
invisible world.

V. 22. *Better*—For a man's present sa-  
tisfaction. *Should rejoice*—That he com-  
fortably enjoys what God hath given him.  
*His portion*—This is the benefit of his la-  
bours. *For*—When once he is dead he  
shall never return to see into whose hands  
his estate falls.

V. 1. *I returned*—I considered again.  
*Oppressions*—Whether by princes, magis-  
trates, or other potent persons. *No com-*

*forter*—None afforded them pity or suc-  
cour. *But they, &c.*—No comfort therein.

V. 2. *I praised*—I judged them less mi-  
serable. For this is certain, that setting  
aside the future life, which Solomon doth  
not meddle with in the present debate;  
and considering the uncertainty, and va-  
nity, and manifold calamities of the pre-  
sent life, a wise man would not account it  
worth his while to live.

V. 3. *Better is he*—Who was never born.  
*Not seen*—Not felt: for as *seeing good* is put  
for enjoying it, so *seeing evil* is put for  
suffering it.

V. 4. *Right work*—All the worthy designs  
of virtuous men. *Envied*—Instead of ho-  
nour, he meets with envy and obloquy.

V. 5. *The fool*—Is careless and idle: per-  
ceiving that diligence is attended with  
envy,

§ Ver. 12. || Chap. v. 8, &c. \* Job iii. 17, &c. Chap. vi. 3. † Job iii. 11. 16. 21.  
‡ Prov. vi. 10. xxiv. 33.



6 \* Better is an handful with quietness, than both the hands full, *with*  
 7 travel and vexation of spirit. Then I returned, and I saw vanity  
 8 under the sun. There is one *alone*, and *there is* not a second; yea,  
 he hath neither child nor brother, yet *is there* no end of all his la-  
 bour; neither is his eye satisfied with riches; † neither *saith he*, For  
 whom do I labour, and bereave my soul of good? This is also va-  
 9 nity; yea, it is a sore travel. Two *are* better than one, because  
 10 they have a good reward for their labour. For if they fall, the one  
 will lift up his fellow; but woe to him *that is* alone when he falleth;  
 11 for he hath not another to help him up. Again, if two lie together,  
 12 then they have heat; but how can one be warm *alone*? And if one  
 prevail against him, two shall withstand him; and a threefold cord  
 13 is not quickly broken. Better is a poor and a wise child, than  
 14 an old and foolish king, who will no more be admonished. For  
 out of prison he cometh to reign; whereas also *he that is* born in  
 15 his kingdom becometh poor. I considered all the living who walk  
 under the sun, with the second child that shall stand up in his stead.  
 16 *There is* no end of all the people, *even* of all that have been before

envy, he runs into the other extreme. *Eateth*—Wastes his substance, and brings himself to poverty, whereby his very flesh pines away for want of bread.

V. 6. *Better*—These are the words of the sluggard, making this apology for his idleness, That his little with ease, is better than great riches got with much trouble.

V. 8. *Alone*—Who has none but himself to care for. *Brother*—To whom he may leave his vast estate. *Yet*—He lives in perpetual restlessness and toil. *For whom*—Having no kindred to enjoy it. *And bereave*—Deny myself those comforts and conveniencies which God hath allowed me? *A sore travel*—A dreadful judgment, as well as a great sin.

V. 9. *Two*—Who live together in any kind of society. *Because*—Both have great benefit by such conjunction, whereby they support, encourage, and strengthen one another.

V. 10. *They*—One of them. *Fall*—Into any mistake, or sin, or danger.

V. 12. *Prevail*—Against either of them.

V. 13. *Better*—More happy. Now he proceeds to another vanity. That of honour and power. *Than a king*—Who hath neither wisdom to govern himself, nor to receive the counsels of wiser men.

V. 14. *For he*—The poor and wise child is often advanced to the highest dignity. *Whereas*—That old king is deprived of his kingdom.

V. 15. *I considered*—The general disposition of common people, in all kingdoms, that they are fickle and inconstant. *With the second child*—This may be understood of the king's child, or son and heir, called *second*, in respect of his father, whose successor he is. *Stand up*—Arise to reign.

V. 16. *No end*—This humour of the common people hath no end, but passes from one generation to another. *Before them*—Before the present generation. And so here are three generations of people noted, the authors of the present change, and their parents, and their children; and all

are



them; they also that come after shall not ||| rejoice in him: Surely, this also is vanity and vexation of spirit.

## C H A P. V.

Solomon here discourses of the worship of God, as a remedy against all these vanities, but warns us of vanities therein, ver. 1—7. Directs us to eye God as our judge, ver. 8. Shews the vanity of riches, ver. 9—17. And recommends the chearful use of what God has given us, ver. 18—20.

- 1 **K** E E P thy foot when thou goest to the house of God, and be more ready to hear, \* than to give the sacrifice of fools: for  
 2 they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words  
 3 † be few. For a dream cometh through the multitude of business, and a ‡ fool's voice is known by multitude of words. § When thou  
 4 vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: || pay that which thou hast vowed. Better is it that  
 5 thou shouldest not vow, than that thou shouldest vow, and not pay.  
 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou

are observed to have the same inclinations. *In him*—They shall be as weary of the successor, though a wise and worthy prince, as their parents were of his foolish predecessor.

V. 1. *Thy foot*—Thy thoughts and affections, by which men go to God and walk with him. *To hear*—To hearken to and obey God's word. *Of fools*—Such as wicked men use to offer, who vainly think to please God with their sacrifices without obedience. *For*—They are not sensible of the great sinfulness of such thoughts.

V. 2. *Rash*—Speak not without due consideration. *To utter*—Either in prayer, or vows. *For God*—Is a God of infinite majesty, holiness, and knowledge. *Thy words*—Either in prayer, or in vowing.

V. 3. *A dream*—When men are oppressed with business in the day, they dream of it in the night. *Is known*—It discovers the

man to be a foolish, and rash, and inconsiderate man. *Of words*—Either in prayer, or in vowing, by making many rash vows, of which he speaks ver. 4, 5, 6. and then returns to the mention of *multitude of dreams and many words*, ver. 7. which verse may be a comment upon this, and which makes it probable that both that and this verse are to be understood of vows rather than of prayers.

V. 4. *In fools*—In perfidious persons, who, when they are in distress, make liberal vows, and when the danger is past, break them.

V. 6. *Thy mouth*—By any rash vow. *Thy flesh*—Thyself, the word *flesh* being often put for the whole man. *The angel*—The priest or ministers of holy things. Such persons are often called *angels*, or, as this Hebrew word is commonly rendered, *messengers*. And this title seems to be given to the priest here, because the vow made to God,

||| Chap. ii. 16. \* 1 Sam. xv. 22. Psal. l. 8. Prov. xv. 8. xxi. 27. † Prov. x. 19.  
 ‡ Prov. x. 19. § Deut. xxiii. 21, 22. Psal. l. 14. || Psal. lxvi. 13, 14.



before the angel, that it *was* an error; wherefore should God be  
 7 angry at thy voice, and destroy the work of thine hands? For in  
 the multitude of dreams and many words *there are* also *divers vani-*  
 8 *ties*; but fear thou God. If thou seeest the oppression of the poor,  
 and violent perverting of judgment and justice in a province,  
 marvel not at the matter: for \* *he that is* higher than the highest,  
 9 regardeth, and *there be* higher than they. Moreover, the pro-  
 fit of the earth is for all: the king himself is served by the field.  
 10 He that loveth silver, shall not be satisfied with silver; nor he that  
 11 loveth abundance with increase: this is also vanity. When goods  
 increase, they are increased that eat them: and what good *is there*  
 to the owners thereof, saving the beholding *of them* with their eyes?  
 12 The sleep of a labouring man is sweet, whether he eat little, or  
 much: but the abundance of the rich will not suffer him to sleep.  
 13 There is a sore evil *which* I have seen under the sun, *namely*, riches  
 14 kept for the owners thereof to their hurt. But those riches perish  
 by evil travel; and he begetteth a son, and *there is* nothing in his

God, was paid to the priest as one standing and acting in God's name and stead, and it belonged to him, as God's angel or ambassador, to discharge persons from their vows when there was just occasion. *It was*—I did unadvisedly in making such a vow. *Angry*—Why wilt thou provoke God to anger at these frivolous excuses? *Destroy*—Blast all thy labours, and particularly that work or enterprize for the success whereof thou didst make these vows.

V. 7. *For*—There is a great deal of folly, as *in multitude of dreams*, which for the most part are vain and insignificant, so also *in many words*, in making many vows whereby a man is exposed to many snares and temptations. *But*—Fear the wrath of God, and therefore be sparing in making vows, and just in performing them.

V. 8. *If*—Here is an account of another vanity, and a sovereign antidote against it. *Marvel not*—As if it were inconsistent with God's wisdom, and justice,

to suffer such disorders. *For*—The most high God who is infinitely above the greatest of men. *Regardeth*—Not like an idle spectator, but a judge, who diligently observes, and will effectually punish them. *Higher*—God: it is an emphatical repetition of the same thing.

V. 9. *Profit*—The fruits of the earth. *For all*—Necessary and beneficial to all men. The wise man, after some interruption, returns to his former subject, the vanity of riches, one evidence whereof he mentions in this verse, that the poor labourer enjoys the fruits of the earth as well as the greatest monarch. *Is served*—Is supported by the fruits of the field.

V. 13. *To their hurt*—Because they frequently are the occasions both of their present and eternal destruction.

V. 14. *Perish*—By some wicked practices, either his own, or of other men. *Nothing*—In the son's possession after his father's death.



15 hand. \* As he came forth of his mother's womb, naked shall he  
 return to go as he came, and shall take nothing of his labour, which  
 16 he may carry away in his hand. And this also is a fore evil, *that*  
 in all points as he came, so shall he go: and † what profit hath he  
 17 that hath laboured for the wind? All his days also he eateth in  
 darkness, and *he hath* much sorrow, and wrath with his sickness.  
 18 Behold *that* which I have seen: ‡ *it is* good and comely for one to  
 eat and to drink, and to enjoy the good of all his labour that he  
 taketh under the sun, all the days of his life, which God giveth him:  
 19 § for it is his portion. || Every man also to whom God hath given  
 riches and wealth, and hath given him power to eat thereof, and to  
 take his portion, and to rejoice in his labour; *this is* the gift of  
 20 God. For he shall not much remember the days of his life: because  
 God answereth him in the joy of his heart.

## C H A P. VI.

*The vanity of riches without use, ver. 1—6. They are unsatisfactory, ver. 7—10. It is folly  
 to think of happiness in the things of this world, ver. 11, 12.*

1 **T**HERE is an evil which I have seen under the sun, and it is  
 2 common among men. A man to whom God hath given

V. 15. *To go*—Into the womb of the earth, the common mother of all mankind. *Take nothing*—This is another vanity. If his estate be neither lost, nor kept to his hurt, yet when he dies he must leave it behind him, and cannot carry one handful of it into another world.

V. 16. *The wind*—For riches, which are empty and unsatisfying, uncertain and transitory, which no man can hold or stay in its course; all which are the properties of the wind.

V. 17. *He eateth*—He hath no comfort in his estate, but even when he eats, he doth it with anxiety and discontent. *And wrath*—When he falls sick, and presages his death, he is filled with rage, because he is cut off before he

hath accomplished his designs, and because he must leave that wealth and world in which all his hopes and happiness lie.

V. 18. *Good*—Good or comfortable to a man's self, and *comely* or amiable in the eye of other men. *His portion*—Of worldly goods; he hath a better portion in heaven. This liberty is given him by God, and this is the best advantage, as to this life, which he can make of them.

V. 19. *To take*—To use what God hath given him.

V. 20. *Remember*—So as to disquiet himself. *The days*—The troubles; *days* being put here for evil or sad days. *Answereth*—His desires, in giving him solid joy and comfort.

V. 2. *Riches*—All sorts of riches. *To eat*

\* Job i. 21. Psal. xlix. 17. 1 Tim. vi. 7.  
 22. ix. 7. xi. 9. 1 Tim. vi. 17.

† Chap. i. 3.

‡ Chap. ii. 24. iii. 12, 13.

§ Chap. ii. 10. iii. 22.

|| Chap. vi. 2.



riches, wealth, and honour, \* so that he wanteth nothing for his soul, of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil  
 3 disease. If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and † also *that* he have no burial, I say, that an ‡ untimely  
 4 birth is better than he. *Although* he cometh in, in vain, and departeth in darkness, and his name shall be covered with darkness.  
 5 Moreover, he hath not seen the sun, nor known *any thing*: this *hath*  
 6 more rest than the other. Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?  
 7 § All the labour of man is for his mouth, and yet the appetite is not  
 8 filled. For what hath the wise more than the fool? What hath  
 9 the poor, that knoweth to walk before the living? Better is  
 10 the sight of the eyes than the wandering of the desire: This is  
 also vanity, and vexation of spirit. That which hath been is

*eat*—Because God gives him up to a base and covetous mind.

V. 3. *With good*—He hath not a contented mind and comfortable enjoyment of his estate. *Is better*—Which as it never enjoyed the comforts, so it never felt the calamities of life.

V. 4. *He*—The abortive; of whom alone, that passage is true, *hath not seen the sun*, ver. 5. *Cometh*—Into the world. *In vain*—To no purpose; without any comfort or benefit by it. *Departeth*—Without any observation or regard of men. *His name*—Shall be speedily and utterly forgotten.

V. 5. *More rest*—Because he is free from all those incumbrances and vexations to which the covetuous man is long exposed.

V. 6. *Tho' he live*—Wherein he seems to have a privilege above an untimely birth. *Seen*—He hath enjoyed no comfort in it, and therefore long life is rather a curse, than a blessing to him. *All*—Whether

Numb. 81.

11 A 2

\* Job xxi. 10. Psal. xvii. 14. lxxiii. 7. † Isa. xiv. 19, 20. Jer. xxii. 19. ‡ Job  
 iii. 16. Psal. lviii. 8. § Prov. xvi. 26.

their lives be long or short. *Go*—To the grave.

V. 7. *Is*—For meat. *And yet*—Men are insatiable in their desires, and restless in their endeavours after more, and never say, they have enough.

V. 8. *More*—In these matters. Both are subject to the same calamities, and partakers of the same comforts of this life. *The poor*—More than the poor that doth not know this. He means such a poor man as is ingenious and industrious; fit for service and business.

V. 9. *The sight*—The comfortable enjoyment of what a man hath. *Than*—Restless desires of what a man hath not. *This*—Wandering of the desire.

V. 10. *Is named*—This is added as a farther instance of the vanity of all things in this life. *That which hath been* (man, who is the chief of all visible beings) *is named already*, by God, who, presently after his creation, gave him the following name, to signify what his nature and condition

was.

‡ Job



named already, and it is known that it is man: neither may  
 11 he contend with him that is mightier than he. Seeing  
 there be many things that increase vanity, what is man the  
 12 better? For who knoweth what is good for man in this life,  
 all the days of his vain life which he spendeth as || a shadow?  
 For who can tell a man what shall be after him under the sun?

## C H A P. VII.

Solomon here recommends seriousness, ver. 1—6 Calmness of spirit, ver. 7—10. Wisdom, ver. 11, 12. Suiting ourselves to every condition, ver. 13, 14. The advice of an infidel answered, ver. 15—18. The praise of wisdom, ver. 19. All men are sinners, ver. 20. Mind not the censures of others, ver. 21, 22. Solomon's experience of men and women, ver. 23—29.

1 **A**\* Good name is better than precious ointment: and the day of  
 2 death, than the day of one's birth. It is better to go to the  
 house of mourning, than to go to the house of feasting: for that is  
 3 the end of all men, and the living will lay it to his heart. Sorrow  
 is better than laughter; for by the sadness of the countenance the

was. *Man*—A mortal and miserable creature, as his very name signifies, which God gave him for this very end, that he might be always sensible of his vain and miserable estate in this world. *With him*—With almighty God, with whom men are apt to contend upon every slight occasion, and against whom they are ready to murmur for this vanity, and mortality, and misery.

V. 11. *Seeing*—This seems to be added as a conclusion from all the foregoing chapters; *seeing* not only man is a vain creature in himself, but *there are also many other things, which* instead of diminishing, do but *increase* this vanity, as wisdom, pleasure, power, wealth; *seeing* even the good things of this life bring so much toil, and cares, and fears, with them. *The better*—By all that he can either desire or enjoy here?

V. 12. *Who knoweth*—No man certainly knows what is best for him here, whether

to be high or low, rich or poor. *Vain life*—Life itself is a vain and uncertain thing, and therefore all things which depend on it must be so too. *Which*—While it abides, hath nothing solid, or substantial in it, and which speedily passes away, and leaves no sign behind it. *For*—And as no man can be happy with these things while he lives, so he can have no content in leaving them to others, because he knows not either who shall possess them, or how the future owners will use or abuse them.

V. 1. *Of death*—Seeing this life is so full of vanity, and vexation, and misery, it is more desirable for a man to go out of it, than to come into it.

V. 2. *The house*—Where mourners meet to celebrate the funeral of a deceased friend. *That*—Death. *The living*—Will be seriously affected with it, whereas feasting is commonly attended with levity, and manifold temptations.

V. 4. *The*

\* || *Psal.* cii. 11. cix. 23. cxliv. 4. *Chap.* viii. 13. *James* iv. 14. xxii. 1.

\* *Prov.* xv. 30.



4 heart is made better. The heart of the wise is in the house of  
 5 mourning: but the heart of fools is in the house of mirth. † *It is*  
 6 better to hear the rebuke of the wise, than for a man to hear the  
 7 song of fools. For as the crackling of thorns under a pot, so is the  
 8 laughter of the fool. This also is vanity. Surely oppression  
 9 maketh a wise man mad, ‡ and a gift destroyeth the heart. Better  
 10 is the end of a thing than the beginning thereof: and § the patient  
 11 in spirit is better than the proud in spirit. || Be not hasty in thy  
 12 spirit to be angry; for anger resteth in the bosom of fools. Say  
 13 not thou, What is *the cause* that the former days were better than  
 these? For thou dost not enquire wisely concerning this. Wisdom  
 is good, with an inheritance: and by it there is profit to them that  
 see the sun. For wisdom is a defence, and money is a defence:  
 but the excellency of knowledge is, that wisdom giveth life to them  
 that have it. Consider the work of God; for \* who can make

V. 4. *The wise*—Are constantly meditating upon serious things.

V. 6. *Thorns*—Which for a time make a great noise and blaze, but presently go out.

V. 7. *A gift*—A bribe given to a wise man, deprives him of the use of his understanding. So this verse discovers two ways whereby a wise man may be made mad, by suffering oppression from others, or by receiving bribes to oppress others. And this also is an argument of the vanity of worldly wisdom, that is so easily corrupted and lost.

V. 8. *The end*—The good or evil of things is better known by their end, than by their beginning. *The patient*—Who quietly waits for the issue of things. *The proud*—Which he puts instead of *hasty* or *impatient*, because pride is the chief cause of impatience.

V. 10. *Better*—More quiet and comfortable. For this is an argument of a mind unthankful for the many mercies, which men enjoy even in evil times. *For*—This question shews thy folly in contending with thy Lord and governor, in opposing thy

shallow wit to his unsearchable wisdom.

V. 11. *Good*—When wisdom and riches meet in one man, it is an happy conjunction. *By it*—By wisdom joined with riches there comes great benefit. *To them*—Not only to a man's self, but many others in this world.

V. 12. *Life*—But herein knowledge or wisdom excels riches, that whereas riches frequently expose men to destruction, true wisdom doth often preserve a man from temporal; and always from eternal ruin.

V. 13. *Consider*—His wise, and just, and powerful government of all events, which is proposed as the last and best remedy against all murmurings. *For who*—No man can correct or alter any of God's works; and therefore all frettings at the injuries of men, or calamities of times, are not only sinful, but also vain and fruitless. This implies that there is an hand of God in all mens actions, either effecting them, if they be good, or permitting them, if they be bad, and ordering and overruling them, whether they be good or bad.

V. 15. *Be*

† Prov. xiii. 18. xv. 31, 32. Psal. cxli. 5. ‡ Deut. xvi. 19. § Prov. xiv. 29. || Prov. xiv. 17. xvi. 32. \* Chap. i. 15. Job xiv. 4.



14 that straight which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find  
 15 nothing after him. All things have I seen in the days of my vanity: † there is a just man that perisheth in his righteousness; and there is a wicked man that longeth his life in his wickedness.  
 16 Be not righteous overmuch, neither make thyself over-wise: why  
 17 shouldest thou destroy thyself? Be not overmuch wicked, neither  
 18 be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take hold of this; yea also from this withdraw not thine hand: for he that feareth God, shall come forth of them  
 19 all. ‡ Wisdom strengtheneth the wise, more than ten mighty  
 20 men which are in the city. § For there is not a just man upon  
 21 earth that doeth good, and sinneth not. Also take no heed unto  
 all words that are spoken; lest thou hear thy servant curse thee.  
 22 For oftentimes also thine own heart knoweth, that thou thyself like-  
 23 wise hast cursed others. All this have I proved by wisdom: I

V. 15. *Be joyful*—Enjoy God's favours with thankfulness. *Consider*—Consider that it is God's hand, and therefore submit to it: consider also why God sends it, for what sins, and with what design. *God also*—Hath wisely ordained, that prosperity and adversity should succeed one another. *That*—No man might be able to foresee, what shall befall him afterwards; and therefore might live in a constant dependence upon God, and neither despair in trouble, nor be secure or presumptuous in prosperity.

V. 15. *All*—All sorts of events. *My vanity*—Since I have come into this vain life. *Perisheth*—Yea, for his righteousness, which exposes him to the envy, anger, or hatred of wicked men. *Wickedness*—Notwithstanding all his wickedness.

V. 16. *Be not*—This verse and the next have a manifest reference to ver. 15. being two inferences drawn from the two clauses of the observation. *Solomon* here speaks in the person of an ungodly man, who takes occasion to dissuade men from righteous-

ness, because of the danger which attends it. Therefore, saith he, take heed of strictness, zeal, and forwardness in religion. And the next verse contains an antidote to this suggestion; yea, rather saith he, be not wicked or foolish overmuch; for that will not preserve thee, as thou mayest imagine, but will occasion and hasten thy ruin.

V. 18. *Take hold of*—Embrace and practise this counsel. *Shall come*—Shall be delivered from all extreams, and from all the evil consequences of them.

V. 19. *Strengthen*—Supports him in, and secures him against troubles and dangers.

V. 20. *Sinneth not*—Who is universally and perfectly good.

V. 21. *Also*—Do not strictly search into them, nor listen to hear them.

V. 23. *Proved*—I have found to be true, by the help of that singular wisdom which God had given me. *I said*—I determined that I would attain perfection of wisdom. *But*—I found myself greatly disappointed.

V. 24. *It*

† Chap. viii. 14.

‡ Prov. xxi. 22. xxiv. 5. Chap. ix. 16. 18.  
 2 Chron. vi. 36: Prov. xx. 9. 1 John i. 8.

§ 1 Kings viii. 46.



24 said, I will be wise but it *was* far from me. § That which is far off,  
 25 and exceeding deep, who can find it out? || I applied mine heart  
 to know, and to search, and to seek out wisdom, and the reason  
*of things*, and to know the wickedness of folly, even of foolishness  
 26 and madness. \* And I find more bitter than death, the woman  
 whose heart is snares and nets, and her hands as bands. Whoso  
 pleaseth God shall escape from her; but the sinner shall be taken  
 27 by her. Behold, this have I found (saith the Preacher) *counting*  
 28 one by one, to find out the account. Which yet my soul seeketh,  
 but I find not: one man among a thousand have I found, but  
 29 a woman among all those have I not found. Lo, this only have  
 I found, † that God hath made man upright; but they have sought  
 out many inventions.

V. 24. *It*—God's counsels and works, and the reasons of them.

V. 25. *And seek*—He useth three words signifying the same thing, to intimate his vehement desire, and vigorous, and unwearied endeavours after it. *The reason*—Both of God's various providences, and of the counsels and courses of men. *The wickedness*—Clearly and fully to understand the great evil of sin.

V. 26. *I find*—By my own sad experience. *Shall escape*—Shall be prevented from falling into her hands.

V. 27. *To find*—That I might make a true and just estimate.

V. 28. *Yet seeketh*—I returned to search again with more earnestness. *I find not*—That it was so, he *found*, but the reason of the thing he could not find out. *One man*—A wise and virtuous man. *A woman*—One worthy of that name; one who is not a dishonour to her sex. *Among*—In

that thousand whom I have taken into intimate society with myself.

V. 29. *Lo, this*—Though I could not find out all the streams of wickedness, and their infinite windings and turnings, yet I have discovered the fountain of it, Original sin, and the corruption of nature, which is both in men and women. *That*—God made our first parents, *Adam* and *Eve*. *Upright*—Heb. *right*: without any imperfection or corruption, conformable to his nature and will, after his own likeness. *They*—Our first parents, and after them their posterity. *Sought out*—Were not contented with their present state, but studied new ways of making themselves more wise and happy, than God had made them. And we, their wretched children, are still prone to forsake the certain rule of God's word, and the true way to happiness, and to seek new methods of attaining it.

C H A P.



## C. H. A. P. VIII.

*The benefit of wisdom, ver. 1. Honour the king and obey God, ver. 2—5. Prepare for sudden evils, and for death, ver. 6—8. Marvel not at oppression, or the present impunity of the wicked, ver. 9—11. It shall be well with the good, and ill with the wicked, though not immediately, ver. 12—14. Therefore cheerfully use the gifts of God, and acquiesce in his will, ver. 15—17.*

1 **W**HO is the wise man? And who knoweth the interpretation of  
a thing? \* A man's wisdom maketh his face to shine, and  
2 the boldness of his face shall be changed. I counsel thee to keep  
the king's commandment, and that in regard of the oath of God.  
3 † Be not hasty to go out of his sight: stand not in an evil thing, for he  
4 doth whatsoever pleaseth him. Where the word of a king is, there  
5 is power: and who may say unto him, What doest thou? Whoso  
keepeth the commandment shall feel no evil thing: and a wise  
6 man's heart discerneth both time and judgment. Because to  
every purpose there is time and judgment, therefore the misery of  
7 man is great upon him. For ‡ he knoweth not that which shall be:  
8 for who can tell him when it shall be? There is no man that hath  
power § over the spirit to retain the spirit; neither hath he power in

V. 1. *Who is wise*—There are few wise men in this world. *Who knoweth*—How few understand the reasons of things and can rightly expound the word and works of God. *Wisdom*—Makes a man venerable, cheerful, mild, and amiable. *The face* is put for the mind, because the mind discovers itself in the countenance. *Boldness*—The roughness or fierceness. *Changed*—Into gentleness and humility.

V. 2. *The oath*—Because of that oath which thou hast taken to keep all God's laws, whereof this of obedience to superiors is one.

V. 3. *To go*—In discontent, withdrawing thyself from the king's service or obedience. *Stand not*—If thou hast offended him, persist not in it. *For*—His power is uncontrollable.

V. 5. *The commandment*—Solomon passes

to a new subject. *Shall feel*—Shall be delivered from those mischiefs which befall the disobedient. *Discerneth*—Both when, and in what manner he must keep the commands of God.

V. 6. *Because*—There is a fit way and season for the accomplishment of every business, which is known to God, but for the most part hidden from man. *Therefore*—Because there are few who have wisdom to discern this, most men expose themselves to manifold miseries.

V. 7. *For*—Men are generally ignorant of future events, and therefore their minds are disquieted.

V. 8. *To retain*—To keep it in the body. This is added as another evidence of man's misery. *No discharge*—In that fatal conflict between life and death, when a man is struggling with death, though to no purpose,

\* Prov. iv. 8, 9. xvii. 24. Acts vi. 15.  
vi. 12.

† Chap. x. 4.  
§ Job xiv. 5.

‡ Prov. xxiv. 22. Chap.



in the day of death: and *there is* no discharge in *that* war, neither  
 9 shall wickedness deliver those that are given to it. All this have I  
 seen, and applied my heart unto every work that is done under  
 the sun: *there is* a time wherein one man ruleth over another to his  
 10 own hurt. And so I saw the wicked buried, who had come and  
 gone from the place of the holy, and they were forgotten in the  
 11 city where they had so done: this is also vanity. \* Because sen-  
 tence *against* an evil work is not executed speedily, therefore the  
 12 hearts of the sons of men is fully set in them to do evil. Though a  
 sinner do evil an hundred times, and his *days* be prolonged, yet  
 surely I know that † it shall be well with them that fear God, who  
 13 fear before him. But it shall not be well with the wicked, neither  
 shall he prolong *his* days, which are as a shadow; because he fear  
 14 eth not before God. There is a vanity which is done upon the  
 earth, that there be just *men* unto whom it ‡ happeneth according  
 to the work of the wicked: again, there be wicked *men* to whom  
 it happeneth according to the work of the righteous: I said, that  
 15 this also is vanity. § Then I commended mirth, because a man

pose for death will be always conqueror. *Neither*—And although wicked men, who most  
 fear death, use all possible means, to free  
 themselves from it, yet they shall not es-  
 cape it. The most subtle wickedness can-  
 not outwit death, nor the most daring wick-  
 edness out-brave it.

V. 9. *To his hurt*—There are some kings,  
 who use their power tyrannically, whereby  
 they not only oppress their people, but  
 hurt themselves, bringing the vengeance  
 of God upon their own heads.

V. 10. *And so*—In like manner. *The  
 wicked*—Wicked princes or rulers. *Buried*  
 —With state and pomp. *Who*—Had admi-  
 nistred publick justice, which is frequently  
 signified by the phrase of *coming in* and  
*going out before the people*. *The holy*—The  
 throne or tribunal seems to be so called  
 here, to aggravate their wickedness, who  
 being advanced by God into so high and  
 sacred a place, betrayed so great a trust.

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11 B

\* *Psal.* i. 21. *Isa.* xxvi. 10. † *Psal.* xxxvii. 11. 18, 19. *Prov.* i. 32, 33. *Isa.* iii. 10, 11.  
 ‡ *Psal.* lxxiii. 14. Chap. vii. 15. § Chap. iii. 22. v. 18. ix. 7.

*Where*—They lived in great splendor, and  
 were buried with great magnificence.  
*This*—That men should so earnestly thirst  
 after glory, which is so soon extinct.

V. 11. *Therefore*—God's forbearance  
 makes them presumptuous and secure.

V. 13. *A shadow*—His life, though it may  
 seem long, yet in truth is but a shadow,  
 which will quickly vanish and disappear.

V. 14. *Done*—Either by wicked poten-  
 tates, who do commonly advance unwor-  
 thy men, and oppress persons of greatest  
 virtue and merit: or, by God's provi-  
 dence, who sees it fit for many weighty  
 reasons so to manage the affairs of the pre-  
 sent world. *To whom*—Who meet with  
 such usage as the worst of men deserve.  
*It happeneth*—Who, instead of those punish-  
 ments which they deserve receive those  
 rewards which are due to virtuous men.

V. 15. *To be merry*—This he speaks of  
 sensual delights.

V. 16. *To*



bath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour, the days  
 16 of his life, which God giveth him under the sun. When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth  
 17 sleep with his eyes) And I beheld all the work of God, that a man || cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea further, though a wise man think to know it, yet shall he not be able to find it.

## C H A P. IX.

*Outward things come to good and bad men alike, ver. 1—3. Death puts an end to all, ver. 4—6. Therefore enjoy the comforts and mind the business of life while it lasts, ver. 7—10. God's providence disposes all things, ver. 11, 12. Wisdom often makes men very useful, and yet gains them little respect, ver. 13—18.*

1 **T**HEREFORE all this I considered in my heart, even to declare all this; that the righteous and the wise, and their works *are* in the hand of God: no man knoweth either love,  
 2 or hatred, *by all that is before them.* \* *All things come alike to all: there is one event to the righteous and to the wicked, to the good and to the clean, and to the unclean; to him that sacrificeth, and to*

V. 16. *To see*—To observe mens various designs and employments, and their unwearied labours about worldly things. *For there is*—Having now mentioned the business which is done, or which man doth, upon earth, he farther adds, as an evidence of man's eagerness in pursuing his business, for even by day and by night he (the busy man) seeth not sleep with his eyes. He grudges himself necessary refreshments, and disquiets himself with endless cares and labours.

V. 17. *I beheld*—I considered the counsels and ways of God, and the various methods of his providence, and the reasons of them. *Find out*—No man, though ever so wise, is able fully and perfectly

to understand these things. And therefore it is best for man not to perplex himself with endless enquiries, but quietly to submit to God's will and providence, and to live in the fear of God, and the comfortable enjoyment of his blessing.

V. 1. *Their works*—All events which befall them are governed by his providence, and therefore although we cannot fully understand the reasons of all, yet we may be assured they are done righteously. *No man*—No man can judge by their present outward condition, whether God loves or hates them; for whom he loves he chastens, and permits those whom he hates to prosper in the world.

V. 2. *All things*—The good and evil things

|| Job v. 9. Chap. iii. 11. xi. 5. Rom. xi. 33. \* Psal. lxxiii. 3. 12, 13. Mal. iii. 15.



him that sacrificeth not; as is the good, so is the finner, and he that  
 3 sweareth, as he that feareth an oath. This is an evil among all things that  
 are done under the sun, that *there is* \* one event unto all: yea also the  
 heart of the sons of men is full of evil, and madness is in their heart  
 4 while they live, and after that *they go* to the dead. For to him that is  
 joined to all the living, there is hope: for a living dog is better  
 5 than a dead lion. For the living know that they shall die: but the  
 dead know not any thing; neither have they any more a reward;  
 6 for the memory of them is forgotten. Also their love, and their  
 hatred, and their envy is now perished; neither have they any  
 more a portion for ever in any thing that is done under the sun.  
 7 Go thy way, † eat thy bread with joy, and drink thy wine with  
 8 a merry heart: for God now accepteth thy works. Let thy  
 garments be always white; and let thy head lack no ointment.  
 9 Live joyfully with the wife whom thou lovest, all the days of the  
 life of thy vanity, which he hath given thee under the sun, all the  
 days of thy vanity: ‡ for that is thy portion in *this* life, and in thy  
 10 labour which thou takest under the sun. Whatsoever thy hand  
 findeth to do, do it with thy might; for *there is* no work, nor  
 device, nor knowledge, nor wisdom in the grave whither thou

things of the world equally happen to good and bad men.

V. 3. *An evil*—A great trouble to a good man. *Is full*—Of wickedness. *Madness*—They go on madly and desperately in evil courses. *They go*—After all, they die in the same manner as the best men do.

V. 4. *Joined*—That continues with living men. *Hope*—He hath not only some comfort for the present, but also hopes of farther happiness in this world. *Better*—Much happier as to the comforts of this world.

V. 5. *Die*—Whereby they are taught to improve life. *Any thing*—Of the actions and events of this world. *Reward*—The fruit of their labours in this world, are utterly lost as to them. *Forgotten*—Even in those places where they had lived in great power and glory.

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\* Chap. ii. 14, 15, 16.

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† Chap. viii. 15.

V. 6. *Also*—They neither love, nor hate, nor envy any thing in this world, but are unconcerned in what is done under the sun.

V. 7. *Go*—Make this use of what I have said. *Eat*—Cheerfully and thankfully enjoy thy comforts. *Accepteth*—Allows thee a comfortable enjoyment of his blessings.

V. 8. *White*—The eastern people of the best sort, used white garments, especially in times of rejoicing. *Ointment*—Which upon joyful occasions was poured upon mens heads.

V. 9. *Vanity*—Of this vain and frail life.

V. 10. *Whatsoever*—Whatever thou hast opportunity and ability to do, do it with unwearied diligence, and vigour and expedition. *For*—Thou canst neither design nor act any thing there tending to thy own comfort or advantage.

V. 11. *But*

‡ Chap. ii. 10. 24. iii. 13. v. 18.



11 goest. I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all. For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds *that* are caught in the snare; so *are* the sons of men \* snared in an evil time, when it falleth suddenly upon them. This wisdom have I seen also under the sun, and it 14 *seemed* great unto me: *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built 15 great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. † Then said I, wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his 17 words are not heard. The words of wise *men should be* heard 18 in quiet, more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

## C H A P. X.

*Observations on wisdom and folly, ver. 1—3. On rulers, ver. 4—7. Miscellany observations, ver. 8—11. On governing the tongue, ver. 12—14. More miscellany observations, ver. 15—20.*

1 **D**EAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom and honour. A wise man's heart is at his right

V. 11. *But time*—There are times or seasons, casual to men, but known by God, in which alone he will give men success.

V. 12. *His time*—The time of his death, or other distress which God is bringing upon him. *Are taken*—While they are sporting and feeding themselves. *When*—When they are most careless and secure.

V. 13. *This wisdom*—I have observed this among many other instances of wisdom. Which he adds for the commendation of wisdom, notwithstanding its insufficiency

for man's happiness without God's blessing.

V. 15. *Yet*—He was soon neglected and his great service forgotten.

V. 17. *Of wise men*—Though poor. *In quiet*—Uttered with a modest and low voice. *The cry*—The clamorous discourses of a rich and potent, but foolish man.

V. 2. *Heart*—His understanding is always present with him and ready to direct him. He mentions *the right-hand*, because that is the common instrument of action. *A fool's* His

\* Prov. xxix. 6. Luke xii. 20.

† Prov. xxi. 22. xxiv. 5. Chap. vii. 19.



3 hand; but a fool's heart is at his left. Yea also when he that is a  
 fool walketh by the way, his wisdom faileth *him*, and he saith to  
 4 every one *that* he is a fool. If the spirit of a ruler rise up against  
 thee, leave not thy place; for \* yielding pacifieth great offences.  
 5 There is an evil *which* I have seen under the sun, *which* is indeed  
 6 an error *which* proceedeth from the ruler. Folly is set in great dig-  
 7 nity, and the rich sit in low place. I have seen servants † upon  
 8 horses, and princes walking as servants upon earth. ‡ He that dig-  
 geth a pit shall fall into it; and whoso breaketh an hedge a serpent  
 9 shall bite him. Whoso removeth stones shall be hurt therewith:  
 10 and he that cleaveth wood shall be endangered thereby. If the iron  
 be blunt, and he do not whet the edge, then must he put to more  
 11 strength; and wisdom is profitable to direct. Surely the serpent  
 12 will bite § without enchantment, and a babbler is no better. || The  
 words of a wise man's mouth are gracious: but the lips \*\* of a fool  
 13 will swallow up himself. The beginning of the words of his mouth  
 is foolishness: and the end of his talk is mischievous madness.  
 14 †† A fool also is full of words: a man cannot tell what shall be; and  
 15 ‡‡ what shall be after him, who can tell him? The labour of the  
 foolish wearith every one of them, because he knoweth not how

—His understanding is not effectual to govern his affections and actions.

V. 3. *Walketh*—In his daily conversation. *He saith*—He discovers his folly to all that meet him.

V. 4. *The spirit*—The passion. *Leave not*—In anger or discontent. Continue in a diligent and faithful discharge of thy duty, and modestly and humbly submit to him. *Yielding*—A gentle and submissive carriage.

V. 6. *The rich*—Wise and worthy men, rich in endowments of mind.

V. 8. *An hedge*—Whereby another man's fields or vineyards are distinguished, that he may either take away their fruits, or enlarge his own fields.

V. 9. *Whoso removeth*—Stones too heavy for them: who rashly attempts things too high and hard for them.

V. 10. *Wisdom*—As wisdom instructs a man in the smallest matters, so it is useful for a man's direction in all weighty affairs.

V. 11. *Without*—If not prevented by the art and care of the charmer; which practice he does not justify, but only mentions by way of resemblance.

V. 12. *Gracious*—Procure him favour with those who hear him.

V. 14. *Full of words*—Forward to promise and boast what he will do, whereas none can be sure of future events, even during his own life, much more after his death.

V. 15. *Wearieth*—Fools discover their folly by their wearisome and fruitless endeavours after things which are too high for them. *Because*—He is ignorant of those things which are most easy, as of the way to the great city whither he is going.

V. 16. *A child*

\* Prov. xxv. 15. † Prov. xix. 10. xxx. 22. ‡ Psal. vii. 15. Prov. xxvi. 27. § Jer. viii. 17. || Prov. x. 32. xii. 13. \*\* Prov. x. 14. xviii. 7. †† Prov. xv. 2. ‡‡ Chap. iii. 22. vi. 12. viii. 7.



16 to go to the city. † Woe to thee, O land, when thy king is a  
 17 child; and thy princes eat in the morning. Blessed *art* thou, O land,  
 when thy king is the son of nobles, and § thy princes eat in due sea-  
 18 son, for strength, and not for drunkenness. By much slothfulness  
 the building decayeth, and through idleness of the hands the house  
 19 droppeth through. A feast is made for laughter, and || wine maketh  
 20 merry: but money answereth all *things*. \* Curse not the king, no  
 not in thy thought; and curse not the rich in thy bed-chamber, for  
 a bird of the air shall carry the voice, and that which hath wings  
 shall tell the matter.

## C H A P. XI.

*An exhortation to works of charity, ver. 1—6. An admonition to prepare betimes for death and judgment, ver. 7—10.*

1 **C**A S T thy bread upon the waters; for thou shalt find it after †  
 2 many days. †† Give a portion to seven, and also to eight, for  
 3 thou knowest not what evil shall be upon the earth. If the clouds  
 be full of rain, they empty *themselves* upon the earth: and if the tree  
 fall toward the south, or toward the north, in the place where the

V. 16. *A child*—Either in age, or childish qualities. *Eat*—Give up themselves to eating and drinking. *Morning*—The fittest time for God's service, for the dispatch of weighty affairs, and for sitting in judgment.

V. 17. *Nobles*—Not so much by birth, as by their noble dispositions.

V. 20. *Thy thought*—In the most secret manner. *The rich*—Princes or governors. *A bird*—The king will hear of it by unknown and unsuspected hands, as if a bird had heard and carried the report of it.

V. 1. *The waters*—Freely and liberally bestow it *upon the waters*; upon those poor creatures, on whom it may seem to be as utterly lost, as the seed which a man casts into the sea or river. *Find it*—It shall certainly be restored to thee, either by God or men. This is added to prevent an objection, and to quicken us to the duty en-

joyed. *After*—The return may be slow, but it is sure, and will be so much the more plentiful.

V. 2. *Give*—A part of thy estate or provisions. He alludes to the ancient custom, whereby the master of the feast distributed several parts to each guest, and withal sent portions to the poor. *To eight*—To as many as thou art able. *For*—Great calamities may come, whereby thou mayest be brought to poverty, and so disabled from doing good.

V. 3. *The clouds*—Learn, O man, the practice of liberality from the very lifeless creatures, from the clouds; which when they are filled with water, do not hoard it up, but plentifully pour it forth for the refreshment both of the fruitful field and the barren wilderness. Therefore, let us just now bring forth the fruits of righteousness, because death will shortly cut us down, and we shall then be determined

† *Isa.* iii. 3, 4, 5. 12. v. 11. § *Prov.* xiii. 4. || *Psal.* civ. 15. \* *Exod.* xxii. 28. † *Deut.* xv. 10. *Prov.* xix. 17. *Matt.* x. 42. †† *Psal.* cxii. 9. *Luke* vi. 30.



4 tree falleth there it shall be. He that observeth the wind, shall not  
 5 sow, and he that regardeth the clouds, shall not reap. As thou  
 knowest not what is the way of the spirit, *nor* † how the bones *do*  
*grow* in the womb of her that is with child; even so thou knowest  
 6 not the works of God who maketh all. In the morning sow thy  
 seed, and in the evening withhold not thine hand: for thou knowest  
 not whether shall prosper, either this or that, or whether they both  
 7 shall be alike good. Truly the light is sweet, and a pleasant thing  
 8 it is for the eyes to behold the sun. But if a man live many years,  
 and rejoice in them all; yet let him remember the days of darkness,  
 9 for they shall be many. All that cometh is vanity. Rejoice, O  
 young man, in thy youth, and let thy heart cheer thee in the days  
 of thy youth, and walk in the ways of thy heart, and in the sight of  
 thine eyes: but know thou, that for all these things God will bring  
 10 thee into judgment. Therefore remove sorrow from thy heart, and  
 put away evil from thy flesh; for childhood and youth are vanity.

to unchangeable happiness or misery, according as our works have been.

V. 4. *He*—He who neglects the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires will lose his harvest. Whereby he intimates, that men will never do good here, which is expressed by *sowing*, and consequently not receive good hereafter, which is called *reaping*, if they be discouraged from it by every doubt and difficulty.

V. 5. *The spirit*—Of the soul of man, how it comes into the child in the womb; or how it is united with the body; or how and whether it goes out of the body. *The works*—What God is doing and will do with thee or others; the counsels and methods of God's providence. Therefore use the present opportunity.

V. 6. *In the morning*—Early and late, in all seasons and occasions; do it speedily and continually, be not weary of it. *Sow*—Do all good works. *With-hold not*—From working or giving.

V. 7. *Truly*—It cannot be denied that life is in itself desirable.

V. 8. *Rejoice*—Enjoy all the comforts, and escape all the imbitterments of human life, all his days. *Darkness*—Of death, or of the state of the dead. *Many*—Far more than the days of this short life. *All*—All things which befall any man belonging only to this life, are but vain, because they are short and transitory.

V. 9. *Rejoice*—Indulge thy humour, and take thy fill of delights. *And walk*—Whatever thine eye or heart lusteth after, deny it not to them. *But know*—But in the midst of thy jollity consider thy reckoning.

V. 10. *Sorrow*—Sensual and disorderly lusts, which he elegantly calls *sorrow*, to intimate, that although such practices at present gratify mens senses, yet they will shortly bring them to intolerable sorrows. *Evil*—All evil desires, tho' now they seem good to thee. *Vanity*—Most vain. The time of youth is vanishing and transitory, and old age and death will speedily come, against which every wise man will take care to lay in solid provisions and comforts.

C H A P.



## CHAP. XII.

*An exhortation to remember God in youth, enforced from the calamities of old age, and the change which death will make, ver. 1—7. The conclusion, All is vanity, ver. 8. The preacher's end in this book, ver. 9—12. The sum of all, to fear God and keep his commandments, in consideration of the judgment to come, ver. 13, 14.*

1 **R**EMEMBER \* now thy Creator in the days of thy youth,  
 while the evil days come not, nor the years draw nigh †  
 2 when thou shalt say, I have no pleasure in them; While the sun,  
 or the light, or the moon, or the stars be not darkened, nor the  
 3 clouds return after the rain: In the day when the keepers of the  
 house shall tremble, and the strong men shall bow themselves, and  
 the grinders cease because they are few, and those that look out of

V. 1. *Now*—For now thou art most able to do it; and it will be most acceptable to God, and most comfortable to thyself, as the best evidence of thy sincerity, and the best provision for old age and death. *Evil days*—The time of old age, which is evil; burthensome in itself, and far more grievous when it is loaded with the sad remembrance of youthful follies, and with the dreadful prospect of approaching death and judgment. *No pleasure*—My life is now bitter and burdensome to me: which is frequently the condition of old age.

V. 2. *While*—Heb. *While the sun, and the light, and the moon, &c.* That clause, *and the light*, seems to be added to signify that he speaks of the darkening of the sun, and moon, and stars; not in themselves, but only in respect of that light which they afford to men. And therefore the same clause which is expressed after the sun, is to be understood after the moon and stars. And those expressions may be understood of the outward parts of the body, and especially of the face, the beauty of the countenance, the pleasant complexion of the cheeks, the liveliness of the eyes, which are compared to the sun, and moon, and stars, and which are obscured in old age, as the *Chaldee* paraphrast understands it.

Or of external things, of the change of their joy, which they had in their youth, into sorrow, and manifold calamities, which are usually the companions of old age. This interpretation agrees both with the foregoing verse, in which he describes the miseries of old age, and with the following clause, which is added to explain those otherwise ambiguous expressions; and with the scripture use of this phrase; for a state of comfort and happiness is often described by the light of the sun, and a state of trouble is set forth, by the darkening of the light of the sun. *Nor the clouds*—This phrase denotes a perpetual succession of rain, and clouds bringing rain, and then rain and clouds again. Whereby he expresses either the rheums or defluations which incessantly flow in old men; or the continual vicissitude of infirmities, diseases, and griefs; one deep calling upon another.

V. 3. *The house*—Of the body: whose keepers are the hands and arms, which are man's best instruments to defend his body; and which in a special manner are subject to this trembling. *The strong men*—The thighs and legs, in which the main strength of the body consists. *Grinders*—The teeth, those especially which are commonly so called, because they grind the meat.



4 the windows *are* darkened, And the doors shall be shut in the streets,  
 when the sound of the grinding is low, and he shall rise up at the  
 voice of the bird, and all the daughters of musick shall be brought  
 5 low. Also *when* they shall be afraid of *that which is* high, and fears  
*shall be* in the way, and the almond-tree shall flourish, and the graf-  
 hopper shall be a burden, and desire shall fail: because man goeth  
 6 to his long home, and the mourners go about the streets: Or ever  
 the silver cord be loosed, or the golden bowl be broken, or the  
 pitcher be broken at the fountain, or the wheel broken at the cis-

meat. *Cease*—To perform their office. *And those, &c.*—The eyes. By *windows* he understands either the eye-lids, which like windows, are either opened or shut: or, those humours and coats of the eyes, which are the chief instruments by which we see.

V. 4. *In*—Or, *towards the streets*: which lead into the streets. This may be understood either of the outward senses, which, as doors, let in outward objects to the soul: or rather the mouth, the two lips, here expressed by a word of the dual number, which like a door, open or shut the way that leads into the streets or common passages of the body; which also are principal instruments both of speaking and eating: And these are said to be *shut*, not absolutely, but comparatively, because men in old age grow dull and listless, having little appetite to eat, and are very frequently indisposed for discourse. *When the sound*—When the teeth are loose and few, whereby both his speech is low, and the noise which he makes in eating is but small. *Shall rise*—From his bed, being weary with lying, and unable to get sleep. *The bird*—As soon as the birds begin to chirp, which is early in the morning, whereas young men, can lie and sleep long. *The daughters*—All those senses which are employed in music. *Brought low*—Shall be cast down from their former excellency, and become incapable either of making musick, or of delighting in it.

V. 5. *Afraid*—The passion of fear is ob-

served to be most incident to old men. *High*—When they walk abroad they dread to go up high or steep places. *Fears*—Lest as they are walking, they should stumble, or fall. *The almond-tree*—Their heads shall be as full of grey hairs, as the almond-tree is of white flowers. *The graf-hopper*—They cannot endure the least burden, being indeed a burden to themselves. *Desire*—Of meats, and drinks, and music, and other delights, which are vehemently desired by men in their youth. *Goeth*—Is travelling towards it, and every day nearer to it. *Long home*—From this place of his pilgrimage into the grave, from whence he must never return into this world, and into the state of the future life, which is unchangeable and everlasting. *Mourners*—Accompany the corps thro' the streets to the grave.

V. 6. *The silver cord*—By the *silver cord* he seems to understand the marrow of the back-bone, which comes from the brain, and goes down to the lowest end of it. And this is aptly compared to a *cord*, both for its figure, which is long and round, and for its use, which is to draw and move the parts of the body; and to *silver*, both for its excellency and colour, which is white and bright, in a dead, much more in a living body. This may properly be said to be *loosed*, or *dissolved*, because it is relaxed, or otherwise disabled for its proper service. And answerably hereto by the *golden bowl* we may understand, the membranes of the brain, and especially that



7. tern. † Then shall the dust return to the earth as it was: and the  
 8 spirit shall return unto God § who gave it. || Vanity of vanities,  
 9 saith the preacher, all is vanity. And moreover, because the  
 preacher was wise, he still taught the people knowledge; yea, he  
 gave good heed, and sought out, and \* set in order many proverbs.  
 10 The preacher sought to find out acceptable words, and *that which*  
 11 *was written was upright, even words of truth.* The words of the wise  
*are* as goads, and as nails fastened by the masters of assemblies,

that inmost membrane which insinuates itself into all the parts of it, following it in its various windings, keeping each parcel of it in its proper place, and dividing one from another, to prevent disorder. This is not unfitly called a *bowl*, because it is round, and contains in it all the substance of the brain; and a *golden bowl*, partly for its great preciousness, partly for its ductility, being drawn out into a great thinness or fineness; and partly for its colour, which is somewhat yellow, and comes nearer to that of gold than any other part of the body does. And this, upon the approach of death, is commonly shrivelled up, and many times broken. and as these clauses concern the brain, and the animal powers, so the two following respect the spring of the vital powers, and of the blood, the great instrument thereof is the heart. And so Solomon here describes the chief organs appointed for the production, distribution, and circulation of the blood. For tho' the circulation of the blood has been hid for many generations, yet it was well known to Solomon. According to this notion, the fountain is the right ventricle of the heart, which is now acknowledged to be the spring of life; and the *pitcher* is the veins which convey the blood from it to other parts, and especially that arterious vein, by which it is transmitted to the lungs, and thence to the left ventricle, where it is better elaborated, and then thrust out into the great artery, called the *Aorta*, and by its branches

dispersed into all the parts of the body. And the *cistren* is the left ventricle of the heart, and the *wheel* seems to be the great artery, which is fitly so called, because it is the great instrument of this circulation. The *pitcher* may be said to *be broken at the fountain*, when the veins do not return the blood to the heart, but suffer it to stand still and cool, whence comes that coldness of the outward parts, which is a near forerunner of death. And the *wheel* may be said to *be broken at the cistren*, when the great arteries do not perform their office of conveying the blood into the left ventricle of the heart, and of thrusting it out thence into the lesser arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching death.

V. 8. *Vanity*—This sentence, wherewith he began this book, he here repeats in the end of it, as that which he had proved in all the foregoing discourse, and that which naturally followed from both the branches of the assertion laid down, ver. 7.

V. 9. *Taught*—As God gave him this wisdom, that he might be a teacher of others, so he used it to that end. *Gave heed*—He did not utter whatever came into his mind, but seriously pondered both his matter and words.

V. 10. *Acceptable*—Such as would comfort and profit the readers.

V. 11. *Nails*—Piercing into mens dull minds, which make powerful and abiding impressions in them. *Masters*—By the teachers of God's church, appointed of God

† Gen. iii. 19.

§ Numb. xvi. 22.

xxvii. 16.

Job xxxiv. 14.

Isa. lvii. 16.

Zech. xii. 1.

|| Chap. i. 2. \* 1 Kings iv. 32.



12 *which* are given from one shepherd. And further, by these, my son,  
 be admonished: of making many books *there is* no end, and much  
 13 study is a weariness of the flesh. Let us hear the conclusion of  
 the whole matter, † Fear God, and keep his commandments: for  
 14 *this is* the whole of man. For ‡ God shall bring every work into  
 judgment, with every secret thing, whether *it be* good, or whether  
*it be* evil.

God for that work. *Shepherd*—From Christ, the great Shepherd of the church in all ages.

V. 12. *By these*—By these wise men, and their writings.

V. 13. *The conclusion*—The sum of all that hath been said or written by wise men. *Fear God*—Which is put here, for all the inward worship of God, reverence, and love, and trust, and a devotedness of

heart to serve and please him. *The whole*—It is his whole work and business, his whole perfection and happiness; it is the sum of what he need either know, or do, or enjoy.

V. 14. *For*—All men must give an account to God of all their works, and this alone will enable them to do that with joy.

*Every secret*—Not only outward and visible actions, but even inward and secret thoughts.

† Deut. vi. 2. x. 12.

‡ Rom. ii. 16. xiv. 10. 1 Cor. iv. 5. 2 Cor. v. 10.

# N O T E S

O N

## The Song of S O L O M O N.

*That this book was of Divine inspiration is so clear, that as the Jewish writers note, none ever questioned it, although some doubted of some other of Solomon's writings. And the same arguments which prove the divinity of other books, are found here, such as the quality of the pen-man, who was confessedly a man inspired by God; the excellency and usefulness of the matter; the sacred and sublime majesty of the style; and the singular efficacy of it upon the hearts of sober and serious persons. The form of this book is dramatical,*

Numb. 81.

11 C 2

wherein



wherein several parts are uttered in the name of several persons, who are chiefly, the bridegroom and the bride, and the friends or companions of the one, and of the other. Nor is it declared what or when each of them speak, but that is left to the observation of the prudent reader. The design of the book in general is to describe the love and happy marriage of two persons, but it is not to be understood concerning Solomon and Pharaoh's daughter, (although the occasion may be taken from that, or rather he makes an allusion to that) but concerning God, or Christ, and his church and people. This is sufficiently evident from the descriptions of this bridegroom and bride, which are such as could not with any decency be used or meant concerning Solomon and Pharaoh's daughter. There are many expressions and descriptions, which being applied to them, are absurd and monstrous. Hence it follows, that this book is to be understood allegorically concerning that spiritual love and marriage which is between Christ, and his church. And this will be more than probable to any man who shall consider the following particulars; 1. That the scriptures both of the Old and New Testament are full of allegorical passages; which being known and confessed, it is needless to prove: 2. That the doctrine of Christ, being the head, and husband, of God's church or people, was well known, at least to the prophets, and the wise and pious Israelites in the time of the Old Testament: 3. That God compares himself to a bridegroom, and his church to a bride, Isa. lxii. 5. and calls, and owns himself the husband of his people, Isa. liv. 5. Hof. ii. 16. 19, 20. In which places, by comparing these with many other texts of scripture, by God, or the Lord, is meant Christ, the second person in the Godhead, who then was to come down, and since did come from heaven to earth, for the consummation of that eternal design of marriage between God and his people: 4. That the forty-fifth Psalm, which is a kind of abridgment of this book, although it alludes to the marriage between Solomon and Pharaoh's daughter, was written concerning the Messiah, as all interpreters, both Christian and Jewish agree. From these considerations, and many others which might be suggested, it is sufficiently manifest, that the scope of this book is to describe the mutual love, union and communion which is between Christ and his church, in the various conditions to which it is liable in this world.



## THE SONG OF SOLOMON.

## C H A P. I.

*After the title, the church, the bride, speaks to Christ, the bridegroom, ver. 1—4. To the daughters of Jerusalem, and to Christ again, ver. 5—7. Christ answers her complaints and requests, ver. 8—11. The church expresses her value for Christ, and her delight in him, ver. 12—14. Christ commends the church, ver. 15. And the church Christ, ver. 16, 17.*

1, 2 **T**HE song of songs, which is Solomon's. Let him kiss me  
with the kisses of his mouth: \* for thy love is better than  
3 wine. Because of the favour of thy good ointments, thy name  
is as ointment poured forth, therefore do the virgins love thee.

V. 1. *The song*—The most excellent of all songs. And so this might well be called, whether you consider the author of it, who was a great prince, and the wisest of all mortal men; or the subject of it, which is not Solomon, but a greater than Solomon, even Christ, and his marriage with the church; or the matter of it, which is most loftly, containing in it the noblest of all the mysteries contained either in the Old or the New Testament; most pious and pathetical, breathing forth the hottest flames of love between Christ and his people, most sweet and comfortable, and useful to all that read it with serious and Christian eyes.

V. 2. *Let him*—The beginning is abrupt; but is suitable to, and usual in writings of this nature, wherein things are not related in an historical and exquisite order, but that which was first done is brought in, as it were accidentally, after many other passages; as we see in *Homer*, and *Virgil*, and others. These are the words of the spouse, wherein she breathes forth her passionate love to the bridegroom, whom she does not name; because it was needless, as being so well known to the persons, to whom she speaks, and being the only person

who was continually in her thoughts. *BA kisses*, the usual tokens of love and goodwill, she means the communications of his love and favour, his graces and comforts breathed into her from the spirit of Christ. *Thy love*—This sudden change of the person is frequent, in pathetic discourses. First she speaks of him as absent, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraces him as present. *Wine*—Than the most delicious meat or drink, or than all sensible delights, one kind being put for all.

V. 3. *Ointments*—Because of those excellent gifts and graces of God's spirit wherewith thou art replenished. *Thy name*—Thy report, the very mention of thee, and all those things by which thou makest thyself known to men, thy word, particularly thine offers of pardon and salvation to sinners; and all thy works, especially that great work of redemption is most acceptable, and refreshing. *The virgins*—Called *the companions* of the bride, *Psal. xlv. 14.* particular believers, who are called *virgins*, 2 Cor. xi. 2. Rev. xiv. 4. who have their senses exercised to perceive this sweetness and fulness of Christ.

V. 4. *Draw*

\* Chap. iv. 10.



- 4 † Draw me, we will run after thee; the king ‡ hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards, but mine own vineyard have I not kept. 7 Tell me, O thou whom my soul loveth, where thou feedest, where

V. 4. *Draw me*—By thy grace and holy spirit. *We*—Both I thy spouse, and the virgins my companions. And this change of numbers teaches us that the spouse is one great body, consisting of many members. *Run*—Will follow thee readily, cheerfully, and swiftly. *The king*—Christ, the king of his church, hath answered my prayer. *Chambers*—Where I may freely converse with him, and enjoy him. He hath taken me into intimate communion with himself. *Remember*—This shall be the matter of our thoughts and discourses.

V. 5. *Black*—I confess, as to myself, I am contemptible and deformed. She alludes to the complexion of *Pharaoh's* daughter. *Comely*—Yet I am glorious within, and comely through the beauty which my husband hath put upon me, by his graces conferred upon me, in justification and sanctification. *Daughters*—By which she understands particular believers, whose mother *Jerusalem* is called, *Gal. iv. 26.* *The tents*—Of the wild *Arabians*, the posterity of *Kedar*, *Gen. xxv. 13.* who dwelt in tents, and were black and uncomely. *The curtains*—As the hangings wherewith *Solomon's* house was furnished, which none can doubt were most beautiful and glorious. So these two last clauses answer to the two first, and that in the same order in which they lie.

V. 6. *Look not*—With wonder and disdain. *Mother's children*—False brethren,

who pretend that the church is their mother, when their actions demonstrate, that God, the husband of the church, is not their father; hypocritical professors, who are, and ever were, the keenest enemies; false teachers, and their followers, who by their corrupt doctrines, and divisions, and contentions, bring great mischief to the church. *Made me*—Having prevailed against me, they used me like a slave, putting me upon the most troublesome services, such as the keeping of the vineyards was esteemed, *2 Kings xxv. 12. Isa. lxi. 5. Matt. xx. 17.* *Not kept*—They gave me such a full employment in the drudging work about their vineyards, that they left me no time to mind my own; they hindered me from doing my own duty, and from minding my own concerns. And therefore it is no wonder if I be uncomely and scorched by the sun.

V. 7. *Tell me*—Notwithstanding all these discouragements and afflictions which I suffer for thy sake, and for my love to thee. Being reproached and persecuted by others, I flee to thee, O my only refuge and joy. *Feedest*—Thy flock, discover to me which is thy true church, and which are those assemblies and people where thou art present. This is the request of particular believers. *At noon*—In the heat of the day, when the shepherds in those hot countries used to lead their flocks into shady places. Whereby he means the time of persecution, when it is

† John vi. 44.

‡ Psal. xlv. 14, 15.



thou makest *thy flock* to rest at noon: for why should I be as one  
 8 that turneth aside by the flocks of thy companions? If thou  
 know not, § O thou fairest among women, go thy way forth by  
 the footsteps of the flock, and feed thy kids beside the shepherds  
 9 tents. I have compared thee, || O my love, to a company of  
 10 horses in Pharaoh's chariots. \* Thy cheeks are comely with rows  
 11 of jewels, thy neck, with chains of gold. We will make thee bor-  
 12 ders of gold, with studs of silver. While the king *sitteth* at his  
 13 table, my spikenard sendeth forth the smell thereof. A bundle

is hard to discover the true church, because she is deformed by it, and because she is obscured and driven into the wilderness. *That turneth*—Or, a wanderer, or vagabond; like a neglected and forlorn creature exposed both to censure and danger. *The flocks*—The assemblies of corrupt teachers and worshippers. These he calls Christ's *companions* because they profess the name of Christ, and their conjunction with him in God's worship.

V. 8. *If*—This is Christ's answer. Go—Observe and follow the paths which my sheep have trodden before thee, my faithful servants, *Abraham*, and others. For the church in all ages is one and the same, and there is but one way for the substance, in which all the saints from the beginning of the world walk, *Christ* being *the same yesterday, and to day, and for ever*. *Feed*—Take care for the feeding of all, and especially young and weak Christians. *Beside*—Under the conduct, and according to the instruction of my faithful shepherds, chiefly those who have gone before thee, the prophets and apostles, and in subordination to them, and to their writings, and to others whom I shall raise from time to time to feed my people.

V. 9. *Compared thee*—For strength and courage, to overcome all thine enemies. For horses are famous for that property, and the strength of the battle was then

thought to consist much in horses, and chariots, especially in a company or multitude of them. And the church in this book is represented not only as fair and beautiful, but also as *terrible* to her enemies.

V. 10. *Jewels*—Which being fastened to the heads of brides, used to hang down upon their cheeks, in those times. He mentions the *cheeks*, as the chief seat of beauty. *Chains*—Whereby, as well as by *the rows of jewels*: he may seem to design all those persons and things wherewith the church is made beautiful in the eyes of God, and of men, such as excellent ministers, and saints, righteous laws, holy ordinances, and the gifts and graces of God's spirit.

V. 11. *We*—I and my father. *Will make*—Beautiful and honourable ornaments.

V. 12. *The king*—My royal husband. *Sitteth*—With me in his ordinances. *Spikenard*—The graces of his spirit conferred upon me, here compared to those sweet ointments, which the master of the feast caused to be poured out upon the heads of the guests, *Luke vii. 38*. in which ointments, spikenard was a chief ingredient. *Sendeth*—This denotes the exercise and manifestation of her graces, which is a sweet smelling savour in the nostrils of her husband, and of her companies.

V. 13. *Myrrh*—Myrrh, was ever reckoned among the best perfumes. *Shall*  
*lie*

§ Chap. v. 9. vi. 1. || Chap. ii. 2. 10. 13. iv. 1. 7. v. 2. vi. 4. *John xiv. 15.*  
 \* *Ezek. xvi. 11, 12, 13.*



of myrrh is my well-beloved unto me ; he shall lie all night betwixt  
 14 my breasts. My beloved is unto me, as a cluster of camphire in the  
 15 vineyards of En-gedi. † Behold, thou art fair, my love, behold,  
 16 thou art fair, thou hast doves eyes. Behold, thou art fair, my  
 17 beloved, yea pleasant : also our bed is green. The beams of our  
 house are cedar and our rafters of cypress.

## C H A P. II.

*Christ speaks of himself and his church, ver. 1, 2. The church declares the delightful fellowship she had with Christ, ver. 3, 4. Rejoices in his favour, and takes care that nothing may displease him, ver. 5—7. Triumphs in his love and gracious call, ver. 8—13. Christ's care of the church, ver. 14, 15. Her faith and hope in him, ver. 16, 17.*

1, 2 **I** Am the rose of Sharon : and the lilly of the valleys. As the lilly  
 3 among thorns, so is my love among the daughters. As the apple-tree among the trees of the wood, so is my beloved

*lie*—This phrase may denote the churches intimate union with, and hearty affection to Christ.

V. 14. *Camphire*—We are not concerned to know exactly what this was ; it being confessed, that it was some grateful plant, and that it sets forth that great delight which the church hath in the enjoyment of Christ. *En-gedi*—A pleasant and well-watered place in the tribe of Judah, where there were many pleasant plants.

V. 15. *Behold*—This is the speech of Christ. The words are doubled to manifest his fervent affection for her. *Doves eyes*—Which are mild and harmless, chaste and faithful. And by *the eyes* he seems to design both her outward behaviour, and the inward disposition of her mind.

V. 16. *Behold*—The church here again speaks, and retorts Christ's words ; thou, and thou only art fair indeed. *Pleasant*—As thou art beautiful in thyself, so thou art amiable and pleasant in thy condescension to me. *Bed*—This seems to denote the place where the church enjoys

sweet fellowship with Christ, by his spirit accompanying his ordinances. *Green*—Is pleasant, as that colour to the eye.

V. 17. *Cedar*—Not only strong, but also fragrant and delightful. *Cypress*—Which also was strong and fragrant, and therefore suits well with cedar.

V. 1. *I*—These are the words of the bridegroom. He compares himself to the rose and lilly, for fragrancy and beauty. *Sharon*, was a very fruitful place, and famous for roses.

V. 2. *Among*—Compared with thorns, which it unspeakably exceeds in glory and beauty. *So*—So far, doth my church or people, excel all other assemblies. The title of *daughter*, is often given to whole nations. These are Christ's words, to which the spouse makes the following reply.

V. 3. *The apple-tree*—Whose fruit is very pleasant and wholesome. *The trees*—Which are barren. *I sat*—I confidently reposed myself under his protection. *His fruit*—The benefits which I received by

† Chap. iv. 1. v. 12.



among the sons. I sat down under his shadow with great  
 4 delight, and his fruit *was* sweet to my taste. He brought  
 me to the banquetting house, and his banner over me was love.  
 5 Stay me with flaggons, comfort me with apples; for I *am* sick of  
 6 love. \* His left-hand *is* under my head, and his right-hand doth  
 7 embrace me. † I charge you, O ye daughters of Jerusalem, by  
 the roes, and by the hinds of the field, that ye stir not up, nor  
 8 awake *my* love, 'till he please. The voice of my beloved! Be-  
 hold, he cometh leaping upon the mountains, skipping upon the  
 9 hills. ‡ My beloved *is* like a roe, or a young hart: behold he  
 standeth behind our wall, he looketh forth at the windows,  
 10 shewing himself through the lattices. My beloved spake, and

by him, remission of sins, faith, grace, and assurance of glory.

V. 4. *Banquetting house*—The places in which believers receive the graces and blessings of Christ. *His banner*—By the lifting up whereof I was invited to come to him, and to lift myself under him. *Love*—The love of Christ crucified, which, like a banner, is displayed in the gospel.

V. 5. *Stay me*—Or, *support me*, keep me from fainting. The spouse speaks this to her bride-maids, *the daughters of Jerusalem*: or to the bridegroom himself. *Flaggons*—With wine, which is a good cordial. *Apples*—With odoriferous apples, the smell whereof was grateful to persons ready to faint. By this understand the application of the promises, and the quickening influences of the Spirit.

V. 6. *His hand*—No sooner did I cry out for help, but he was at hand to succour me.

V. 7. *I charge you*—This is spoken by the bride. *By the roes*—By the example of those creatures, which are pleasant and loving in their carriage towards one another. *Nor awake*—That you do not disturb nor offend him. *Till*—Never, as this word, *until*, in such phrases, is com-

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monly used. For neither can sin ever please him, nor can the church bear it, that Christ should ever be offended.

V. 8. *The voice*—Christ's voice, the word of grace revealed outwardly in the gospel, and inwardly by the Spirit of God. *Leaping*—He saith, *leaping* and *skipping*, to denote that Christ came readily, and swiftly, with great desire and pleasure; and adds, *upon the mountains and hills*, to signify Christ's resolution to come in spite of all difficulties.

V. 9. *Like a roe*—In swiftness. He is coming to me with all speed and will not tarry a moment beyond the proper season. *He standeth behind*—And while he doth for wise reasons forbear to come; he is not far from us. Both this and the following phrases may denote the obscure manner of Christ's manifesting himself to his people, under the law, in comparison of his discoveries in the gospel. *The window*—This phrase, and that *through the lattices*, intimate that the church does indeed see Christ, but, as *through a glass, darkly*, as it is said even of gospel-revelations, 1 Cor. xiii. 12. which was much more true of legal administrations.

V. 10. *Spake*—Invited me outwardly by his word, and inwardly by his Spirit.

Rise

\* Chap. viii. 3.

† Chap. iii. 5. viii. 4.

‡ Ver. 7.



faid unto me, Rise up my love, my fair one, and come away.  
 11 For lo, the winter is past, the rain is over, and gone.  
 12 The flowers appear on the earth, the time of the singing of birds is  
 13 come, and the voice of the turtle is heard in our land. The  
 fig-tree putteth forth her green figs, and the vines, with the  
 tender grape, give a good smell. Arise my love, my fair  
 14 one, and come away. O my dove, that art in the cliffs  
 of the rock, in the secret places of the \* stairs, let me see  
 thy countenance, † let me hear thy voice; for sweet is thy  
 15 voice, and thy countenance is comely. Take us ‡ the foxes  
 the little foxes, that spoil the vines: for our vines have tender

*Rise up*—Shake off sloth, and disentangle thyself more fully from all the snares of this world. *Come*—Unto me, and with me; follow me fully, serve me perfectly, labour for a nearer union, and more satisfying communion with me.

V. 11. *The winter*—Spiritual troubles arising from a deep sense of the guilt of sin, the wrath of God, the curse of the law; all which made them afraid to come unto God. But, saith Christ, I have removed these impediments, God is reconciled; therefore cast off all discouragements, and excuses, and come to me.

V. 12. *The flowers*—The communications of God's grace, the gifts, and graces, and comforts of the Holy Spirit, are vouchsafed unto, and appear in believers, as buds and blossoms do in the spring. *The turtle*—This seems particularly to be mentioned because it not only gives notice of the spring, but aptly represents the Spirit of God, which even the *Chaldee* paraphrast understands by this *turtle*, which appeared in the shape of a dove, and which worketh a dove-like meekness, and chastity, and faithfulness, in believers.

V. 13. *Her figs*—Which it shoots forth in the spring.

V. 14. *My dove*—So the church is called, for her dove-like temper, and for her dove-like condition, because she is weak, and exposed to persecution, and therefore forced to hide herself in rocks. *The stairs*—In the holes of craggy and broken rocks, which resemble stairs. *Let me see*—Be not afraid to appear before me. *Hear*—Thy prayers and praises. *For*—Thy person and services are amiable in my sight.

V. 15. *Take us*—The bridegroom gives this charge to his bridemen or friends. By whom he understands those magistrates and ministers to whom, under Christ, the custody of the vineyards, the churches, principally belong. These he commands to *take* the foxes, to restrain them from doing this mischief. *Foxes*—The disturbers of the vineyard, or the church, seducers or false teachers. *Little foxes*—This he adds for more abundant caution, to teach the church to prevent errors and heresies in the beginnings. *Spoil vines*—Which foxes do many ways, by gnawing and breaking the little branches and leaves, by digging holes in the vineyards, and so spoiling the roots. *Tender grapes*—Which are easily spoiled, if great care be not used to prevent it.

V. 16. *My*

\* Ezek. xxxviii. 20.

† Chap. viii. 13.

‡ Ezek. xiii. 4. Luke xiii. 32.



16 grapes. § My beloved is mine, and I am his: he feedeth among  
 17 the lillies. || Until the day break, and the shadows flee away; turn  
 my beloved, and be thou \* like a roe, or a young hart upon  
 the mountains of Bether.

## C H A P. III.

*The church seeks Christ, finds him, and resolves not to displease him again, ver. 1—5. Christ's coming out of the wilderness; his bed, guard and chariot, ver. 6—10. An invitation of the church to the kingdom of glory, ver. 11.*

1 **B**Y night on my bed I sought him whom my soul loveth, I sought  
 2 him, but I found him not. I will rise now and go about  
 the city in the streets, and in the broad ways, I will seek him  
 whom my soul loveth: I sought him, but I found him not.  
 3 † The watch-men that go about the city, found me: to whom I said,

V. 16. *My beloved*—These are the words of the bride, who having come to him upon his gracious invitation, now maketh her boast of him. *He feedeth*—Abideth and refresheth himself amongst his faithful people, who are compared to lillies, ver. 2.

V. 17. *Until*—Until the morning of that blessed day of the general resurrection, when all the shadows, not only of ignorance, and sin, and calamity, but even of outward administrations, shall cease. *Turn*—Return to me. For although Christ had come to her, and she had gladly received him, yet he was gone again, as is here implied, and evidently appears from the following verse. Which sudden change is very agreeable to the state of God's people in this world, where they are subject to frequent changes. *A roe*—In swiftness; make haste to help me, *Of Bether*—A place in the land of promise, where it seems those creatures were in great abundance.

V. 1. *By night*—When others compose themselves to sleep, my affections were  
 Numb. 82.

working towards him. *I sought*—I sought for Christ's gracious and powerful presence. *I sought*—This repetition denotes her perseverance and unweariedness in seeking him. *Found him not*—For he had withdrawn the manifestations of his love from me, either because I had not sought him diligently, or because I had abused his favour.

V. 2. *The city*—The city of God, the church in which Christ resides. *Broad ways*—Not finding him in private prayer, and meditation, I sought him in the places of public assemblies and ordinances. *Found not*—He saw fit still to delay the discoveries of his grace.

V. 3. *The watch-men*—The ministers of Christ, and rulers of the church. *Go about*—To prevent disorders and dangers. *Him*—She does not name him, because she thought it needless, as supposing a person of such transcendent excellency could not be unknown to men in that capacity. Their answer is not mentioned, either because they gave her no satisfactory answer, or because by their silence she gathered that they were unable to inform her; and being

§ Chap. vi. 3. vii. 10

|| Chap. iv. 6.

\* Chap. viii. 14.

† Chap. v. 7.



- 4 Saw ye *him* whom my soul loveth? *It was but a little that I passed*  
 from them, but I found him whom my soul loveth: I held him,  
 and would not let him go, until I had brought him into my mother's  
 5 house: and into the chamber of her that conceived me. \*I charge  
 you, O ye daughters of Jerusalem, by the roes, and by the hinds  
 of the field, that you stir not up, nor awake my love 'till he please.  
 6 † Who is this that cometh out of the wilderness as *with* pillars of  
 smoak, perfumed with myrrh and frankincense, with all powders  
 7 of the merchant? Behold, his bed, which is Solomon's, threescore  
 8 valiant men *are* about it, of the valiant of Israel. They all hold  
 swords, being expert in war: every man *hath* his sword upon his

ing eager in the pursuit, she would not lose time.

V. 4. *Found him*—Christ met me, and manifested his love to me. *Mother's house*—As the spouse here, signifies particular believers, so her mother is the universal church, or the true *Jerusalem*, which hath its rise from *above*, which is the mother of us all, Gal. iv. 26. in which Christ and believers are united, and have sweet communion together in holy ordinances, into which believers are said to bring Christ, by faith and prayer. *Conceived me*—Christ is as it were the father that begets, and the church the mother that conceives and brings forth believers.

V. 6. *Who*—The persons speaking seem to be the daughters of *Jerusalem*, who upon occasion of the bride's speech to them, make this reply. The person spoken of is the spouse. *Wilderness*—Believers were to be called, not only out of the holy land, which was as the garden of God, but also out of the Gentile-world, which in prophetic writings is frequently described under the notion of a *wilderness*. *Pillars*—Being conducted out of the wilderness as by a pillar of smoak going before them, as the *Israelites* were led through the wilderness to *Canaan*, by a pillar of cloud and fire. *Perfumed*—The spouse is said to be thus perfumed, for her excellent virtues and religious services which are pleasant and ac-

ceptable to God, and for the merits and graces of Christ, which are a *sweet savour* to God, wherewith she is enriched and beautified. *Of merchants*—Which are fetched by the merchants from *Arabia*, or other remote parts.

V. 7. *Behold*—The bride-men continue their speech, and from the admiration of the bride, proceed to the admiration of the bridegroom. *Bed*—The *bed* seems to denote the church, which is comely through Christ's beauty, and safe by his protection, in which Christ is glorified, and believers enjoy sweet fellowship with him. *Solomon's*—Which is the bed, not of an ordinary man, but of a great king, whom *Solomon* typifies, and who is greater than *Solomon*. *Threescore*—Very many, the certain number being put for an uncertain. He alludes to *Solomon's* guard, whereby he designs all those creatures, whether angels, princes, ministers, or others, whose ministry God uses for the protection of his church.

V. 8. *Every man*—Is prepared and ready to fight, to prevent those dangers which are frequent in the night season. *The night* may denote the whole time of this life, which may well be called *night* in respect of that ignorance and error wherewith it is attended, (as the future life is compared to *day*) this life being the only time wherein such a guard is necessary.

V. 9. 4

\* Chap. ii. 7. viii. 4.

† Chap. viii. 5.



9 ~~thigh~~, because of fear in the night. King Solomon made himself  
 10 a chariot of the wood of Lebanon. He made the pillars thereof of  
 silver, the bottom thereof of gold, the covering of it of purple, the  
 midst thereof being paved with love, for the daughters of Jerusalem.  
 11 Go forth, O ye daughters of Zion, and behold king Solomon with  
 the crown wherewith his mother crowned him in the day of his es-  
 pousals, and in the day of the gladness of his heart.

## C H A P. IV.

Christ commends his church for her beauty, ver. 1—7. He calls her to go with him, ver. 8.  
 Manifests his love and affection for her, ver. 9. A farther commendation of her, ver. 10—15.  
 She prays for the effectual operation of his Holy Spirit on her to make her fruitful, ver. 16.

1 **B**EHOLD, \* thou art fair, my love, behold, thou art fair,  
 thou hast doves eyes within thy locks : thy hair is as of a † flock

V. 9. *A chariot*—In which the royal bridegroom and bride might ride together in state. By this *chariot* he seems to understand the word of Christ dispensed by his ministers, whereby Christ rides triumphantly in the world, and believers are carried into heavenly glory. *Of Lebanon*—Of cedars, which wood being incorruptible, doth fitly signify the word of the gospel, which endureth for ever, 1 Pet. i. 25.

V. 10. *He made*—There is no necessity that either this or the following particulars should be distinctly applied to several things in the gospel; this in the general may suffice, that as all the particulars are added to shew the perfection and beauty of the chariot, so they do imply that Christ's word is every way amiable and perfect. *The bottom*—The under and lower part. Whereby he may seem to understand the foundation of the word and promises, which is either God's covenant, or Christ's mediation, in whom all the promises are yea and amen. *Covering*—The uppermost part of it. *Midst*—The inward parts. *Paved*—Covered and adorned. *Love*—The love of Christ to the sons of men. *For the daughters*—For their delight

and comfort, who all bear a part in this marriage.

V. 11. *Go*—The church bids particular believers go forth to see this sight. *Solomon*—The Messiah, of whom Solomon was an illustrious type. *The crown*—Which being applied to Solomon, may design that garland or crown which was usually worn in nuptial solemnities : but being applied to Christ, it denotes the honour that was given him, which though principally done by his Father, yet is here ascribed to his mother, the universal church, which in respect to his humanity may be called his mother, because he was born in, and of her, and one of her members. *In the day*—When the church is married to him, which is done when the covenant is confirmed between them, or when persons are converted to Christ, and more completely when they are received by Christ into his immediate fellowship in the kingdom of glory. *Gladness*—When he rejoiceth over his bride.

V. 1. *Behold*—These words are evidently spoken by the bridegroom. *Fair*—Being clothed with my righteousness, and adorned with all the graces of my spirit.

*Fair*

\* Chap. i. 15. v. 12.

† Chap. vi. 5, 6.



2 of goats, that appear from mount Gilead. Thy teeth *are* like a flock of *sheep that are* even shorn, which came up from the washing: whereof every one bears twins, and none is barren among  
3 them. Thy lips *are* like a thread of scarlet, and thy speech is comely: \* thy temples *are* like a piece of a pomegranate within  
4 thy locks. Thy neck *is* like the tower of David built for an armory, whereon there hang a thousand bucklers, all shields of  
5 mighty men. † Thy two breasts *are* like two young roes that are  
6 twins, which feed among the lillies. ‡ Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and

*Fair*—He repeats it both to confirm his assertion, and to shew the fervency of his affection. *Dove's eyes*—Whereas the beauty of the spouse is here described in her several parts, we need not labour much about the application of each particular to some distinct grace of the church, this being the chief design of the description to shew that compleatness and absolute perfection which the church hath in part received, and shall more fully receive in the future life. *Goats*—Which in these parts was of extraordinary length, and softness, and comeliness. *Mount Gilead*—A very fruitful place, fit for breeding all sorts of cattle, and especially of goats, because it was an hilly and woody country.

V. 2. *A flock*—Numerous, and placed in due order. *Even*—Smooth, and even, as also clean and white. *Twins*—Which seems to denote the two rows of teeth. *Barren*—Not one tooth is lacking.

V. 3. *Thy speech*—Which is added as another ingredient of an amiable person; and to explain the foregoing metaphor. The discourse of believers is edifying and comfortable, and acceptable to God, and to serious men. *Temples*—Under which he comprehends the cheeks. *Pomegranate*—In which there is a lovely mixture of red and white.

V. 4. *Thy neck*—This may represent the grace of faith, by which we are united to

Christ, as the body is to the head by the neck, by which Christians receive their spiritual food, and consequently their strength and ability for action. *The tower*—Upright, firm, and strong; and moreover adorned with chains of gold or pearl, or the like ornaments. *Of David*—Some tower built by David, when he repaired, and enlarged his royal city, and used by him as an armory. *Bucklers*—Such as are reserved for the use of mighty men. *A thousand* is put indefinitely for a great number.

V. 5. *Lillies*—In the fields where lillies grow.

V. 6. *Until*—These words are uttered by the bride, chap. ii. 17. and here returned by the bridegroom as an answer to that request. And this place may be understood of the day of glory, when all shadows and ordinances shall cease. *To the hill*—To my church upon earth, which was typified by the mountain of *Moriah* and the temple upon it. This in prophetic writings is called a *mountain*, and may well be called a *mountain of myrrh and frankincense*, both for the acceptable services which are there offered to God, and for the precious gifts and graces of the Holy Spirit, which are of a sweet smelling savour to God and men. Thus Christ directs believers, where they may find him, namely in his church and ordinances.

V. 8. *Comely*

\* Chap. vi. 7.

† Chap. vii. 3.

‡ Chap. ii. 17.



7 to the hill of frankincense. § Thou art all fair, my love, there is  
 8 no spot in thee. Come with me from Lebanon, my spouse, with  
 me from Lebanon: look from the top of Amana, from the top  
 of Shiner || and Hermon, from the lions dens, from the mountains  
 9 of the leopards. Thou hast ravished my heart, my sister, my  
 spouse; thou hast ravished my heart with one of thy eyes, with  
 10 one chain of thy neck. How fair is thy love, my sister, my  
 spouse! \* How much better is thy love than wine! And the  
 11 smell of thine ointments than all spices. Thy lips, O my spouse,  
 drop as the honey-comb: honey and milk are under thy tongue,  
 12 and the smell of thy garments is like the smell of Lebanon. A  
 garden inclosed is my sister, my spouse: a spring shut up, a foun-  
 13 tain sealed. Thy plants are an orchard of pomegranates,  
 14 with pleasant fruits, camphire with spikenard, Spikenard and

V. 8. *Come*—Unto the mountains of myrrh. *Look*—To the place to which I invite thee to go, which from those high mountains thou mayest easily behold. *Of Leopards*—From these or other mountains, which are inhabited by lions and leopards. This seems to be added as an argument to move the spouse to go with him, because the places where now she was, were not only barren, but also dangerous.

V. 9. *My sister*—So he calls her to shew the greatness of his love, which cannot sufficiently be expressed by any one relation. *With one*—With one glance, *One chain*—With one of those other graces and perfections wherewith thou art adorned.

V. 10. *Fair*—How amiable and acceptable to me. *Ointments*—Of the gifts and graces of God's Spirit, wherewith thou art anointed.

V. 11. *Thy lips*—Thy speeches both to me in prayer and praises, and to men for their edification, are highly acceptable to me. *Milk*—Words more sweet and comfortable than honey or milk. *Garments*—Of that righteousness wherewith I have adorned thee. *Lebanon*—Which

was very sweet and grateful in regard of the great numbers of sweet-smelling spices and trees which grew on that mountain.

V. 12. *A garden*—For order and beauty, for pleasant walks, and flowers, and fruits. *Inclosed*—Defended by the care of my providence: and reserved for my proper use. *Shut up*—To preserve it from all pollution, and to reserve it for the use of its owner, for which reason springs were shut up in those countries where water was scarce and precious.

V. 13. *Plants*—Believers, which are planted in thee, are like the plants or fruits of an orchard, which are pleasant to the eye, and delicious to the taste or smell, whereby he signifies the variety and excellency of the gifts and graces in the several members of the church. *Spikenard*—Which he mentions here with *camphire*, and in the next verse with *saffron*, because it is mixed with both these, and being so mixed, yields the more grateful smell.

V. 14. *All trees*—Such trees as produce frankincense.

V. 15. *Living*

§ Eph. v. 27.

|| Deut. iii. 9.

\* Chap. i. 2.



saffron, calamus and cinnamon, with all trees of frankincense,  
 15 myrrh and aloes, with all the chief spices. A fountain of gardens,  
 16 a well of living waters, and streams from Lebanon. Awake,  
 O north-wind, and come thou south, blow upon my garden, *that*  
 the spices thereof may flow out: let my beloved come into his  
 garden, and eat his pleasant fruits.

## C H A P. V.

*Christ answers the church's invitation, and shews her the delight he took in her fruit, ver. 1. She acknowledges her negligence to Christ in not opening the door, ver. 2—6. Of the harsh usage she met with, ver. 7. She tells the daughters of Jerusalem she is sick of love to Christ, ver. 8. Their question concerning him, ver. 9. A description of Christ by his graces, ver. 10—15. In whom she boasteth, ver. 16.*

1 **I** Am come into my garden, my sister, my spouse; I have gathered  
 my myrrh with my spice, I have eaten my honey-comb with my  
 honey, I have drunk my wine with my milk: eat, O friends, drink,  
 2 yea, drink abundantly, O beloved. I was asleep, but my heart  
 awaked: *it is* the voice of my beloved that knocketh, *saying*, Open  
 to me, my sister, my love, my dove, my undefiled: for my head is

V. 15. *Living water*—Though my spouse be in some sort a fountain shut up, yet that is not so to be understood as if she kept her waters to herself, for she is like a fountain of living or running water, which flows into gardens, and makes its flowers and plants to flourish. The church conveys those waters of life which she receives from Christ to particular believers. *Streams*—Like those sweet and refreshing rivers which flow down from mount *Lebanon*, of which *Jordan* is one.

V. 16. *North wind*—These winds may signify the several dispensations of God's Spirit. *My garden*—This verse is spoken by the spouse. And she calls the garden both *hers* and *his*, because of that oneness which is between them, chap. ii. 16. *May flow*—That my graces may be exercised. *Let*—Let Christ afford his gracious presence to his church. *And eat*—And let him delight himself in that service which

is given him, both by the religious worship, and by the holy conversation of his people.

V. 1. *I come*—This is the bridegroom's answer. *I have*—I have eaten of my pleasant fruits, I have taken notice of, and delight in the service and obedience of my people. *O friends*—Believers are here encouraged with freedom and cheerfulness to eat and drink their spiritual food.

V. 2. *Asleep*—I was dull, and sluggish, *But*—Yet in my very sleep my thoughts were running upon my beloved. *It is*—Between sleeping and waking, I heard his voice. *Knocketh*—By his word, and providence, and spirit, at the door of my heart. *Open*—Inviting me to let him into my soul. *My love*—This heap of kind compellations signifies Christ's fervent affection to his people. *With dew*—While I wait without thy door, which signifies his sufferings for the church's good. *The drops*—The dew which falls in the night.

V. 3. *My*



3 filled with dew, *and* my locks with the drops of the night. I have  
 put off my coat, how shall I put it on? I have washed my feet,  
 4 how shall I defile them? My beloved put in his hand by the hole  
 5 of the door, and my bowels were moved for him. I rose up to open  
 to my beloved, and my hands dropped with myrrh, and my  
 fingers with sweet smelling myrrh, upon the handles of the lock.  
 6 I opened to my beloved, but my beloved had with-drawn himself,  
*and* was gone: my soul failed for what he spake: I \* sought him,  
 but I could not find him; I called him, but he gave me no answer.  
 7 The watch-men that went about the city, found me, they smote  
 me, they wounded me; the keepers of the walls took away my vail  
 8 from me. I charge you, O daughters of Jerusalem, if ye find  
 9 my beloved that ye tell him, that I *am* sick of love. What is thy  
 beloved more than *another* beloved, † O thou fairest among wo-

V. 3. *My coat*—My day clothes, as persons use to do when they go to rest. *How*—It is inconvenient and troublesome to do it at this time. *Washed my feet*—Which the eastern people commonly did when they went to bed.

V. 4. *By the hole*—He assayed to open the door. When his word would not prevail, his spirit, which is called *the finger of God*, Luke xi. 20. wrought inwardly upon my conscience. *Were moved*—With compassion for him and his sufferings, and with affection to him.

V. 5. *I rose*—I went forth to receive him. *Dropped*—With oil or ointment made of myrrh, which dropped from the bridegroom's hand upon the door in great abundance, when he *put it into the hole of the door*, and consequently upon her hands and fingers when she touched the door to open it. By which she signifies, that Christ, though he withdrew himself from her, yet left a sweet savour behind him. *The handles*—Heb. *with myrrh passing or flowing upon the handles of the lock*, which place the bridegroom had touched when he attempted to open it.

V. 6. *With-drawn*—Denied me his com-

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fortable presence, as a just punishment for my former neglect. *Failed*—Heb. *went out of me*: I fainted and was ready to die away, for those endearing expressions related, ver. 2. which then I did not heed. *I sought*—By diligent enquiry and importunate prayer.

V. 7. *Watch-men*—The governors of the church, who, though by their place they are obliged to comfort the faithful, do frequently discourage them. *Smote*—With bitter calumnies and persecutions. *The keepers*—The same with the watch-men, whose office it is to keep the gates and walls of the city. *My vail*—Which was an ornament of her sex, and an ensign of her relation to Christ. And so the taking of this vail away, signifies their contemptuous usage of her, and endeavours to represent her, as one that had no relation to Christ.

V. 8. *O daughters*—The church having passed the watchmen, proceeds in the pursuit of her beloved, and enquires of every particular believer whom she meets concerning him. *Tell him*—That I am ready to faint for want of his presence.

V. 9. *What is*—Wherein doth he excel them?

11 E

\* Chap. iii. 1.

† Chap. i. 8.



men? What is thy beloved more than *another* beloved, that thou  
 10 dost so charge us? My beloved is white and ruddy, the chiefest  
 11 among ten thousand. His head is as the most fine gold, his locks  
 12 are bushy, and black as a raven. † His eyes are as the eyes of  
 doves by the rivers of waters, washed with milk, and fitly set.  
 13 His cheeks are as a bed of spices, as sweet flowers: his lips like  
 14 lillies, dropping sweet smelling myrrh. His hands are as gold-  
 rings set with the beryl: his belly is as bright ivory overlaid with  
 15 saphires. His legs are as pillars of marble, set upon sockets  
 of fine gold: his countenance is as Lebanon, excellent as the  
 16 cedars. His mouth is most sweet, yea, he is altogether lovely.  
 This is my beloved, and this is my friend, O daughters of  
 Jerusalem.

them? Believers might ask this, that they might be more fully informed of it.

V. 10. *White*—The *white* may denote his pure and spotless innocence, and the *ruddy* colour his bloody passion.

V. 11. *As gold*—It shines like gold, by reason of the crown of pure gold upon his head. We need not aim at a distinct application of this and the following particulars, unto some special excellency of Christ, because such things are mere conjectures, and the only design of this description is, to set forth the beauty of Christ under the notion of a most amiable person, in whom there is no defect or blemish, from the crown of his head to the sole of his feet.

V. 12. *Of doves*—Lovely and pleasant, chaste and innocent. *Rivers*—Where they delight to abide. *Milk*—Doves of a milk white colour.

V. 13. *Cheeks*—His face or countenance, an eminent part whereof is the cheeks.

*Spices*—Of aromatic flowers which delight both the eye with a pleasant prospect, and the smell with their fragrancy. *Lillies*—Beautiful and pleasant.

V. 14. *Beryl*—Beautiful, and precious, and richly adorned, as it were with gold rings set with precious stones. *Belly*—Which seems to be here used, for the whole body, reaching from the neck to the bottom of the belly. *Saphires*—Of a pure and bright white colour, intermixt with blue veins; for some saphires are of a bright blue colour.

V. 15. *Marble*—White, and strait, and well shaped and strong. *Gold*—His feet are compared to gold, for their singular brightness, for which they are compared to *fine brass*, Rev. i. 15. *Countenance*—Heb. *his aspect* or *appearance*, his form or person. *Lebanon*—In respect of its cedars, tall, and upright, and stately.

V. 16. *Altogether*—Not to run out into more particulars,

C H A P.



## C H A P. VI.

*An enquiry after Christ, ver. 1. The churches answer, ver. 2. The church confesses her faith in Christ, ver. 3. Christ shews the graces of his church, ver. 4. And the beauty of her several parts, ver. 5—10. He acquaints her where he had been, and what he had been doing, ver. 11. And discovers his affection to her, ver. 12. With an invitation of her to return to him again, ver. 13.*

1 **W**HITHER is thy beloved gone, § O thou fairest among  
women? Whither is thy beloved turned aside? That  
2 we may seek him with thee. My beloved is gone down into his  
garden, to the beds of spices, to feed in the gardens, and to  
3 gather lillies. || I am my beloved's, and my beloved is mine; he  
4 feedeth among the lillies. Thou art beautiful, O my love, as  
Tirzah, comely as Jerusalem, terrible as an army with banners.  
5 Turn away thine eyes from me, for they have overcome me:  
6 thy hair is as a flock of goats that appear from Gilead. Thy  
teeth are as a flock of sheep which go up from the washing,  
whereof every one beareth twins, and there is not one barren  
7 among them. As a piece of a pomegranate are thy temples within  
8 thy locks. There are threescore queens, and fourscore concu-  
9 bines, and virgins without number. My dove, my undefiled is but

V. 1: *Gone*—From thee.

V. 2: *Is gone*—The spouse had hitherto been at a loss for her beloved, but having diligently sought him, now at last she meets with a gracious answer from God, directing her where to find him. The garden may signify the church catholic, and the gardens, as it follows, as also the beds, the particular assemblies of the faithful, in which Christ affords his presence. Spices—In which the gifts and graces of God's spirit, fitly compared to spices, grow. To feed—To refresh and delight himself. Lillies—Which may denote either, particular believers, whom Christ gathers to himself in his church; or, the prayers and praises of his people in the publick congregations.

V. 4: *Thou*—These are the words of Christ, who had now again manifested himself to his church. Tirzah—A very  
Numb. 82.

pleasant city, the royal seat of the kings of Israel. Jerusalem—Which was beautiful both for its situation, and for its goodly buildings. Terrible—To her enemies, whom God will certainly destroy.

V. 5: *Turn away*—It is a poetical expression, signifying how beautiful the church was in Christ's eyes. Thy hair—This clause, and the whole following verse are repeated from, chap. iv. 1, 2. And this repetition is not vain but confirms what was said before, that the churches miscarriage had not alienated Christ's affection from her.

V. 8: *Threescore*—A certain number for an uncertain. The sense seems to be this, there are many beautiful queens and concubines in the world, in the courts of princes, but none of them is to be compared with my spouse.

V. 9: *But one*—The only beloved of my soul, my only spouse. The only one—  
She

§ Chap. i. 8.

11 E 2

|| Chap. ii. 16. vii. 10.



one ; she is *as the only one* of her mother ; she is the choice one of her that bear her, the daughters saw her, and blessed her ; *yea,*  
 10 the queen and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the  
 11 sun, and terrible *as an army* with banners ? I went down into the garden of nuts, to see the fruits of the valley, and \* to see whe-  
 12 ther the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.  
 13 Return, return, O Shulamite, return, return, that we may look upon thee. What will ye see in the Shulamite ? As it were the company of two armies.

She is as dear and as precious to me as only children use to be to their parents, and especially to their mothers. *Daughters*—Called *virgins*, ver. 8. *Praised*—As more beautiful and worthy than themselves.

V. 10. *Who*—These are the words of the queens and concubines. *Who*, what manner of person is this, how excellent and glorious ! *Morning*—As the morning light, which coming after the darkness, is very pleasant and amiable.

V. 11. *I went*—When I went away from thee : these are the words of the bridegroom. *Valley*—Which being low, and well watered is very fruitful. *To see*—What beginnings or appearances there were of good fruits or works among believers.

V. 12. *Or ever*—I was surprized with a vehement desire of my spouse, which is to be understood figuratively, and so as to agree with the majesty and omniscience of Christ. *Ammi-nadib*—Eager in my desire, and swift in my motion towards the church. *Ammi-nadib* is supposed to be some eminent charioteer then well known,

and famous for his speed in driving chariots.

V. 13. *Return*—Christ recalls his spouse, who as when Christ was gone, she pursued after him, so now when Christ was coming to her, she was ready to wander from him.

*Return*—This word is repeated four times, to signify both Christ's passionate love to her, and her backwardness. *Shulamite*—

This title signifies, the wife of Solomon, thus called after her husband's name, and as Christ is called by the name of Solomon, so the church is fitly described by the title of Solomon's wife.

*May look*—That I and my companions may contemplate thy beauty.

*What*—But what do you my friends expect to discover in her ? Christ proposes the question, that they might take special notice of this as a very remarkable thing in her.

*The company*—Whereby he intimates that this one spouse was made up of the whole multitude of believers.

*Two armies*—Confederate together, and so this may signify the union of *Jews* and *Gentiles*, and the safety and strength of the church, which is compared to a numerous host, distributed into *two armies*.

C H A P.



## C H A P. VII.

*A farther description of the church's graces, ver. 1—7. His design to visit the church, with the blessed effect thereof, ver. 8—9. She professes her faith, and desire, ver. 10. She invites him to communion with her, ver. 11. The end thereof, ver. 12, 13.*

1 **H**OW beautiful are thy feet with shoes, O prince's daughter!  
 2 The joints of thy thighs *are* like jewels, the work of the hands  
 3 of a cunning workman. Thy navel *is like* a round goblet, which  
 4 wanteth not liquor: thy belly *is like* an heap of wheat set about  
 5 with lillies. \* Thy two breasts *are* like two young roes *that are*  
 6 twins. Thy neck *is* as a tower of ivory; thine eyes *like* the fish-  
 7 pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the  
 8 tower of Lebanon, which looketh toward Damascus. Thine head  
 9 upon thee *is* like Carmel, and the hair of thine head like purple;  
 10 the king *is* held in the galleries. How fair and how pleasant art  
 11 thou, O love, for delights! This thy stature is like to a palm-tree,  
 12 and thy breasts to clusters of grapes. I said, I will go up to the  
 13 palm tree, I will take hold of the boughs thereof: now also thy  
 14 breasts shall be as clusters of the vine, and the smell of thy nose  
 15 like apples; And the roof of thy mouth like the best wine, for my  
 16 beloved, † that goeth *down* sweetly, causing the lips of those that are

V. 1. *Shoes*—Were anciently evidences of a free and comfortable state, whereas slaves and mourners used to go bare-foot.

V. 4. *Like fishpools*—Full, and clear, and quiet, and pleasant. *Heshbon*—A pleasant and well watered city, beyond *Jordan*. *The tower*—Which was in all probability built by *Solomon* in the mountain of *Lebanon*, the northern border of the land of *Israel* towards *Damascus*; and therefore a very fit place for a watch-tower. *Which looketh*—There was another tower or building, in or near *Jerusalem*, which was called *the house of the forest of Lebanon*, 1 Kings vii. 2.

V. 5. *Carmel*—Eminent and pleasant to the eye, and fruitful as mount *Carmel* was. Which may denote that her mind was replenished with knowledge, and other excellent gifts of the Holy Ghost. *Purple*—Which colour was anciently much esteemed. *Is held*—In which he walks, and hav-

ing once espied thee, is unable to take off his eyes from thee.

V. 6. *Delights*—For those various lovely features which are in thee.

V. 7. *Palm-tree*—Tall and strait, or upright. And he seems to mention the palm-tree, rather than any other, because it is constantly green and flourishing, and grows upward in spite of all pressures.

V. 8. *I said*—Within myself, I resolved. *I will*—Climb up, that so I may take hold of the boughs, which do not grow out of the sides, as in other trees, but only at the top of it. *Take hold*—Partly to prune and dress them, and partly to gather the fruit. *The smell*—Of thy breath; which is often called *the breath of a man's nostrils*.

V. 9. *Thy mouth*—Thy speech, the palate being one of the principal instruments of speech. *Wine*—Grateful and refreshing for thee my beloved, who reapest the comfort  
and



10 asleep, to speak. † *I am* my beloved's, and his desire is towards me.  
 11 Come, my beloved, let us go forth into the field: let us lodge in  
 12 the villages: Let us get up early to the vineyards, let us see if the  
 vine flourish, *whether* the tender grapes appear, *and* the pomegra-  
 13 nates bud forth: there will I give thee my loves. The mandrakes  
 give a smell, and at our gates *are* all manner of pleasant *fruits*, new  
 and old, *which* I have laid up for thee, O my beloved.

## C H A P. VIII.

*The church expresses her desire of familiarity with Christ, ver. 1. by the entertainment she would make him, ver. 2, 3. She charges the daughters of Jerusalem not to disturb her beloved, ver. 4. A commendation of the church for her faith in Christ, ver. 5. She prays for full assurance of his love, her invincible desire, ver. 6. Which is insatiable, ver. 7. The calling of the Gentiles with their intent, and her condition, ver. 8—13. Christ's coming prayed for, ver. 14.*

1 **O** That thou wert as my brother that sucked the breasts of my  
 mother; *when* I should find thee without, I would kiss thee,  
 2 yet I should not be despised. I would lead thee, *and* bring thee  
 into my mother's house, *who* would instruct me: I would cause thee  
 3 to drink of \* spiced wine, of the juice of my pomegranate. † His  
 left-hand *should be* under my head, and his right-hand should em-

and benefit of that pleasure which I take in thee. *Causing*—The most dull, and stupid, and sleepy persons to speak.

V. 10. *I am*—This and the following verses contain the words of the bride, in answer to the bridegroom's endearing expressions delivered in the foregoing verses.

V. 11. *Go forth*—That being retired from the crowd, we may more freely and sweetly converse together.

V. 12. *Early*—The church having lost her beloved by her former laziness, now doubles her diligence. *Vineyards*—To particular congregations. *Let us see*—Let us inquire into the success of our labours, what souls are brought in and built up, and how they prosper and grow in grace. *There*—There I will discover the fervency of my affections to thee, and maintain communion with thee in thy holy ordinances.

V. 13. *Mandrakes*—This Hebrew word is

used Gen. xxx. 14, 15. and the signification of it is very much doubted and disputed by interpreters. The word here signifies sweet and pleasant flowers, and therefore if it ~~be~~ understood of mandrakes, they were of another sort than ours, as flowers of the same kind in several climates have very different natures and qualities. *At our gates*—Brought thither by divers persons to congratulate our nuptials. *All fruits*—Fruits of this year and of the former. Which seems to be meant of the various fruits and operations of the Spirit, and degrees of grace in several believers.

V. 1. *O that*—The church here expresses her desire of a stricter union, and closer communion with Christ. *Without*—In the open streets.

V. 2. *Instruct me*—Or, where *she did instruct or educate me*. *I would*—My gifts and graces should all be employed to serve and glorify thee.

V. 5. *Who*



4 brace me. † I charge you, O daughters of Jerusalem, that ye stir  
 5 not up, nor awake *my* love until he please. (§ Who is this that  
 cometh up from the wilderness, leaning upon her beloved?) I  
 raised thee up under the apple-tree; there thy mother brought thee  
 6 forth; there she brought thee forth *that* bare thee. Set me as a seal  
 upon thine heart, as a seal upon thine arm: for love is strong as  
 death, jealousy is cruel as the grave: the coals thereof *are* coals of  
 7 fire, *which hath* a most vehement flame. Many waters cannot  
 quench love, neither can the floods drown it: || if a man would give  
 all the substance of his house for love, it would utterly be con-  
 8 temned. We have a little sister, and she hath no breasts: what shall  
 we do for our sister in the day when she shall be spoken for?  
 9 If she *be* a wall, we will build upon her a palace of silver: and if she *be*

V. 5. *Who*—This and the next clause are the words of the bridegroom, who proposes the question, that he may give the answer following. *Her beloved*—He speaks of himself in the third person, which is usual in the *Hebrew* language. *I raised*—When thou wast dead in trespasses, and in the depth of misery. *Under*—Under my own shadow; for she had compared him to an apple tree, and declared, that under the shadow of the tree she had both delight and fruit, chap. ii. 3. which is the same thing with this *raising up*. *There*—Under that tree, either the universal or the primitive church, did conceive and bring thee forth.

V. 6. *Set me*—These are undoubtedly the words of the bride. Let thy heart be constantly set upon me. He seems to allude to the engraven tablets which are frequently worn upon the breast, and to the signet on a man's arm or hand, which they prized at a more than ordinary rate, and which are continually in their sight. *For love*—My love to thee. *Jealousy*—Or, zeal; my ardent love to thee. *Cruel*—Heb. *hard*, grievous and terrible, and sometimes ready to overwhelm me; therefore have pity upon me, and do not leave me. *Fire*—It burns and melts my heart like fire.

V. 7. *Many waters*—My love to thee can-

not be taken off, either by terrors and afflictions, which are commonly signified in scripture by *waters* and *floods*; or by temptations and allurements. Therefore, give me thyself, without whom, and in comparison of whom, I despise all other persons and things.

V. 8. *We*—These are still the words of the bride. The present church, which was that of the *Jews*, speaks of a future church, which was to consist of the *Gentiles*, which she calls *little*, because she was the younger sister, and then scarce had a being; and she calls her *sister* to intimate that the Gentile-church should be admitted to the same privileges with the *Jews*. *She hath*—No grown and full breasts, as virgins have when they are ripe for marriage, *Ezek. xvi. 7*. This signifies the present state of the *Gentiles*, which as yet were not grown up, and wanted the milk or food of life, as for itself, so also for its members. *When spoken for*—In order to her marriage. How shall we supply that defect?

V. 9. *If*—This seems to be Christ's answer to the foregoing question of the Jewish church. Christ engages himself to provide for her, as suits best with her condition. If the *Gentiles* when they are converted shall be like a *wall*, strong and firm in faith;



10 a door, we will inclose her with boards of cedar. I *am* a wall and  
 my breasts like towers: then was I in his eyes as one that found fa-  
 11 vour. Solomon had a vineyard at Baal-hamon; he let out the  
 vineyard unto keepers: every one for the fruit thereof was to bring  
 12 a thousand *pieces* of silver. My vineyard which *is* mine, *is* before  
 me: thou, O Solomon, *must have* a thousand, and those that keep  
 13 the fruit thereof, two hundred. Thou that dwellest in the gardens,  
 14 the companions hearken to thy voice: cause me to hear it. Make  
 haste, my beloved, and be thou like to a roe, or to a young hart  
 upon the mountains of spices.

faith; *We*, my Father, and I, and the Holy Ghost, as the principal builders, and my ministers as workers with, and under us, *will build upon her a palace of silver*, will add more strength and beauty to her, will enlarge and adorn her; *and if she be as a door*, which is weaker than a wall; if she be weak in faith, yet we will not therefore reject her, but *we will inclose* or (as many others render the word) *strengthen* or *fortify* her with boards of cedar, which are not only beautiful, but also strong and durable.

V. 10. *I am*—These seem to be the words of the Jewish church. O Lord, by thy grace I am what thou wouldst have my sister to be, and therefore humbly hope, according to thy promise to her in that case, thou wilt build upon me a palace of silver. *Towers*—Which stand out from and above the wall, and are an ornament and defence to it. *Then*—When by his grace I was made a wall, he was well-pleased with me, and with his own workmanship in me.

V. 11. *Baal-hamon*—A place not far from Jerusalem. *A thousand*—Whereby he signifies both the vast extent of the vineyard which required so many keepers, and its singular fertility.

V. 12: *My vineyard*—My church, which is here opposed to Solomon's vineyard. Possibly we may ascribe the first clause to Christ, and the latter to the spouse: such interlocutions being familiar in this book. *Mine*—This repetition is very emphatical,

to shew that Christ had a more eminent title to his vineyard, the church, than Solomon had to his vineyard, because it was purchased not by his money, but by his blood. *Before me*—Is under my own eye and care. *Thou*—These words are the church's return to Christ, who is here called Solomon, as he was chap. iii. 9. 11. as elsewhere he is called David. Dost thou, O Christ, keep thine own vineyard, which Solomon did not? Then surely it is meet that thou shouldst receive as large a revenue from thy vineyard, as he did from his. *Two hundred*—Though the chief revenue is justly given to thee, yet thy ministers, who serve thee in thy vineyard, are allowed by thee to receive some encouragement for their service.

V. 13. *Thou*—Christ speaks here to his spouse. *The gardens*—Not in the wilderness of the world, but in the church, the garden of God. He saith, *gardens*, because of the many particular congregations, into which the church is divided. *Companions*—The friends of the bride and bridegroom. *Hearken*—Diligently observe all thy words towards me. *Cause me*—When I am gone from thee, let me hear thy prayers, and praises, and the preaching of my gospel in the world.

V. 14. *Make haste*—Seeing we must part for a time, make haste, O my beloved bridegroom, and speedily finish the work which thou hast to do in the world, that so thou mayest take me to thyself, that I may live in thine everlasting embraces.



[ 1947 ]

# N O T E S

O N

## The Book of I S A I A H.

*The holy prophets, whose writings are contained in the sacred scripture, are sixteen. Of these Isaiah, is first in place, and, as may seem probable, in time also. But undoubtedly he was cotemporary with Hosea. Compare Isa. i. 1. with Hof. i. 1. The Jews tell us that he was of the blood royal of Judah. But undoubtedly he was the prince of all the prophets, whether we consider the great extent and variety of his prophecies, the excellency and sublimity of those mysteries which were revealed to him and by him, the majesty and elegancy of his style, or the incomparable liveliness and power of his sermons. He so evidently and fully describes the person, and offices, and sufferings, and kingdom of Christ, that some of the ancients called him the fifth Evangelist. And it is observed, that there are more quotations in the New Testament taken out of Isaiah, than out of all the other prophets.*

## I S A I A H.

### C H A P. I.

Judah's sins, ver. 1—4. Her judgments, ver. 5—9. Her worship is rejected, ver. 10—15. Exhortations to repentance, promises of grace and mercy, threatnings of sore judgments, and complaints by reason of their backsliding, ver. 16—31.

**T**HE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham,

V. 1. *Vision*—Or, *the visions*; the word being here collectively used: the sense is, *visions*, because they were as clearly and this is the book of the visions or prophecies. As prophets were called *Seers*, minds, as bodily objects are to mens eyes.



2 Ahaz, and Hezekiah, kings of Judah. \* Hear, O heavens, and  
 give ear O earth; for the LORD hath spoken, I have nourished and  
 3 brought up children, and they have rebelled against me. † The  
 ox knoweth his owner, and the ass his master's crib: but Israel  
 4 doth not know, my people doth not consider. Ah, sinful nation,  
 a people laden with iniquity, a seed of evil-doers, children  
 that are corrupters, they have forsaken the LORD, they have pro-  
 voked the Holy One of Israel unto anger, they are gone away  
 5 backward. Why should ye be stricken any more? Ye will revolt  
 more and more; the whole head is sick, and the whole heart faint.  
 6 From the sole of the foot even unto the head, *there is* no soundness  
 in it; *but* wounds and bruises, and putrifying sores: they have  
 not been closed, neither bound up, neither mollified with oint-  
 7 ment. ‡ Your country *is* desolate, your cities *are* burnt with fire:  
 your land, strangers devour it in your presence, and *it* is desolate,  
 8 as overthrown by strangers. And the daughters of Zion *is* left

eyes. *Saw*—Forefaw and foretold. But he speaks, after the manner of the prophets, of things to come, as if they were either past or present. *Judah*—Principally, but not exclusively. For he prophecies also concerning *Egypt* and *Babylon*, and divers other countries; yet with respect to *Judah*. *The days*—In the time of their reign. Whence it may be gathered, that *Isaiah* exercised his prophetic office above fifty years together.

V. 2. *Hear*—He directs his speech to those senseless creatures, that he might awaken the *Israelites*, whom he hereby proclaims to be so dull and stupid that they were past hearing, and therefore calls in the whole creation of God to bear witness against them. *The Lord*—This is his plea against them, of the equity whereof he is willing that all the creatures should be judges.

V. 3. *Know*—Me their owner and master. *Knowing* is here taken practically, as it is usually in scripture,

and includes reverence and obedience.

V. 4. *A seed*—The children of wicked parents, whose guilt they inherit, and whose evil example they follow. *Corrupters*—Heb. *that corrupt* themselves, or others by their counsel and example. *Backward*—Instead of proceeding forward and growing in grace.

V. 5. *Head*—The very head and heart of the body politick, from whence the plague is derived to all the other members.

V. 7. *In your presence*—Which your eyes shall see to torment you, when there is no power in your hands to deliver you. *As*—Heb. *as the overthrow of strangers*, that is, which strangers bring upon a land which is not likely to continue in their hands, and therefore they spare no persons, and spoil and destroy all things, which is not usually done in wars between persons of the same, or of a neighbouring nation.

V. 8. *Is left*—Is left solitary, all the neigh-

\* Deut. xxxii. 1. Jer. ii. 12. xxii. 29. Ezek. xxxvi. 4. † Jer. viii. 7. ‡ Deut.

xxviii. 51, 52. Chap. v. 5.



as a cottage in a vineyard, as a lodge in a garden of cucumbers,  
 9 as a besieged city. § Except the LORD of host had left unto us a  
 very small remnant, we should have been as || Sodom, and we  
 10 should have been like unto Gomorrah. Hear the word of the  
 LORD, ye rulers of Sodom; give ear unto the law of our God,  
 11 ye people of Gomorrah. To what purpose is the multitude of  
 your \* sacrifices unto me? saith the LORD: I am full of the burnt-  
 offerings of rams, and the fat of fed beasts, and I delight not in  
 12 the blood of bullocks, or of lambs, or of he-goats. When ye  
 come to appear before me, who hath required this at your hand,  
 13 to tread my courts? Bring no more vain oblations; incense is  
 an abomination unto me, the new-moons and sabbaths, the calling  
 of assemblies, I cannot away with, *it is iniquity*, even the  
 14 solemn meeting. Your new-moons and appointed feasts my  
 soul hateth: they are a trouble unto me, I am weary to bear them.  
 15 And † when ye spread forth your hands, I will hide mine eyes  
 from you: yea, when ye make many prayers, I will not hear:  
 16 your hands are full of ‡ blood. Wash ye, make you clean, put  
 away the evil of your doings from before mine eyes; §§ cease  
 17 to do evil, Learn to do well, seek judgment, relieve the op-

neighbouring villages and country round about it being laid waste.

V. 10. *Of Sodom*—So called for their resemblance of them in wickedness. *The law*—The message which I am now to deliver to you from God, your great law-giver.

V. 11. *To me*—Who am a spirit, and therefore cannot be satisfied with such carnal oblations, but expect to have your hearts and lives, as well as your bodies and sacrifices, presented unto me. *Blood*—He mentions *the fat and blood*, because these were in a peculiar manner reserved for God, to intimate that even the best of their sacrifices were rejected by him.

V. 12. *To appear*—Upon the three solemn feasts, or upon other occasions.

Numb. 82.

11 F 2

V. 19. *If*

§ Lam. iii. 22. Rom. ix. 29. || Gen. xix. 24. \* Psal. l. 8, 9. li. 16. Prov. xv. 8.  
 xxi. 27. Chap. lxvi. 3. Jer. vi. 20. Amos v. 21, 22. Micah vi. 7. † Prov. i. 28.  
 Jer. xiv. 12. Micah iii. 4. ‡ Chap. lix. 3. §§ Psal. xxxiv. 14. xxxvii. 27.  
 Amos v. 15. Rom. xii. 2. 1 Pet. iii. 11.

*Who required*—The thing I commanded, was not only, nor chiefly, that you should offer external sacrifices, but that you should do it with true repentance, with faith in my promises, and sincere resolutions of devoting yourselves to my service.

V. 13. *The solemn meeting*—The most solemn day of each of the three feasts, which was the last day.

V. 15. *Blood*—You are guilty of murder, and oppression.

V. 16. *Wash*—Cleanse your hearts and hands.

V. 17. *Learn*—Begin to live soberly, righteously, and godly. *Judgment*—Shew your religion to God, by practising justice to men. *Judge*—Defend and deliver them.



18 pressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the LORD: though your sins be as scarlet, || they shall be as white as snow; though 19 they be red like crimson, they shall be as wool. If ye be willing 20 and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for 21 the mouth of the LORD hath spoken it. \* How is the faithful city become an harlot! It was full of judgment, righteousness lodged 22 in it; but now murderers. Thy silver is become dross, thy wine 23 mixt with water. Thy princes *are* rebellious, and † companions of thieves: ‡ every one loveth gifts, and followeth after rewards; they § judge not the fatherless, neither doth the cause of the widow 24 come unto them. Therefore saith the Lord, the LORD of hosts, the mighty one of Israel, Ah, ||| I will ease me of mine adversaries, and 25 avenge me of mine enemies. And I will turn my hand upon thee, and \*\* purely purge away thy dross, and take away all thy tin. 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward †† thou shalt be called, the city of 27 righteousness, the faithful city. Zion shall be redeemed with judg- 28 ment, and her converts with righteousness. But the ‡‡ destruction

V. 19. *If*—If you are fully resolved to obey all my commands. *Shall eat*—Together with pardon, you shall receive temporal and worldly blessings.

V. 21. *The city*—Jerusalem, which in the reign of former kings was faithful to God. *An harlot*—Is filled with idolatry. *Murderers*—Under that one gross kind, he comprehends all sorts of unrighteous men and practices.

V. 23. *Rebellious*—Against me their sovereign Lord. *Companions of thieves*—Partly by giving them connivance and countenance, and partly by practising the same violence, and cruelty, and injustice that thieves used to do. *Gifts*—That is, bribes given to pervert justice.

V. 25. *And purge*—I will purge out of thee, those wicked men that are incor-

rigible, and for those of you that are curable, I will by my word, and by the furnace of affliction, purge out all that corruption that yet remains in you.

V. 26. *Thy counsellors*—Thy princes shall hearken to wise and faithful counsellors. *Called faithful*—Thou shalt be such.

V. 27. *Redeemed*—Shall be delivered from all their enemies and calamities. *With*—Or, by judgment, that is, by God's righteous judgment, purging out those wicked and incorrigible Jews, and destroying their unmerciful enemies. *Converts*—Heb. *her returners*, those of them who shall come out of captivity into their own land. *Righteousness*—Or, by righteousness, either by my faithfulness, in keeping my promise, or by my goodness.

V. 29. *The*

|| *Psal.* li. 7. *Rev.* vii. 14.

\* *Jer.* ii. 21.

† *Prov.* xxix. 24.

‡ *Ezek.* xxii. 12.

*Hos.* iv. 18. *Micah* iii. 11.

§ *Jer.* v. 28. *Zech.* vii. 10.

||| *Deut.* xxvii. 63.

\*\* *Jer.* vi. 29. ix. 7. *Mal.* iii. 3.

†† *Zech.* viii. 3.

‡‡ *Job* xxxi. 3. *Psal.* i. 6.

v. 6. lxxiii. 27. xcii. 9. civ. 35.



of the transgressors and of the sinners *shall be together*, and they  
 29 that forsake the LORD shall be consumed. For they shall be ashamed  
 of the oaks which ye have desired, and ye shall be confounded for  
 30 the gardens that ye have chosen. For ye shall be as an oak whose  
 31 leaf fadeth, and as a garden that hath no water. And the strong  
 shall be as tow, and the maker of it as a spark; and they shall both  
 burn together, and none shall quench *them*.

## C H A P. II.

*A prophecy of Christ's kingdom, and the calling of the Gentiles, ver. 1—5. And rejection of the Jews for their idolatry and pride, ver. 6—9. The great majesty and power of God, and his terrors on the wicked; with an exhortation to fear God, and not to trust in man, ver. 10—22.*

1 **T**HE word that Isaiah the son of Amoz saw, concerning Judah  
 2 and Jerusalem. Now \*it shall come to pass in the last days,  
 that the mountain of the LORD's house shall be established in the top  
 of the mountains, and shall be exalted above the hills: and all na-  
 3 tions shall flow unto it. And many people shall go and say, † Come  
 ye, and let us go up to the mountain of the LORD, to the house of the  
 God of Jacob, and he will teach us of his ways, and we will walk  
 in his paths; for out of Zion shall go forth the Law, and the Word of  
 4 the LORD from Jerusalem. And he shall judge among the nations,

V. 29. *The oaks*—Which, after the manner of the *Heathen*, you have consecrated to idolatrous uses. *Gardens*—In which, as well as in the groves, they committed idolatry.

V. 31. *The strong*—Your idols, which you think to be strong and able to defend you. *As tow*—Shall be as suddenly and easily consumed by my judgments, as tow is by fire. *The maker*—Of the idol, who can neither save himself nor his workmanship.

V. 1. *The word*—Or, *the matter or thing*, as this *Hebrew* word commonly signifies; the prophecy or vision.

V. 2. *In the last days*—In the times of the Messiah. For Christ's institutions were to continue to the end of the world. *The mountain*—The temple of the Lord which is

upon mount *Moriah*; which yet is not to be understood literally of that material temple, but mystically of the church of God; as appears from the flowing of all nations to it, which was not to that temple, nor indeed was fulfilled 'till that temple was destroyed. *Exalted*—Shall be placed and settled in a most conspicuous and glorious manner, being advanced above all other churches and kingdoms.

V. 3. *The law*—The new law, the doctrine of the gospel, which is frequently called *a law*, because it hath the nature and power of a law, obliging us no less to the belief and practice of it, than the old law did.

V. 4. *He*—Christ shall set up his authority among all nations, not only giving laws to them, but doing what no other can

\* *Micah* iv. 1, &c.† *Jer.* xxxi. 6. l. 5. *Zech.* viii. 21.



and shall rebuke many people: and † they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any  
 5 more. O house of Jacob, come ye, and let us walk § in the light of  
 6 the LORD. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and || are sooth-  
 7 fayers, like the Philistines, and they please themselves in the chil-  
 8 dren of strangers. Their land also is full of silver and gold, neither  
*is there any end of their treasures:* and their land is also full of  
 9 horses, neither *is there any end of their chariots.* Their land also is  
 full of idols; they worship the work of their own hands, that which  
 10 their own fingers have made. And the mean man boweth down,  
 and the great man humbleth himself; therefore thou wilt not for-  
 11 give them. Enter into the rock, and hide thee in the dust, for fear  
 of the LORD, and for the glory of his majesty. The \* lofty looks of  
 man shall be humbled, and the haughtiness of men shall be bowed  
 12 down, and the LORD alone shall be exalted in that day. For the  
 day of the LORD of hosts *shall be upon every one that is proud and*  
*lofty, and upon every one that is lifted up, and he shall be brought*  
 13 *low;* And upon all † the cedars of Lebanon, *that are high and*  
 14 *lifted up, and upon all the oaks of Bashan, And upon all the high*

can do, convincing their consciences, changing their hearts, and ordering their lives. *Rebuke*—By his word and Spirit, convincing the world of sin; and by his judgments upon his implacable enemies, which obstruct the propagation of the gospel.

V. 5. *The light*—Take heed that you do not reject that light which is so clear that even the blind *Gentiles* will discern it.

V. 6. *Therefore*—For the following reasons. *Thou*—Wilt certainly forsake and reject. *Thy people*—The body of that nation. *Because*—Their land is full of the idolatrous manners of the eastern nations, the Syrians and Chaldeans. *Philistines*—Who were infamous for those practices. *They please*—They delight in their company, and conversation, making leagues, and friendships, and marriages with them.

V. 7. *Treasures*—They have heaped up riches, and still are greedily pursuing after more.

V. 9. *The great man*—Men of all ranks fall down and worship idols.

V. 10. *Enter*—Such calamities are coming upon you, that you will be ready to hide yourselves in rocks and caves of the earth, for fear of the glorious and terrible judgments of God.

V. 12. *The day*—The time of God's taking vengeance upon sinners.

V. 13. *The cedars*—The cedars and oaks on the mountains shall be either thrown down by furious winds or earthquakes, or torn in pieces by thunder and lightning; and the stately houses built with cedars and oaks, shall be destroyed.

V. 14. *Hills*—To which men used to betake themselves in times of danger.

V. 15. *Wall*

† Psal. xli. 9. Hof. ii. 18. Zech. ix. 10. § Chap. x. 17. || Deut. xviii. 14. \* Chap. v. 15.  
 † Zech. xi. 1, 2.



15 mountains, and upon all the hills that are lifted up, And upon  
 16 every high tower, and upon every fenced wall, And upon all the  
 17 ships of Tarshish, and upon all pleasant pictures. And the loftiness  
 of man shall be bowed down, and the haughtiness of men shall be  
 18 made low: and the LORD alone shall be exalted in that day. And  
 19 the idols he shall utterly abolish. And they shall go into the † holes  
 of the rocks, and into the caves of the earth, for fear of the LORD,  
 and for the glory of his majesty, when he ariseth to shake terribly  
 20 the earth. ‡ In that day a man shall cast his idols of silver and his  
 idols of gold, which they made *each one* for himself to worship, to  
 21 the moles and to the bats; To go into clefts of the rocks, and into  
 the tops of the ragged rocks, for fear of the LORD, and for the  
 glory of his majesty, when he ariseth to shake terribly the earth.  
 22 Cease ye from man whose breath is in his nostrils: for wherein is  
 he to be accounted of?

## C H A P. III.

*Great confusion on both people and rulers for their sin and impudence in it, ver. 1—9. Peace to the righteous, and misery to the wicked, ver. 10, 11. The oppression and covetousness of the rulers, ver. 12—15. The pride of women, and its judgments, ver. 16—26.*

1 **F**OR behold, the Lord, the LORD of hosts, doth take away from  
 Jerusalem, and from Judah, the stay and the staff; the whole stay  
 2 of bread, and the whole stay of water: The mighty man and the  
 man of war, the judge, and the prophet, and the prudent, and the  
 3 ancient, The captain of fifty, and the honourable man, and the  
 counsellor, and the cunning artificer, and the eloquent orator.  
 4 And I will give § children to be their princes, and babes shall rule  
 5 over them. And the people shall be oppressed, every one by an-

V. 15. *Wall*—To which you trusted for your defence.

V. 16. *Tarshish*—The ships of the sea, as that word is used, *Psal.* xlviii. 7. whereby you fetched riches from the remote parts of the world.

V. 19. *They*—The idolatrous *Israelites*.

V. 20. *Shall cast*—Into the meanest and darkest places, in which moles and bats have their abode.

V. 22. *Cease ye*—Never admire or place your trust in man. *Breath*—Whose breath is quickly stopped and taken away. *Wherein*—What excellency is in him, considered in himself, and without dependence on God?

V. 2. *The judge*—The civil magistrates. *The ancient*—Whose wisdom was increased by long experience.

V. 5. *Oppressed*—By thy command or permission of such childish rulers.

V. 6. *Thou*

† *Hof.* x. 8. *Luke* xxiii. 30. *Rev.* vi. 16. ix. 6. ‡ *Chap.* xxx. 22. xxxi. 7. § *Eccl.* x. 16.



other, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.  
 6 When a man shall take hold of his brother, of the house of his father, *saying*, Thou hast cloathing, be thou our ruler, and let this ruin  
 7 *be* under thine hand. In that day shall he swear, saying, I will not be an healer: for in my house is neither bread nor cloathing: make  
 8 me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD,  
 9 to provoke the eyes of his glory. The shew of their countenance doth witness against them, and they declare their sins as † Sodom, they hide *it* not: woe unto their soul, for they have rewarded evil  
 10 unto themselves. Say ye to the righteous, that it shall be well *with*  
 11 *him*: for they shall eat of the fruit of their doings. Woe unto the wicked, *it shall be* ill *with him*: for the reward of his hand shall be  
 12 given him. As for my people, ‡ children *are* their oppressors, and women rule over them: O my people, § they who lead thee cause  
 13 thee to err, and destroy the way of thy paths. The LORD standeth  
 14 up to plead, and standeth to judge the people. The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor  
 15 is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.  
 16 Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes,

V. 6 *Thou hast*—We are utterly undone, and have neither food nor raiment; but thou hast something left to support the dignity which we offer to thee. *Under thine hand*—To heal it.

V. 7. *An healer*—A repairer of the ruins of the state.

V. 9. *The shew*—Their pride, and wantonness, and impiety manifestly shews itself in their very looks. *They declare*—They act it publicly, casting off all fear of God and reverence to men. *Rewarded*—Procured a fit recompense for their wickedness, even utter ruin.

V. 10. *Say ye*—O ye priests and Levites, that God will be their safeguard and portion.

V. 12. *Women*—Weak and effeminate

rulers. *They*—Thy rulers civil and ecclesiastical.

V. 13. *Standeth*—He will shortly and certainly stand up as a judge, to enquire into the cause, and to give sentence. *To judge*—To defend and deliver them.

V. 14. *Ancients*—The princes or rulers; such were commonly chosen out of those who were in ripe years. *Eaten*—Destroyed instead of preserving the church and commonwealth of Israel. *Spoil*—The goods which you have violently taken away from the poor.

V. 16. *The daughters*—The women; (hitherto he reproveth the men). *A tinkling*—By some ornaments which they wore upon their shoes.

V. 17. *Secret*

† Gen. xiii. 13. xviii. 21. xix. 5. ‡ Ver. 4. § Chap. ix. 16.



walking and mincing as they go, and making a tinkling with their  
 17 feet. Therefore the Lord will smite with a scab the crown of the  
 head of the daughters of Zion, and the LORD will discover their  
 18 secret parts. In that day the Lord will take away the bravery of  
 their tinkling ornaments *about their feet*, and their cauls, and their  
 19 round tires like the moon, The chains, and the bracelets, and the  
 20 mufflers, The bonnets, and the ornaments of the legs, and the head-  
 21 bands, and the tablets, and the ear-rings, The rings, and the nose-  
 22 jewels, The changeable suits of apparel, and the mantles, and the  
 23 wimples, and the crisping pins, The glasses and the fine linen, and the  
 24 hoods, and the vails. And it shall come to pass, that instead of sweet  
 smell, there shall be stink; and instead of a girdle, a rent; and in-  
 stead of well-set hair, baldness; and instead of a stomacher, a girding  
 25 of sackcloth; and burning, instead of beauty. Thy men shall fall by  
 26 the sword, and thy mighty in the war. And her gates shall lament  
 and mourn, and she being desolate, shall sit upon the ground.

V. 17. *Secret paths*—By giving her into the power of those enemies that shall strip her of all her raiment.

V. 18. *Cauls*—It is agreed by all, that this and several words that follow, were ornaments used in those times. And it is of no concern, exactly to understand the nature and differences of them. *The moon*—There were in ancient times, and at this day there are some ornaments worn, which carry a manifest resemblance to the moon or half moon.

V. 20. *Tablets*—He seems to mean boxes of perfumes.

V. 21. *Nose-jewels*—Which were fastened to the head, and hung down upon the forehead to the beginning of the nose.

V. 22. *Pins*—Of silver or gold; either used to curl the hair, or fastened and worn in the hair.

V. 23. *Glasses*—The looking-glasses, as we call them, tho' in truth they were not made of glass, but of bright and burnished brass.

V. 24. *Girdle*—Which were fine and costly, and useful to gird their garments about them. *A rent*—Torn and tattered garments. *Burning*—By the heat of the sun, to which they are now commonly exposed, from which they used formerly to guard themselves with the utmost care.

V. 26. *Gates*—The gates of *Zion* or *Jerusalem*, which, by a figure, are said to lament, to imply the great desolation of the place; that there would be no people to go out and come in by the gates, as they used to do. *Shall sit*—Like a mournful woman bewailing the loss of her husband and children.



## C H A P. IV.

*In the extremity of evils, Christ's glorious kingdom should appear to those who are left alive, ver. 1, 2: They shall be holy, ver. 3. Purged, ver. 4. A glory and a defence upon them, ver. 5. A sanctuary from evils, ver. 6.*

1 **A**ND in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our  
2 \* reproach. In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and  
3 comely for them that are escaped of Israel. And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem,* shall be called holy, *even every one that is written among the living*  
4 in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by † the spirit of judgment, and  
5 by the spirit of burning. And the LORD will create upon every

V. 1. *In that day*—In that calamitous time. *Seven*—Many. A certain number for an uncertain. *One man*—Because few men shall survive that dreadful stroke. *Only*—Own us for thy wives. *Our reproach*—Virginity was esteemed a reproach; children, the usual fruit of marriage, being both an honour to their parents, and a blessing of God, especially to that people, from some of whose loins the *Messiah* was to spring.

V. 2. *In that day*—About that time: *when the Lord shall have washed away the filth of Zion*, by those dreadful judgments now described. *The branch*—The *Messiah*. *The earth*—The land which for the sins of the people was made barren, upon their return to Christ shall recover its fertility. Under this one mercy he includes all temporal blessings, together with spiritual and eternal. *For them*—That shall survive all the forementioned calamities.

V. 3. *Holy*—Shall be really holy. *Jerusalem*—Of the people living in or belonging to Jerusalem.

V. 4. *When*—This shall be accomplished when God hath thoroughly cleansed the *Jewish* nation from their sins. *The blood*—The blood-guiltiness, and especially that of killing the Lord of life. *Burning*—This is opposed to the former legal way of purification, which was by water. The Holy Spirit of old accompanied the preaching of the gospel, and did this work in part, and will do it fully. This spirit may well be called *a spirit of judgment*, because it executes judgment in the church, and in the consciences of men, separating the precious from the vile, convincing men of sin, and righteousness, and judgment. And the same spirit may be fitly called *the spirit of burning*, because he doth burn up and consume the dross which is in the church, and in the hearts of men, and inflames the souls of believers with love to God, and zeal for his glory.

V. 5. *Create*—Will in a marvellous manner produce, as it were by a new creation. *A cloud*—A pillar of cloud and



dwelling place of mount Zion. and upon her assemblies, a † cloud, and smoak by day, and the shining of a flaming fire by night: for  
6 upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

## C H A P. V.

Israel, God's vineyard, his mercies, and their faithfulness, should be laid waste, ver. 1—7. Judgments upon covetousness, ver. 8—10. Upon drunkards, and the lascivious, ver. 11, 12. The great misery of the Jews, ver. 13—17. Judgments on impiety, scoffers at God's threatenings, those who corrupt the notions of good and ill, strong-drinkers, and unjust judges, ver. 18—23. God's anger, and the Chaldeans army against them, ver. 24—30.

1 **N**OW will I sing to my well beloved, a song of my beloved,  
touching his vineyard: My well beloved hath § a vineyard  
2 in a very fruitful hill. And he fenced it, and gathered out the  
stones thereof, and planted it with the choicest vine, and built a  
tower in the midst of it; and also made a wine press therein: and  
he looked that it should bring forth grapes, and it brought forth  
3 wild grapes. And now, O inhabitants of Jerusalem, and men of  
4 Judah, judge, I pray you, betwixt me and my vineyard. What  
could have been done more to my vineyard, that I have not done  
in it? Wherefore when I looked that it should bring forth grapes,  
5 brought it forth wild grapes? And now go to: I will tell you  
what I will do to my vineyard; || I will take away the hedge  
thereof, and it shall be eaten up: and break down the wall thereof,

fire, like that wherewith he directed the Israelites, when they came out of Egypt: whereby he implies, that God would be their protector, and their glory. *The glory*—Upon all that church and people, which God will make so glorious; upon all holy assemblies of sincere christians.

V. 6. *And there*—Or, he, the Lord, shall be a tabernacle, to defend them from the heat of the sun, and other injuries of the weather.

Numb. 83.

† Exod. xiii. 21.

V. 1. *Now*—I will record it to be a witness for God, and against you, as Moses did his song, Deut. xxxi. 19. xxxii. 1. *To*—To the Lord of the vineyard. *Of my beloved*—Not devised by me, but inspired by God. *Vineyard*—His church: *Hill*—Hills being places most commodious for vines.

V. 2. *He gathered*—He removed all hindrances, and gave them all the means of fruitfulness. *A tower*—For the residence of the keepers.

11 G 2

V. 6. *Nor*

§ Psal. lxxx. 8. Cant. viii. 12. Jer. ii. 21. Matt. xxi. 33. Mark xii. 21. Luke xx. 9. || Psal. lxxx. 12.



6 and it shall be trodden down. And I will lay it waste; it shall not be pruned, nor digged, but there shall come up briars and thorns: I will also command the clouds, that they rain no rain  
 7 upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a  
 8 cry. Woe unto them that join \* house to house, that lay field to field, 'till there be no place, that they may be placed alone in the midst of  
 9 the earth. In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.  
 10 Yea, ten acres of vineyard shall yield one bath, and the seed of an  
 11 omer shall yield an ephah. † Woe unto them that rise up early in the morning, that they may follow strong drink; that continue  
 12 until night, 'till wine inflame them. And ‡ the harp and the viol, the tabret and the pipe, and wine are in their feasts: but § they regard not the work of the LORD, neither consider the operation  
 13 of his hands. || Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are fa-  
 14 mished, and their multitude dried up with thirst. Therefore the

V. 6. *Nor digged*—Vine-dressers use to dig up and open the earth about the roots of the vines. The meaning is, I will remove my ministers, who used great care and diligence to make you fruitful. *Thorns*—I will give you up to your own lusts. *No rain*—I will deprive you of all my blessings.

V. 7. *Pleasant*—In whom God formerly delighted. *A cry*—From the oppressed, crying to men for help, and to God for vengeance.

V. 8. *Alone*—That they alone may be the lords and owners, and all others only their tenants and servants.

V. 9. *In mine ears*—I heard God speak what I am about to utter.

V. 10. *One bath*—Of wine. The bath contained about eight gallons. Thus an acre did not yield one gallon. *An ephah*—Which was of the same quantity with the

bath, only the bath was the measure of liquid things, the ephah of dry things; and a ephah was the tenth part of an homer. So instead of the increase which that fruitful land commonly yielded, they should lose nine parts of their feed.

V. 12. *The harp*—They give up themselves wholly to luxury. *The work*—What God hath lately done, and is yet doing, and about to do among them; his grievous judgments, partly inflicted, and partly threatened, which required another course of life.

V. 13. *No knowledge*—No serious consideration of God's works, and of their own duty and danger. *Honourable men*—Who thought themselves quite out of the reach of famine.

V. 14. *And he*—That spends all his days in mirth and jolity.

\* Micah iii. 2.

† Prov. xxiii. 29, 30.  
xxviii. 5.

‡ Amos vi. 5, 6.  
§ Hos. iv. 6.

V. 15. *The*  
§ Job xxxiv. 27. Psal.



grave hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and  
 15 he that rejoiceth, shall descend into it. And \* the mean man shall be brought down, and the mighty man shall be humbled, and the  
 16 eyes of the lofty shall be humbled. But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righte-  
 17 ousness. Then shall the lambs feed after their manner, and the  
 18 waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-  
 19 rope. † That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw  
 20 nigh and come, that we may know it. Woe unto them that call evil good, and good evil; that put darkness for light, and light for  
 21 darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are † wise in their own eyes, and prudent in their own sight.  
 22 Woe unto them that are mighty to drink wine, and men of strength to  
 23 mingle strong drink; Who ‡ justify the wicked for reward, and take

V. 15. *The mighty*—All of them, both high and low, shall be brought to destruction.

V. 16. *Exalted*—By the execution of this just judgment. *Sanctified*—Shall appear to be an holy God, by his righteous judgments.

V. 17. *Then*—When God shall have finished that work of judgment. *The lambs*—The poor and harmless people, who shall be left in the land when the rich are carried into captivity. *Manner*—Or, *by their fold*, as this word is manifestly used, Mic. ii. 12. the only place of scripture, except this, in which this word is found. *Waste places*—The lands left by their owners. *Fat ones*—Of the rich and great men. *Strangers*—The poor Israelites, who were left to be vine-dressers and husbandmen, 2 Kings xxv. 12. who are called *strangers*, because they were so in reference to that land, not being the proper owners of it.

V. 18. *That draw*—That are not only drawn to sin by the allurements of the

world; but are active and illustrious in drawing sin to themselves. *Cords*—Or, *with cords of lying*, as the last word frequently signifies, with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin. *A rope*—With all their might, as beasts commonly do that draw carts with ropes.

V. 19. *Let him*—God, in whose name thou and other prophets are always threatening us. This was the plain language of their actions; they lived as if they were of this opinion. *The Holy One*—They scornfully repeated the title usually given by the prophets to God.

V. 20. *To them*—That take away the difference between good and evil; that justify wicked men and things, and condemn piety, or righteous persons.

V. 22. *To mingle*—To drink: the antecedent being put for the consequent: for they mingled it in order to drinking.

V. 23. *Take away*—Pronounce sentence against him.

V. 24. *Rotten*

\* Chap. ii. 9. 11. 17.

\* Jer. xvii. 15. Amos v. 18. 2 Pet. iii. 3, 4.

† Prov. iii. 7.

Rom. xii. 16.

‡ Prov. xvii. 15. xxiv. 24.



24 away the *righteousness* of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and  
 25 despised the word of the Holy One of Israel. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them; and the hills did tremble, and their carcases *were* torn in the midst of the streets.  
 § For all this his anger is not turned away, but his hand is stretched  
 26 out still. And he will lift up an ensign to the nations from far, and will || hiss unto them from the end of the earth: and behold,  
 27 they shall come with speed swiftly. None shall be weary, nor stumble amongst them; none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be  
 28 broken. Whole arrows *are* sharp, and all their bows bent, their horses hoofs shall be counted like flint, and their wheels like a  
 29 whirlwind. Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar and lay hold of the prey, and  
 30 shall carry *it* away safe, and none shall deliver *it*. And in that day they shall roar against them, like the roaring of the sea: and if *one*  
 \* look unto the land, behold, darkness *and* sorrow, and the light is darkened in the heavens thereof.

V. 24. *Rottenness*—They shall be like a tree which not only withers in its branches, but dies and rots at the roots, therefore is past recovery. *Dust*—Shall be resolved into dust, and yield no fruit.

V. 26. *An ensign*—To call them together for his service. *From far*—To the Chaldeans; for even Babylon is called a *far country*, chap. xxxix. 3. And he saith *nations*, because the Chaldean army was made up of several nations. *Will hiss*—Or, *will whistle unto*, or *for them*: will gather them together by his word, as shepherds gather their sheep. He intimates how easily and speedily God can do this work. *From the ends*—Which is not to be understood strictly, but with a latitude, from very remote places.

V. 27. *Nor sleep*—They shall all be

watchful and diligent to take all opportunities of executing my judgments. *Nor latchet*—I will take all impediments out of their way.

V. 28. *Bent*—Who are every way furnished and ready for my work, waiting only for my command. *Flint*—Because they shall not be broken or battered by the length or stonyness and ruggedness of the way. *Whirlwind*—For the swiftness of their march, and for the force and violence of their chariots in battle.

V. 29. *Roar*—Which signifies both their cruelty, and their eagerness to devour the prey.

V. 30. *Sorrow*—Darkness; that is, sorrow; the latter word explains the former. *The heavens*—When they look up to the heavens, as men in distress usually do, they see no light there.

C H A P.



## C H A P. VI.

*The glory of the Lord, ver. 1—4. Isaiah is terrified, ver. 5. Is confirmed for his message, ver. 6—8. The people's obstinacy unto desolation, ver. 9—12. A remnant shall be saved, ver. 13.*

1 **I**N the year that \* king Uzziah died, I† saw also the Lord sitting  
 2 upon a throne high and lifted up, and his train filled the tem-  
 3 ple. Above it stood the Seraphim: each one had six wings; ‡ with  
 4 twain he covered his face, and with twain he covered his feet, and  
 5 with twain he did fly. And one cried unto another, and said,  
 6 § Holy, holy, holy, is the LORD of hosts, the whole earth is full of his  
 7 glory. And the posts of the door moved at the voice of him that  
 8 cried, and the house was filled with smoak. Then said I, Woe is  
 me, for I am undone, because I *am* a man of unclean lips, and I  
 dwell in the midst of a people of unclean lips: for mine eyes have  
 6 seen the king, the LORD of hosts. Then flew one of the seraphim  
 unto me, having a live coal in his hand, *which* he had taken with  
 7 the tongs from off the altar, And he laid *it* upon my mouth, and  
 said, Lo, this hath touched thy lips, and thine iniquity is taken  
 8 away, and thy sin purged. Also I heard the voice of the Lord, say-

V. 1. *I saw*—In a vision. *The Lord*—The Divine Majesty as he subsisteth in three persons. *His train*—His royal and judicial robe; for he is represented as a judge.

V. 2. *Stood*—As ministers attending upon their Lord. *Seraphim*—An order of holy angels, thus called from *fire* and *burning*, which this word properly signifies; to represent either their nature, which is bright and glorious, subtle, and pure; or their property, of fervent zeal for God's service and glory. *Covered*—Out of profound reverence.

V. 3. *Cried*—Singing in concert. *Holy*—This is repeated thrice, to intimate the Trinity of persons united in the Divine essence. *Glory*—Of the effects and demonstrations of his glorious holiness, as well as of his power, wisdom, and goodness.

V. 4. *The posts*—Together with the door itself. Such violent motions were commonly tokens of God's anger. *Smoak*—

Which elsewhere is a token of God's presence and acceptance, but here of his anger.

V. 5. *I am*—I am a great sinner, as many other ways, so particularly by my lips. I am an unclean branch of an unclean tree; besides my own uncleanness, I have both by my omissions and commissions involved myself in the guilt of their sins. *Have seen*—The sight of this glorious and holy God gives me cause to fear that he is come to judgment against me.

V. 6. *Flew*—By God's command. *A coal*—Both a token and an instrument of purification. *The altar*—Of burnt-offering.

V. 7. *Laid it*—So as only to touch my lips, and not to burn them; which God could easily effect. *Lo*—This is a sign that I have pardoned and purged the uncleanness of thy lips.

V. 8. *Who*—To deliver the following message. The change of the number, *I* and

\* 2 Kings xv. 7. † John xii. 41. ‡ Ezek. 1. § Rev. iv. 3.



ing, Whom shall I send, and who will go for || us? Then said I,  
 9 Here *am* I, send me. And he said, Go and tell this people, \* Hear  
 ye indeed, but understand not; and see ye indeed, but perceive  
 10 not. Make the heart of this people fat, and make their ears heavy,  
 and shut their eyes: † lest they see with their eyes, and hear with  
 their ears, and understand with their heart, and convert and be  
 11 healed. Then said I, Lord how long? And he answered, Until the  
 cities be wasted without inhabitant, and the houses without man,  
 12 and the land be utterly desolate. And the LORD have removed  
 men far away, and *there* be a great forsaking in the midst of the  
 13 land. But yet in it shall be a tenth, and it shall return, and shall be  
 eaten: *yet* as a teil-tree, and as an oak whose substance is in them,  
 when they cast their leaves: so the holy seed shall be the support  
 thereof.

and us, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of persons in the Godhead.

V. 9. *Perceive not*—The Hebrew words are imperative; yet they are not to be taken as a command what the people ought to do, but only as a prediction what they would do. The sense is, because you have so long heard my words, and seen my works, to no purpose, and have hardened your hearts, and will not learn nor reform, I will punish you in your own kind, your sin shall be your punishment. I will still continue my word and works to you, but will withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand.

V. 10. *Fat*—Stupid and senseless. This making of their hearts fat, is here ascribed to the prophet, as it is ascribed to God in the repetition of this prophecy, *John* xii. 40. because God inflicted this judgment upon them by the ministry of the prophet, partly by way of prediction, foretelling that this would be the effect of his preaching; and partly by withdrawing the light and help of his Spirit. *Heavy*—Make them

dull of hearing. *Lest*—That they may not be able, as before they were not willing to see. *Convert*—Turn to God.

V. 11. *Lord*—An abrupt speech, arising from the prophet's great passion and astonishment: how long shall this dreadful judgment last? *Until*—Until this land be totally destroyed, first by the *Babylonians*, and afterward by the *Romans*.

V. 12. *Removed*—Hath caused this people to be carried away captive into far countries. *A forsaking*—Till houses and lands be generally forsaken of their owners.

V. 13. *A tenth*—A small remnant reserved, that number being put indefinitely. *Return*—Out of the *Babylonish* captivity, into their own land. *Eaten*—That remnant shall be devoured a second time, by the kings of *Syria*, and afterwards by the *Romans*. *Yet*—Yet there shall be another remnant, not such an one as that which came out of *Babylon*, but an holy seed, who shall afterwards look upon him whom they have pierced, and mourn over him. *When*—Who when their leaves are cast in winter, have a substance within themselves, a vital principle, which preserves life in the root of the tree, and in due time sends it forth

|| *Gen.* i. 26. \* *Matt.* xiii. 14. *Mark* iv. 12. *Luke* viii. 10. *John* xii. 40. *Acts.* xxviii. 26. *Rom.* xi. 8. † *Jer.* v. 21.



## C H A P. VII.

Ahaz afraid of Rezin and Pekah, is comforted by Isaiah, ver. 1—9. Refusing to chuse a sign, Christ is promised for one, ver. 10—16. His judgment should come by Assyria, ver. 17—25.

1 **A**ND it came to pass in the days of \* Ahaz the son of Jotham,  
the son of Uzziah king of Judah, *that* Rezin the king of Syria,  
and Pekah the son of Remaliah, king of Israel, went up towards Je-  
2 rusalem to war against it, but could not prevail against it. And it  
was told the house of David, saying, Syria is confederate with  
Ephraim. And his heart was moved, and the heart of his people,  
3 as the trees of the wood shaken with the wind. Then said the LORD  
unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub  
thy son, at the end of the † conduit of the upper pool in the high-  
4 way of the fuller's field: And say unto him, take heed, and be  
quiet; fear not, neither be faint-hearted for the two tails of these  
smoking fire-brands, for the fierce anger of Rezin with Syria, and  
5 of the son of Remaliah: Because, Syria, Ephraim, and the son of  
6 Remaliah have taken evil counsel against thee, saying, Let us go  
up against Judah, and vex it, and let us make a breach therein for

forth into all the branches. *The support—*  
Of the land or people, which, were it not  
for the sake of these, should be finally  
rooted out.

V. 1. *Ahaz*—A most wicked king: yet  
no prophecies are more comfortable than  
those which were delivered in his time;  
God so ordering it for the encouragement  
of the faithful that lived under his impious  
reign.

V. 2. *David*—Ahaz, and his relations.  
He calls them *the house of David*, to intimate  
that the following comfortable message was  
sent to Ahaz, not for his own sake, but  
for the sake of his worthy progenitor David.  
*Ephraim*—The kingdom of the ten tribes,  
commonly called *Ephraim*, because that  
was the most numerous of all. *Moved*—  
With fear, arising from a consciousness of  
their own guilt, and their enemies strength.

V. 3. *Thy son*—Whose very name carried  
in it a sign and pledge of the promised de-  
Vol. II.

\* 2 Kings xvi. 5. 2 Chron. xxviii. 5.

liverance, signifying, *The remnant shall return.*  
*Fuller's field*—Whither he probably went to  
take care about the waters which thence  
were brought into the city, to secure them  
to himself, or keep them from the enemy,  
as *Hezekiah* afterward did, 2 Chron. xxxii.  
3, 4.

V. 4. *Be quiet*—Settle thy mind by the  
belief of that joyful message which I am  
now to deliver thee from the Lord. *Fire-  
brands*—They are not whole fire-brands,  
but small pieces or ends of them, taken  
out of the fire, in which there is more  
smoke than fire. They have more of shew  
and terror, than of strength. *Pekah* king  
of *Israel*, he calls only *the son of Remaliah*, to  
intimate, that he was unworthy the name  
of king, as having got that title by usur-  
pation, and the murder of his master,  
2 Kings xv. 25.

V. 6. *Let us*—Break their power and  
kingdom, and subdue it to ourselves.

11 H

V. 7. *It*

† 2 Kings xviii. 17. Chap. xxxvi. 2.



7 us, and set a king in the midst of it, *even* the son of Tabeal. Thus  
 8 saith the LORD God, It shall not stand, neither shall it come to pass.  
 9 For the head of Syria *shall be* Damascus, and the head of Damascus  
 10 is Rezin; and within threescore and five years shall Ephraim be  
 11 broken, that it be not a people. And the head of Ephraim *shall be*  
 12 Samaria, and the head of Samaria is Remaliah's son: \* If ye will not  
 13 believe, surely ye shall not be established. Moreover, the LORD  
 14 spake again unto Ahaz, saying, Ask thee a sign of the LORD thy  
 15 God, ask it either in the depth, or in the height above. But Ahaz  
 16 said, I will not ask, neither will I tempt the LORD. And he said,  
 Hear ye now, O house of David, Is it a small thing for you to weary  
 men, but will ye weary my God also? Therefore the Lord him-  
 self shall give you a sign; † Behold, a virgin shall conceive, and bear  
 a son, and shall call his name Immanuel. Butter and honey shall  
 he eat, until he know to refuse the evil, and chuse the good. ‡ Yea,

V. 7. *It*—Their evil counsel.

V. 8. *Damascus*—*Damascus* shall still continue the capital of the kingdom of Syria; and therefore *Jerusalem* shall not become a part of *Rezin's* dominion: but he shall keep within his own bounds, and be king of *Damascus* only.

V. 9. *Samaria*—*Samaria* shall continue to be the chief city of the kingdom of *Israel*, and *Pekah* shall not conquer *Jerusalem*. *If*—If you do not believe this, but seek to the *Affyrians* for succour, ye shall be consumed thereby.

V. 12. *I will not*—By asking a sign, as if I questioned the truth of his word: but this was deep hypocrisy.

V. 13. *David*—He reproves them all, because they were the king's counsellors. *Is it a small thing*—Is it not wickedness enough. *My God*—To vex God's prophets and people, with your oppressions and horrid impieties. And by your ingratitude and unbelief, and disobedience of his commands.

V. 14. *Therefore*—Because you despise me, and the sign which I now offer to you, God of his own free grace will send you a more honourable messenger, and

give you a nobler sign. *A sign*—Of your deliverance. But how was this birth, which was not to happen 'till many ages after, a sign of their deliverance from present danger? This promised birth supposed the preservation of that city, and nation, and tribe, in and of which the Messiah was to be born; and therefore there was no cause to fear that ruin which their enemies now threatened. *Immanuel*—God with us; God dwelling among us, in our nature, *John i. 14*. God and man meeting in one person, and being a mediator between God and men. For the design of these words is not so much to relate the name by which Christ should commonly be called, as to describe his nature and office.

V. 15. *Butter*—The common food of children in that country. *He*—The virgin's son. *Know*—To discern between things good and evil.

V. 16. *Yea*—Not only this land shall be preserved until the virgin's son shall be born, but thine enemies land shall be sorely scourged, and these two kings destroyed within a very little time. *This child*—*Shear-jashub*, whom in all probability the prophet

\* 2 Chron. xx. 20.

† Matt. i. 23. Luke i. 31.

‡ Chap. viii. 4.



before this child shall know to refuse the evil, and chuse the good, the land which thou abhorrest shall be forsaken of both her kings.  
 17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that  
 18 \* Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee  
 19 that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks,  
 20 and upon all the thorns, and upon all the bushes. In the same day shall the LORD shave with a \* razor that is hired, namely, by them beyond the river, by the king of Assyria, the head and the hair of  
 21 the feet: and it shall also consume the beard. And it shall come to

prophet pointed at, and who was brought hither by God's special command, ver. 3. for this very use. *The land*—The lands of Syria and Israel. *Forsaken*—So far shall Pekah and Rezin be from conquering thy land, that they shall lose their own lands, and their lives too; which they did within two years after this time, being both slain by the king of Assyria.

V. 17. *Shall bring*—But altho' God will deliver you at this time, yet he will requite all your wickedness. *Thee*—For part of this Assyrian storm fell in Ahaz's reign. *And*—Upon thy sons and successors, the kings of Judah. *Days*—Calamities. *Departed*—When ten tribes revolted from thy father's house. *The king*—Who may well be called their plague or calamity, as he is called the rod of God's anger, chap. x. 50.

V. 18. *The fly*—The flies. So he calls these enemies, to imply their great numbers. *In*—In their extremity, where they go out into the sea. *Rivers*—Of the river Nile, which may be called rivers, either for its greatness, or because towards the end of it, it is divided into seven streams. When the Chaldeans had in good measure subdued the Egyptians, it is probable great numbers of the Egyptian soldiers lifted themselves in the Chaldean army, and with  
 Numb. 83.

them invaded the land of Judah. *The bee*—The Assyrian army, compared to bees, as for their numerous forces and orderly march, so for their fierce attempts and mischievous effects. *Assyria*—In the empire of Assyria, or Babylon; for these two were united into one empire, and therefore in scripture are promiscuously called sometimes by one title, and sometimes by the other.

V. 19. *Valleys*—Such as they found fruitful, but made desolate. *Rocks*—To which possibly the Israelites fled for refuge. *Bushes*—Which he mentions because flies and bees use frequently to rest there; and to intimate, that no place should escape their fury.

V. 20. *Shave*—Utterly spoil, as shaving takes away the hair. *Hired*—By Ahaz, who did hire them, 2 Kings xvi. 7, 8. And so the prophet notes the just judgment of God, in scourging them with a rod of their own making. *By*—By the successive kings of the Assyrian empire, Sennacherib, Esarhaddon, and especially by Nebuchadnezzar. *The head*—By these metaphorical expressions he signifies the total destruction of their state, from head to foot, from the highest to the lowest.

V. 21. *Sheep*—They who formerly used  
 to

\* 1 Kings xii. 16.

† 2 Kings xix. 35.



pass in that day, that a man shall nourish a young cow and two  
 22 sheep: And it shall come to pass for the abundance of milk that  
 they shall give, he shall eat butter: for butter and honey shall every  
 23 one eat that is left in the land. And it shall come to pass in that  
 day, that every place shall be, where there were a thousand vines,  
 at a thousand pieces of silver, it shall even be for briars and  
 24 thorns. With arrows and with bows shall men come thither: be-  
 25 cause all the land shall become briars and thorns. And on all hills  
 that were digged with the mattock, that there might not come thither  
 the fear of briars and thorns: || but it shall be for the sending forth  
 of oxen; and for the treading of lesser cattle.

## C H A P. VIII.

*Syria and Israel should be subdued by Assyria, ver. 1—4. Judah also should be afflicted, ver. 5—8. God's judgments irresistible, and to be feared, ver. 9—13. The Lord is a sanctuary to the godly, a stone of stumbling to the wicked, ver. 14, 15. The prophecy sure, God to be waited on, necromancers not to be consulted, but the prophecy, their misery, ver. 16—22.*

1 **M**OREOVER, the LORD said unto me, take thee a great  
 roll, and write in it with a man's pen, concerning Maher-  
 2 shalal-hashbaz. And I took unto me faithful witnesses to record,

to keep great herds of cattle, and many flocks of sheep, shall esteem it a happiness if they can keep but one cow and two sheep.

V. 22. *Abundance*—Because they shall have large pastures, by reason of the great scarcity of cattle. *Butter*—Which the poorer sort had formerly used to sell, to procure them cheaper food for themselves: but now the land should be so destitute of people, that there were none to whom they could sell them.

V. 23. *Of silver*—Each of the thousand vineyards might have been sold or let for a thousand shekels, which was the yearly rent of some excellent vineyards.

V. 24. *With arrows*—Either to hunt, or to defend themselves from wild beasts,

which commonly abide in desolate grounds.

V. 25. *Digged*—That used to be digged and dressed for the planting of vines, or other choice fruit-trees. *The fear*—That they might be freed from briars and thorns. *Cattle*—All sorts of cattle may enter, and feed there, the fences being broken down, and the owners slain, or carried into captivity.

V. 1. *A roll*—Or, a great volume, because the prophecy to be written in it was large, and God would have it written in large and legible characters. *Pen*—With such a pen as writers use. *Concerning*—Concerning that thing which is signified by the name of the child, which is here mentioned by way of anticipation.

V. 3. *Prophets*



3 \* Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophets; and she conceived and bare a son. Then said the LORD to me, Call his name Mahershalal-hash-baz. 4 For before the child shall have knowledge to cry, My father, and my mother, † the riches of Damascus, and the spoil of Samaria, 5 shall be taken away before the king of Assyria. The LORD spake 6 also unto me again, saying, Forasmuch as this people despiseth the waters of Shiloah, that go softly; and rejoice in Rezin and Remaliah's son; Now therefore behold, the LORD bringeth up upon them the waters of the river strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, 8 and go over all his banks. And it shall pass through Judah; it shall overflow and go over; it shall reach even to the neck, and the stretching out of his wings shall fill the breadth of the land, 9 O ‡ Immanuel. Associate yourselves, O ye people, and ye shall

V. 3. *Prophets*—To his own wife, so called, because the wife of a prophet.

V. 4. *To cry*—To speak and to know his parents; which is within the space of two years. And this agrees with the other prophecy, chap. vii. 16. *Before the child shall know to refuse the evil and chuse the good*, which requires a longer time than to distinguish his parents, and suits well to *Shear-jashub*, who, being born some years before, was capable of that farther degree of knowledge, as soon as this was capable of the lower degree. *Before*—In his presence, and by himself and his forces.

V. 5. *This people*—The people of *Israel*, of whom he last spake, who rejoiced not only in their own king, but also in the assistance of so powerful an ally as *Rezin*. *Shiloah*—That small brook which ran by *Jerusalem*. Hereby he understands the munitions and strength of the *Jews*, which their enemies derided.

V. 7. *The river*—Of *Euphrates*, called *the river*, for its eminent greatness; whereby he understands the *Assyrian* forces. *Glory*—His numerous and puissant army. *He*—This great river shall overflow its own

proper channels. That is, this great monarch shall enlarge his dominions, and add the lands of *Syria* and *Israel* to them.

V. 8. *Reach*—So that they shall be in great danger of being destroyed. He persists in the metaphor of a river swelling so high as to reach to a man's neck, and be ready to overwhelm him. Such was the danger of *Judah's* land, when *Sennacherib* took all the fenced cities of *Judah*, 2 Kings xviii. 13. and sent his army against *Jerusalem*. *Wings*—Of his forces, or of the wings of his army, as they still are called. *My land*—Of the land of *Judah*, so called because the *Messiah*, who is called *Immanuel*, should be born there. And this is added emphatically for the consolation of God's people, to assure them, that notwithstanding this dreadful scourge, yet God would make a difference between *Israel* and *Judah*, and whereas *Israel* should not be a people, *Judah* should be restored, for the sake of the *Messiah*, to be the place of his birth and ministry.

V. 9. *Ye people*—*Syrians* and *Israelites*. *All ye*—Whosoever you be, who conspire against

\* 2 Kings xvi. 10.

† 2 Kings xvi. 9.

‡ Chap. vii. 14.



be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves,  
 10 and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for  
 11 God is with us. For the LORD spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people,  
 12 saying, Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy: neither fear ye their fear, nor be  
 13 afraid. Sanctify the LORD of hosts himself, and *let him be your*  
 14 fear, and *let him be your dread*. And he shall be your sanctuary: but for § a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of  
 15 Jerusalem. And many among them shall || stumble and fall, and  
 16 be broken and be snared, and be taken. Bind up the testimony,

against *Immanuel's* land. *Gird*—Prepare yourselves for war. *Broken*—This is repeated for the greater assurance of the thing, and the comfort of God's people.

V. 11. *Spake*—With a vehement and more than ordinary inspiration. *In the way*—Of the generality of the people of *Judah*; whose eminent danger and calamity he foretells.

V. 12. *Say not*—Thou *Isaiah*, and my children, do not consent to this confederacy with the king of *Affyria*. *Their fear*—That thing which they fear, that, if they do not call in the *Affyrian* succours, they shall be destroyed by those two potent kings.

V. 13. *Sanctify*—Give him the glory of his power, and goodness, and faithfulness, by trusting to his promises. *Let him*—Let God, and not the kings of *Syria* and *Israel*, be the object of your fear.

V. 14. *Sanctuary*—A sure refuge to all that truly fear him, and rely upon him. *A stone*—An occasion of sin and ruin, at whom they will take offence and stumble, so as to fall and be broken. *To both*—To the two kingdoms, that of the

ten tribes, and that of the two tribes. *Jerusalem*—Which are distinctly mentioned, as a wonderful thing, because *Jerusalem* was the seat of the temple, and of God's solemn worship, where all the means of knowledge and grace were in greatest plenty, where the thrones of civil and ecclesiastical judicature were established, where the most wise and learned doctors had their constant abode. And that such a place and people should reject *Immanuel*, when he should appear, was so strange an occurrence, that the prediction of it was highly necessary, lest otherwise, when it came to pass, it should shake the faith of all who did believe on him; whereas now the accomplishment hereof was a notable confirmation of their faith.

V. 15. *Many*—Not all; for there shall be a remnant, as was foretold, chap. iv. 2. vi. 13. *Stumble*—At that stone or rock, mentioned, ver. 14. This was accomplished at the coming of the *Messiah*, whom the *Jews* rejected to their own destruction.

V. 16. *The testimony*—By the testimony and the law or doctrine, he understands one



17 seal the law among my disciples. Yet I will wait upon the LORD  
 who hideth his face from the house of Jacob, and I will look for  
 18 him. \* Behold, I and the children whom the LORD hath given me,  
 are † for signs and for wonders in Israel, from the LORD of hosts,  
 19 which dwelleth in mount Zion. And when they shall say unto  
 you, Seek unto them that have familiar spirits, and unto wizards  
 that ‡ peep, and that mutter; should not a people seek unto their  
 20 God? for the living to the dead? § To the law and to the testimo-  
 ny: if they speak not according to this word, *it is because there is*

one and the same thing, as he doth also, ver. 26. the word of God, and especially that which is the main scope thereof, the doctrine of the *Messiah*, which, though now professed by all the *Israelites*, shall be disowned by the generality of them, when the *Messiah* shall come. *Bind up* and *seal* are to be understood prophetically, declare and prophesy, that it shall be bound up and sealed. Moreover, *bind up* and *seal*, design the same thing. Security and secrecy, signifying, that it should certainly be fulfilled, yet withal kept secret from the unbelieving *Jews*. By the *disciples* he means those who were *taught of God*.

V. 17. *Yet—Yet*, notwithstanding this dreadful prophecy concerning the rejection of *Israel*. *Wait—I* will cast my care upon him, and expect the accomplishment of his promise, in sending the *Messiah*, and in conferring upon me and all believing *Israelites* all his mercies and blessings. *Hideth*—That now withdraws his favour and blessings, from the people of *Israel*.

V. 18. *Behold*—These words are literally spoken by *Isaiah* concerning himself, but mystically concerning Christ; and therefore they are truly applied to Christ, *Heb. ii. 13*. *The children*—His spiritual children, whom he had either begotten or brought up by his ministry. *Wonders*—Are a gazing stock, for our folly in believing God's promises. *From the Lord*—

Which comes to pass by the wise providence of God. *Zion*—Where the temple now was, and where the *Messiah* was to set up his kingdom.

V. 19: *And when they*—The *Israelites*, who are fallen from God, into superstition and idolatry. *You*—My children, whom the prophet arms against the common temptation. *Mutter*—That speak with a low voice, as these two words signify, which they affected to do, speaking rather inwardly in their bellies, than audibly with their mouths. *Should not*—This answer the prophet puts into their mouths, doth not every nation, in cases of difficulty, seek to their gods? Much more should we do so, that have the only true God for our God. *For the living*—That is, for living men to enquire of the living God, is proper and reasonable; but it is highly absurd for them to forsake him, and to seek dead idols, either to the images, or to the spirits of dead men, which are supposed to speak in them.

V. 20. *To the law*—Let this dispute between you and them be determined by God's word, which is here and in many other places called *the law*, to signify their obligation to believe and obey it; and *the testimony*, because it is a witness between God and man, of God's will, and of man's duty. *They*—Your antagonists. *No light*—This proceeds from the darkness of their minds, they are blind, and cannot see.

V. 21. *It*

\* *Heb. ii. 13*. † *Psal. lxxi. 2*. *Zech. iii. 8*. ‡ *Chap. xxix. 4*. § *Luke xvi. 29*.



21 no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king, and their god,  
22 and look upward. And they shall look unto the earth: and behold, trouble and darkness, dimness of anguish; and they shall be driven to darkness.

## C H A P. IX.

*Joy in the midst of affliction, ver. 1—5. The birth, person, office, and kingdom of Christ, ver. 6, 7. Judgments for their pride, ver. 8—12. For their impenitency and hypocrisy, ver. 13—21.*

1 **N**EVERTHELESS, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan,  
2 in Galilee of the nations. \* The people that walked in darkness, have seen a great light: they that dwell in the land of the shadow  
3 of death, upon them hath the light shined. Thou hast multiplied

V. 21. *It*—Their own land. *Hungry*—Sorely distressed, and destitute of food, and all necessaries. *Their king*—Either because he doth not relieve them; or because by his foolish counsels, he brought them into these miseries. *God*—Their idol, to whom they trusted, and whom they now find unable to help them. *Look*—To heaven for help.

V. 22. *Earth*—Finding no help from heaven, they turn their eyes downward, looking hither and thither for comfort.

V. 1. *Nevertheless*—The calamity of this land and its inhabitants shall be great, yet not such as that which was brought upon it by the king of *Affyria*, who at first indeed dealt more gently with them, but afterwards rooted them out. *He*—God. *Zebulun*—These parts are particularly mentioned, because this storm fell most heavily upon them; but under them

the other parts of the land are understood. *Afterward*—By *Shalmaneser*, who took *Samaria*, and carried *Israel* into captivity, 2 *Kings* xvii. 5, 6. Of which calamity, though yet to come, he speaks as if it were past, as the manner of the prophet is. *The sea*—In that part of the land which borders upon the sea, the lake *Genesareth*, upon which the portions of *Zebulun* and *Naphtali* bordered. *Galilee*—Or, *Galilee of the Gentiles*, namely, the *upper Galilee*, so called because it bordered upon the *Gentiles*.

V. 2. *The people*—*Israel* and *Judah*. *Darkness*—The expression is general and so may well comprehend both calamity and ignorance, idolatry and profaneness, in which those parts were eminently involved. *Have seen*—Shall see at the coming of the *Messiah*.

V. 3. *Thou hast*—Thou hast made good thy

\* *Matt.* iv. 16. *Eph.* v. 14.



the nation, and increased their joy : they joy before thee, according to the joy in harvest, and as men rejoice when they divide the  
 4 spoil. For thou hast broken the yoke of his burden, and the  
 staff of his shoulder, the rod of his oppressor, as in the day of † Mi-  
 5 dian. For every battle of the warrior is with confused noise, and  
 garments rolled in blood ; but this shall be with burning and fuel  
 6 of fire. For unto us a child is born, unto us a ‡ son is given, and  
 the government shall be upon his shoulder : and his name shall be

thy promise to *Abraham* concerning the multiplication of his seed, by gathering in the *Gentiles* to the *Jews*. *Before thee*—In thy presence, and in the place of thy worship.

V. 4. *The yoke*—His burdensome yoke. *The staff*—The staff or slaves by which he was forced to carry burdens upon his shoulders. *The rod*—Wherewith he beat him. *Oppressor*—Of all his oppressors, but especially of sin and the devil. *As*—When God destroyed the *Midianites* in so admirable a manner by three hundred men.

V. 5. *Noise*—With the triumphant exclamations of the conqueror, and the bitter lamentations of the conquered, and the different cries of the same persons, sometimes conquering, and sometimes conquered. *Blood*—With great difficulty and slaughter. *But*—But this victory which God's people shall have over all their enemies, shall be more terrible to their adversaries, whom God will utterly consume, as it were by fire.

V. 6. *For*—Having spoken of the glorious light, and joy, and victory of God's people, he now proceeds to shew the ground of it. *Us*—Unto us *Jews*, of whom Christ was born, and to whom he was primarily sent. *A child*—The *Messiah* by the consent of interpreters, not only *Christian*, but *Jewish* : for so the ancient *Hebrew doctors* understood the place, and particularly the *Chaldee* paraphrast ; although the latter *Jews*, out of opposi-

tion to Christ, wrest it to *Hezekiah*. Which extravagant conceit, as it hath no foundation in this or any other text of scripture, so it is fully confuted by the following titles, which are such as cannot without blasphemy and nonsense be ascribed to *Hezekiah*, nor indeed to any mere mortal man, as we shall see. *Is born*—Or, *shall be born*, as the prophets generally speak. *The government*—Of God's people, to whom he is given. *Shoulders*—Upon him, or in his hands. He mentions *shoulders*, because great burdens are commonly laid upon men's shoulders. *His name*—This is not to be taken for a description of his name, but of his glorious nature and qualities. *Wonderful counsellor*—And so Christ is, because he hath been the counsellor of his church in all ages, and the author and giver of all those excellent counsels delivered not only by the apostles, but also by the prophets, and hath gathered and enlarged, and preserved his church, by admirable counsels and methods of his providence, and, in a word, hath in him *all the treasures of wisdom and knowledge*, Col. ii. 3. *Mighty God*—This title can agree to no man but Christ, who was God as well as man, to whom the title of God or *Jehovah* is given, both in the Old and New Testament. And it is a true observation, that this *Hebrew* word *El* is never used in the singular number, of any creature, but only of the almighty God. *The father*—*The father of eternity*. Who, though as man he was then



called, Wonderful counsellor, The mighty God, The Father of  
 7 eternity, The Prince of peace. Of the increase of his government  
 and peace, § there shall be no end, upon the throne of David  
 and upon his kingdom, to order it, and to establish it with judg-  
 ment and with justice; from henceforth even for ever: the || zeal  
 8 of the LORD of hosts will perform this. The LORD sent a word into  
 9 Jacob, and it hath lighted upon Israel. And all the people shall know,  
*even* Ephraim and the inhabitant of Samaria, that say in pride, and  
 10 the stoutness of heart, The bricks are fallen down, but we will build  
 with hewn stones: the sycamores are cut down, but we will change  
 11 them into cedars. Therefore the LORD shall set up the adversaries of  
 12 Rezin against him, and join his enemies together. The Syrians  
 before, and the Philistines behind, and they shall devour Israel  
 with open mouth: \* for all this his anger is not turned away, but  
 13 his hand is stretched out still. For the people turneth not unto  
 him that smiteth them, neither do they seek the LORD of hosts.  
 14 Therefore the LORD will cut off from Israel head and tail, branch

then unborn, yet was and is from ever-  
 lasting to everlasting.

V. 7. *No end*—His peaceable and happy government shall be extended to all the ends of the earth. *The throne*—Which was promised to *David*, and to his seed for ever. *For ever*—From the beginning of it to all eternity. *The zeal*—This great work shall be brought to pass by almighty God, out of that fervent affection which he hath to his own glory, to the honour of his son, and to his people.

V. 8. *The Lord*—The prophet, having inserted some consolatory passages for God's faithful people, returns to his former commination against the rebellious *Israelites*. *And*—Heb. *it fell*, that is, it shall fall, in the prophetic style. It shall certainly be accomplished.

V. 9. *Know*—They shall know whether my word be true or false. *Even*—The people of the ten tribes, and particularly *Ephraim*, the proudest of them all. *Samaria*—The strongest place, and the seat of the king and court.

V. 10. *Stones*—We have received some damage; but, we doubt not we shall quickly repair it with advantage.

V. 11. *Therefore*—To chastise your pride, and defeat your hopes. *Set up*—The *Affyrians*, who, presently after this prophecy, prevailed against him, 2 Kings xvi. 7. He mentions *Rezin*, because he was confederate with *Ephraim*. *Join*—So that they shall invade him from several quarters. *His*—Not *Rezin's*, but *Ephraim*.

V. 12. *Syrians*—For though *Rezin* king of Syria was destroyed, yet the body of the nation survived, and submitted themselves to the king of *Affyria*, and upon his command invaded *Israel* afterwards. *Before*—Heb. *on the east*: for Syria stood eastward from *Israel*. *Behind*—On the western side of the land of *Israel*. *Devour*—Like wild beasts.

V. 13. *Him*—To God.

V. 14. *Head*—High and low. *Branch*—The goodly branches of tall trees, the mighty and noble. *Rush*—The bulrush, the weakest and meanest persons. *One day*

—All



15 and rush in one day. The ancient and honourable, he is the  
 16 head: and the prophet that teacheth lies, he is the tail. † For the  
 leaders of this people cause them to err, and they that are led of  
 17 them are destroyed. Therefore the LORD shall have no joy in their  
 young men, neither shall have mercy on their fatherless and  
 widows; for every one is an hypocrite, and an evil doer, and  
 every mouth speaketh folly: for all this his anger is not turned  
 18 away, but his hand is stretched out still. For wickedness burneth  
 as the fire, ‡ it shall devour the briars and thorns, and shall kindle  
 in the thickets of the forest, and they shall mount up like the lifting  
 19 up of smoak. Through the wrath of the LORD of hosts is § the land  
 darkened, and the people shall be as the fuel of the fire: no man  
 20 shall spare his brother. And he shall snatch on the right-hand,  
 and be hungry, and he shall eat on the left-hand, and they shall  
 not be satisfied: || they shall eat every man the flesh of his own arm.  
 21 \* Manasseh, Ephraim; and Ephraim, Manasseh: and they together  
 shall be against Judah. For all this his anger is not turned away,  
 but his hand is stretched out still.

—All together, one as well as another.

V. 15. *The prophet*—Whose destruction he mentions, not as if it were a punishment to them to be deprived of such persons, but partly to shew the extent of the calamity, that it should reach all sorts of persons; and partly to beat down their vain presumptions of peace and prosperity, by shewing that those false prophets, which had fed their vain hopes, should perish, and their false prophecies with them. *Tail*—The basest part of the whole people.

V. 16. *The leaders*—Their false prophets. *Cause*—By false doctrines and evil counsels and persuasions. *Destroyed*—Shall certainly perish.

V. 17. *No joy*—Shall not rejoice over them to do them good. *Fatherless*—Who are the special objects of his care and pity,

and much less upon others. *Every one*—Not precisely; for there were seven thousand elect persons among them, when they seemed to *Elijah* to be universally corrupt, but the body of the people: *Hypocrite*—For though they professed to worship God, yet indeed they had forsaken him. *Folly*—Wickedness.

V. 18. *Burneth*—Shall burn you, as it follows, *shall devour*. *Thorns*—The low and mean persons; for these are opposed to *the thickets of the forest*, in the next clause. *Forest*—In the wood, where the trees are tall, and stand thick, having their bows entangled together, which makes them more ready both to catch and to spread the fire. *Smoak*—Sending up smoak like a vast furnace.

V. 21. *Manasseh*—Though more near and dear to one another than any other tribe, being both sons of *Joseph*.

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† Chap. iii. 12. ‡ Chap. x. 17. § Chap. viii. 22. || Chap. xlix. 26. \* Chap. xi. 14.



## C H A P. X.

*The woe of unjust oppressors, ver. 1—4. Of Assyria for their pride and ambition, his folly in it, ver. 5—19. A remnant of Israel shall be saved, and that speedily, ver. 20—27. Sennacherib marching toward Jerufalem, ver. 28—31. His judgment, ver. 32—34.*

1 **W**OE unto them that \* decree unrighteous decrees, and that  
2 write grievousness, which they have prescribed: To turn  
aside the needy from judgment, and to take away the right from  
the poor of my people, that widows may be their prey, and that  
3 they may rob the fatherless. And † what will ye do in the day  
of visitation, and in the desolation which shall come from far? To  
whom will ye flee for help? And where will ye leave your glory?  
4 Without me they shall bow down among the prisoners, and they  
shall fall among the slain: ‡ for all this his anger is not turned  
5 away, but his hand is stretched out still. O Assyrian, § the rod of  
6 mine anger, and the staff in their hand is mine indignation. I will  
send him against an hypocritical nation, and against the people of  
my wrath will I give him a charge to take the spoil, and to take  
the prey, and to tread them down like the mire of the streets.  
7 || Howbeit, he meaneth not so, neither doth his heart think so, but  
8 it is in his heart to destroy, and cut off nations not a few. \*\* For he  
9 saith, Are not my princes altogether kings? Is not Calno, as Car-

V. 1. *Woe*—Unto those magistrates who make unjust laws, and give unjust sentences. *Grievousness*—Grievous things, such unjust decrees as cause grief and vexation to their subjects.

V. 2. *Judgment*—From obtaining a just sentence.

V. 3. *From far*—From the Assyrians. This he adds, because the Israelites, having weakened the Jews, and being in amity with the Assyrians their next neighbours, were secure. *Leave*—To be kept safe for your use. *Glory*—Your wealth.

V. 4. *Without me*—Without my favour and help, which you have forfeited. *Shall bow down*—Notwithstanding all your succours.

V. 5. *O Assyrian*—This is God's invitation to him to take the charge, and set upon

the work. *The rod*—The instrument of mine anger, wherewith I shall chastise my people. *Anger*—Mine anger against my people puts the weapons of war into their hand.

V. 6. *Send him*—By my providence, giving him both occasion and inclination to this expedition.

V. 7. *Howbeit*—He doth not design the execution of my will, but only to enlarge his own empire. Which is seasonably added, to justify God in his judgments threatened to the Assyrian. *To cut off*—To sacrifice multitudes of people to his own ambition and covetousness.

V. 8. *Kings*—Equal for power and wealth, and glory, to the kings of other nations.

V. 9. *Is not*—Have not I conquered one place

\* *Psal.* lviii. 1. xciv. 20. † *Job* xxxi. 14. ‡ *Chap.* v. 25. ix. 12. § *Jer.* li. 20.  
|| *Micah* iv. 12. \*\* *2 Kings* xviii. 24. 33. xix. 10, &c.



chemish? *Is not Hamath, as Arpad? Is not Samaria, as Damascus?*  
 10 As my hand hath taken the kingdoms of the idols, and whose gra-  
 11 ven images did excel them of Jerusalem, and of Samaria. Shall I  
 not, as I have done unto Samaria and her idols, so do to Jerusalem  
 12 and her idols? Wherefore it shall come to pass, *that* when the  
 LORD hath performed his whole work † upon mount Zion, and on  
 Jerusalem, I will punish the fruit of the stout heart of the king of  
 13 Assyria, and the glory of his high looks. For he saith, By the  
 strength of my hand I have done *it*, and by my wisdom; for I am  
 prudent: and I have removed the bounds of the people, and have  
 robbed their treasures, and I have put down the inhabitants like a  
 14 valiant *man*. And my hand hath found as a nest the riches of the  
 people: and as one gathereth eggs that are left, have I gathered all  
 the earth, and there was none that moved the wing, or opened the  
 15 mouth, or peeped. Shall the ax boast itself against him that hew-  
 eth therewith? Or shall the saw magnify itself against him that  
 shaketh it? As if the rod should shake itself against them that lift it  
 up, or as if the staff should lift up itself, as if it were no wood.  
 16 Therefore shall the Lord, the Lord of hosts, send among his fat  
 ones leanness, and under his glory he shall kindle a burning like

place as well as another, the stronger as well as the weaker? *Samaria*—Or, shall not *Samaria* be as *Damascus*? Shall I not take that, as I have done this city?

V. 10. *The kingdoms*—Which worshipped their own idols, and vainly imagined that they could protect them from my power. He calls the gods of the nations, not excepting *Jerusalem, idols*, by way of contempt, because none of them could deliver their people out of his hands, and because he judged them to be but petty-gods, far inferior to the sun, which was the god of the *Assyrians*.

V. 12. *Wherefore*—Because of this impudent blasphemy. *His work*—Of chastising his people so long as he sees fit. *Looks*—His insolent words and carriage.

V. 13. *Removed*—I have invaded their lands, and added them to my own dominions, *Prov. xxii. 28.* *Put down*—De-

prived of their former glory and power.

V. 14. *Eggs*—Which the dam left in her nest. *Gathered*—All the riches of the earth. An hyperbole not unusual in the mouths of such persons. *Peeped*—As birds do, which, when they see the robbing of their nest, express their grief and anger, by hovering about them, and by mournful cries.

V. 15. *The ax*—How absurd is it, for thee, who art but an instrument in God's hand, to blaspheme thy Lord and master, who has as great power over thee, as a man hath over the ax wherewith he heweth?

V. 16. *The Lord*—The sovereign Lord of thine and all other armies, shall strip him and all his princes, of their wealth, and might, and glory; and destroy his numerous army, as the fire doth those combustible things which are cast into it.

V. 17. *The*

† 2 Kings xix. 31.



17 the burning of a fire. And the light of Israel shall be for a fire,  
 and his Holy One for a flame: and it shall burn and devour his thorns  
 18 and his briars in one day. And shall consume the glory of his  
 forest, and of his fruitful field, both soul and body: and they shall  
 19 be as when a standard-bearer fainteth. And the rest of the trees  
 20 of his forest, shall be few, that a child may write them. And it  
 shall come to pass in that day, that the remnant of Israel, and such  
 as are escaped of the house of Jacob, shall no more again stay upon  
 him that smote them: but shall stay upon the LORD, the Holy One  
 21 of Israel in truth. The remnant shall return, even the remnant of  
 22 Jacob, unto the mighty God. \*For though thy people, Israel, be  
 as the sand of the sea, yet a remnant of them shall return: † the  
 23 consumption decreed shall overflow with righteousness. For the  
 Lord God of hosts shall make a consumption, even determined in  
 24 the midst of all the land. Therefore thus saith the Lord God of  
 hosts, O my people that dwellest in Zion, be not afraid of the Assy-  
 rian: he shall smite thee with a rod, and shall lift up his staff against  
 25 thee, after the manner of † Egypt. For yet a very little while, and  
 the indignation shall cease, and mine anger in their destruction.  
 26 And the LORD of hosts shall stir up a scourge for him, according to

V. 17. *The light*—That God who is and will be a comfortable light to his people. *A fire*—To the Assyrians. *Thorns*—His vast army, which is no more able to resist God, than dry thorns and briars are to oppose the fire.

V. 18. *The glory*—Of his great army, which may not unfitly be compared to a forest, for the numbers of men, who stood as thick as trees do in a forest. *Field*—Of his soldiers, who stood as thick as ears of corn in a fruitful field. *Soul and body*—Totally, both inwardly and outwardly. *They shall be*—Like that of an army when their standard-bearer is slain or flees away, which strikes a panic into the whole army.

V. 19. *The rest*—The remainder of that mighty host.

V. 20. *And such*—Such Jews as shall be preserved from that sweeping Assyrian scourge. *Stay*—Shall no more trust to the Assyrians for help.

V. 22. *A remnant*—Or, a remnant only. *The consumption*—The destruction of Israel was already decreed by the fixed counsel of God, and therefore must needs be executed, and like a deluge overflow them. *Righteousness*—With justice, and yet with clemency, inasmuch as he has spared a considerable remnant of them, when he might have destroyed them utterly.

V. 23. *In the midst*—In all the parts of the land, not excepting Jerusalem, which was to be preserved in the Assyrian invasion.

V. 24. *Therefore*—This is an inference, not from the words immediately foregoing, but from the whole prophecy. Seeing the Assyrian shall be destroyed. *Smite*—He shall afflict, but not destroy thee. *Egypt*—As the Egyptians formerly did.

V. 25. *Indignation*—Mine anger towards the Assyrian. *Cease*—As anger commonly does when vengeance is fully executed.

V. 26. *Stir up*—Shall send a destroying angel.



the slaughter of § Midian at the rock of Oreb: and as his rod was  
 27 upon the sea, so shall he lift it up after the manner of Egypt. And  
 it shall come to pass in that day, that || his burden shall be taken  
 away from off thy shoulder, and his yoke from off thy neck, and  
 28 the yoke shall be destroyed because of the anointing. He is come  
 to Aiath, he is passed to Migron: at Michmash he hath laid up his  
 29 carriages. They are gone over the passage: they have taken up  
 their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.  
 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto  
 31 Laish, O poor Anathoth. Madmenah is removed, the inhabitants of  
 32 Gebin gather themselves to flee. As yet shall he remain at Nob  
 that day: he shall shake his hand *against* the mount of the daughter  
 33 of Zion, the hill of Jerusalem. Behold the Lord, the LORD of hosts  
 shall lop the bough with terror: and the high ones of stature *shall be*  
 34 hewn down, and the haughty shall be humbled. And he shall cut  
 down the thickets of the forest with iron, and Lebanon shall fall by  
 a mighty one.

angel. *Midian*—Whom God slew suddenly and unexpectedly, in the night. *Oreb*—Upon which one of their chief princes was slain, and nigh unto which the *Midianites* were destroyed. *The sea*—To divide it, and make way for thy deliverance, and for the destruction of the *Egyptians*.

V. 27. *Burthen*—The burden of the *Affyrian*. *The anointing*—Possibly this may be understood of *David*, who is often mentioned in scripture by the name of God's *anointed*; and for whose sake, God gave many deliverances to the succeeding kings and ages, as is expressly affirmed, 1 Kings xi. 32. 34. God declares that he would give this very deliverance from the *Affyrian*, for *David's sake*, 2 Kings xix. 34. xx. 6. But the *Messiah* is principally intended, of whom *David* was but a type; and who was in a particular manner *anointed* above his fellows, as is said, *Psal.* xlv. 7. For he is the foundation of all the promises, 2 Cor. i. 20. and of all the deliverances and mercies granted to God's people in all ages.

V. 28. *He*—Here the prophet returns to

the *Affyrian* invasion; which he describes; after the manner of the prophets, as a thing present, and sets down the several stages by which he marched towards *Jerusalem*. *He*, *Sennacherib*, king of *Affyria*, is come, in his way to *Jerusalem*. *Laid up*—Leaving such things there as were less necessary, that so he might march with more expedition.

V. 29. *Fled*—The people fled to *Jerusalem* for fear of the *Affyrian*.

V. 30. *Daughter*—*Jerusalem* was the mother city, and lesser towns are commonly called *her daughters*.

V. 32. *Shake*—By way of commination.

V. 33. *The bough*—The top bough, *Sennacherib*, with a most terrible stroke.

V. 34. *Iron*—Or, as *with iron*, as the trees of the forest are cut down with instruments of iron. *Lebanon*—Or, his *Lebanon*, the *Affyrian* army, which being before compared to a forest, and being called his *Carmel* in the *Hebrew* text, ver. 18. may very fitly, upon the same ground, be called his *Lebanon* here.

C H A P.



## C H A P. XI.

*Christ, a branch out of the root of Jesse, endued with the spirit of the Lord, should set up a kingdom by the preaching of his word, ver. 1—5. The members of his church should live in peace and unity, ver. 6—9. And be victorious over their enemies: and to him should the Gentiles seek, ver. 10—16.*

- 1 **A**ND \* there shall come forth a rod out of the stem of † Jesse,  
 2 and ‡ a branch shall grow out of his roots. And the spirit  
 of the LORD shall rest upon him, the spirit of wisdom and under-  
 standing, the spirit of counsel and might, the spirit of knowledge  
 3 and of the fear of the LORD. And shall make him of quick under-  
 standing in the fear of the LORD, and he shall not judge after the  
 sight of his eyes, neither reprove after the hearing of his ears.  
 4 But § with righteousness shall he judge the poor, and reprove with  
 equity for the meek of the earth: and he shall || smite the earth  
 with the rod of his mouth, and with the breath of his lips shall he

V. 1. *And*—And having said that the Assyrian yoke should be destroyed because of the anointing, he now explains who that anointed person was. *The stem*—Or, *stump*: for the word signifies properly a trunk cut off from the root. By which he clearly implies, that the Messiah should be born of the royal house of David, at that time when it was in a most forlorn condition, like a tree cut down, and whereof nothing is left but a stump or root under ground. *Of Jesse*—He doth not say of David, but of Jesse, who was a private and mean person, to intimate, that at the time of Christ's birth the royal family should be reduced to its primitive obscurity.

V. 2. *Wisdom*—It is not needful, exactly to distinguish these two gifts; it is sufficient that they are necessary qualifications for a governor, and a teacher, and it is evident they signify perfect knowledge of all things necessary for his own and peoples good, and a sound judgment, to distinguish between things that differ. *Counsel*—Of prudence, to give good counsel; and of might and courage, to ex-

cute it. *Knowledge*—Of the perfect knowledge of the whole will and counsel of God, as also of all secret things, yea of the hearts of men. *Fear*—A fear of reverence, a care to please him, and lothness to offend him.

V. 3. *In the fear*—He shall not judge rashly and partially, but considerately and justly, as the fear of God obliges all judges to do. *Judge*—Of persons or causes. *After the sight*—According to outward appearance, as men do, because they cannot search mens hearts. *Reprove*—Condemn or pass sentence against a person. *His ears*—By uncertain rumours or suggestions.

V. 4. *Judge*—Defend and deliver them. *Reprove*—Or condemn their malicious enemies. *Thy rod*—With his word, which is his scepter, and the rod of his power, Psal. cx. 2. which is sharper than a sword, Heb. iv. 12. by the preaching whereof he subdued the world to himself, and will destroy his enemies, 2 Thes. ii. 8. This he adds farther, to declare the nature of Christ's kingdom, that it is not of this world.

V. 5. *The*

\* Zech. vi. 12. Rev. v. 5. † Acts xiii. 23. ‡ Chap. iv. 2. Jer. xxiii. 5. § Psal.  
 lxxii. 2. 4. Rev. xix. 11. || Job iv. 9. 2 Thes. ii. 8. Rev. i. 16. ii. 16. xix. 15.



5 slay the wicked. And righteousness shall be the girdle of his loins,  
 6 and faithfulness the girdle of his reins. \* The wolf also shall dwell  
 will the lamb, and the leopard shall lie down with the kid; and  
 the calf and the young lion, and the fatling together, and a little  
 7 child shall lead them. And the cow and the bear shall feed; their  
 young ones shall lie down together: and the lion shall eat straw  
 8 like the ox. And the sucking child shall play on the hole of the  
 asp, and the weaned child shall put his hand on the cockatrice den.  
 9 † They shall not hurt nor destroy in all my holy mountain: for the  
 earth shall be full of the knowledge of the LORD, as the waters  
 10 cover the sea. And in that day there shall be a root of Jesse, which  
 shall stand for an ensign of the people; to it shall the ‡ Gentiles  
 11 seek, and his rest shall be glorious. And it shall come to pass in  
 that day, that the Lord shall set his hand again the second time,  
 to recover the remnant of his people which shall be left, § from  
 Assyria, and from Egypt, and from Pathros, and from Cush, and  
 from Elam, and from Shinar, and from Hamath, and from the

V. 5. *The girdle*—It shall adorn him, and be the glory of his government, as a girdle was used for an ornament, *Isa. iii. 24.* and as an ensign of power, *Job xii. 18.* and it shall constantly cleave to him in all his administrations, as a girdle cleaveth to a man's loins.

V. 6. *The wolf*—The creatures shall be restored to that state of innocency in which they were before the fall of man. Men of fierce, and cruel dispositions, shall be so transformed by the grace of Christ, that they shall become gentle, and tractable. *A child*—They will submit their rebellious wills to the conduct of the meanest persons that speak to them in Christ's name.

V. 7. *Feed*—Together, without any danger or fear. *Straw*—The grass of the earth, as they did at first, and shall not devour other living creatures.

V. 9. *My holy mountain*—In Zion, in my

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\* Chap. lxxv. 25. *Ezek. xxxiv. 25. Hos. ii. 18.*  
*Hab. ii. 14. † Rom. xv. 10. 12.*

church. *The sea*—The channel of the sea.

V. 10. *A root*—A branch growing upon the root. *Ensign*—Shall grow up into a great tree, shall become an eminent ensign. *The people*—Which not only the Jews, but all nations, may discern, and to which they shall resort. *Rest*—His resting-place, his temple or church, the place of his presence and abode. *Glorious*—Shall be filled with greater glory than the Jewish tabernacle and temple were; only this glory shall be spiritual, consisting in the plentiful effusions of the gifts, and graces, of the Holy Spirit.

V. 11. *The second*—The first time, to which this word *second* relates, seems to be the deliverance out of *Babylon*: and then this second deliverance must be in the days of the *Messiah*. *To recover*—From all places far and near, into which either the ten tribes or the two tribes were carried captives. *Pathros* was a province in *Egypt*.

V. 12. *Nations*

† *Job v. 23. Chap. xxxv. 9.*  
 § *Zech. x. 10. 12.*



- 12 islands of the sea. And he shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth.
- 13 || The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: \* Ephraim shall not envy Judah, and
- 14 Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil them of the east together: they shall lay their hands upon Edom and
- 15 Moab, and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.
- 16 And † there shall be an highway for the remnant of his people, which shall be left from Assyria; ‡ like as it was to Israel in the day that he came up out of the land of Egypt.

V. 12. *Nations*—All nations, *Jews* and *Gentiles*. *Out-casts*—That were driven out of their own land, into foreign parts. *Israel*—Of the ten tribes.

V. 13. *Ephraim*—Of the ten tribes, frequently called by the name of *Ephraim*. Of enemies they shall be made friends. *The adversaries*—Not the body of *Ephraim*, for they are supposed to be reconciled, and they shall not be cut off, but live in love with *Judah*, as we see by the next clause; but those few of them who continue in their enmity together with all the rest of their adversaries.

V. 14. *Fly*—It is a metaphor from birds and beasts of prey. *Spoil*—They shall subdue them, which is to be understood of the spiritual victory which the *Messiah* shall obtain by his apostles and ministers over all nations.

V. 15. *Destroy*—Shall not only divide

it, as of old, but dry it up, that it may be an high-way. *The sea*—The Red Sea, which may well be called *the Egyptian sea*, both because it borders upon *Egypt*, and because the *Egyptians* were drowned in it, which is called *a tongue* in the *Hebrew* text *Hof.* xv. 2. 5. as having some resemblance with a tongue: for which reason the name of *tongue* hath been given by geographers to promontories of land which shoot forth into the sea, as this sea did shoot out of the main ocean into the land. *Rivers*—*Nile*. *Seven streams*—For which it is famous in all authors.

V. 16. *As it was*—As there was another high-way from *Egypt*. All impediments shall be removed, and a way made for the return of God's *Israel* from all parts of the world. He mentions *Assyria*, because thither the ten tribes were carried, whose ease seemed to be most desperate.

C H A P.

|| *Jer.* iii. 18. *Ezek.* xxxvii. 16. 22. *Hof.* i. 11. \* *Chap.* ix. 21. † *Chap.* xix. 23.  
‡ *Exod.* xiv. 26. 29.



## C H A P. XII.

*A thanksgiving of the faithful for their redemption, ver. 1—6.*

1 **A**ND in that day thou shalt say, O LORD I will praise thee;  
 2 though thou wast angry with me, thine anger is turned away,  
 3 and thou comfortest me. Behold, God is my salvation; I will trust,  
 4 and not be afraid: for the LORD JEHOVAH is my † strength and  
 5 my song, he also is become my salvation. Therefore with joy  
 6 shall ye draw § water out of the wells of salvation. And in  
 that day shall ye say, || Praise the LORD, call upon his name,  
 declare his doings among the people, make mention that his  
 name is exalted. Sing unto the LORD, for he hath done  
 excellent things: this is known in all the earth. \* Cry out  
 and shout, thou inhabitant of Zion: for great is the Holy One of  
 Israel in the midst of thee.

## C H A P. XIII.

*God's armies, ver. 1—5. The destruction of Babylon by the Persians and Medes, their great distress, anguish, and utter desolation, ver. 6—22.*

1 **T**HE † burden of Babylon which Isaiah the son of Amos  
 2 did see. †† Lift ye up a banner upon the high mountain,  
 exalt the voice unto them, shake the hand, that they may go into  
 3 the gates of the nobles. I have commanded my sanctified ones,

V. 1. *In that day*—When this great work of the reduction of *Israel*, and conversion of the *Gentiles* is fulfilled.

V. 2. *God*—My salvation hath not been brought to pass by man, but by the almighty power of God.

V. 3. *With joy*—Your thirsty souls shall be filled with Divine graces and comforts, which you may draw from God, in the use of gospel-ordinances.

V. 1. *The burden*—This title is commonly given to sad prophecies, which indeed are grievous burdens to them on whom they are laid. *Babylon*—Of the city and empire of *Babylon* by *Cyrus*.

Numb. 84.

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V. 2. *A banner*—To gather soldiers together. *Mountain*—Whence it may be discerned at a considerable distance. Withal he seems to intimate, that their enemies should come from the mountainous country of *Media*. *Them*—To the *Medes*. *Shake*—Beckon to them with your hand, that they may come to this service, that they may go and fight against *Babylon*, and take it, and so enter into the palaces of the king, and his princes.

V. 3. *Sanctified ones*—The *Medes* and *Persians*, so called, because they were set apart by God, for this holy work of executing his just vengeance. *Mighty ones*—

Those

† *Exod.* xv. 2. *Psal.* cxviii. 14. § *Job* iv. 14. vii. 37, 38. || 1 *Chron.* xvi. 8. *Psal.* cv. 1.  
 \* *Chap.* liv. 1. *Zeph.* iii. 14. † *Chap.* xxi. 1. xlvii. 1. *Jer.* 50, 51. †† *Chap.* xviii. 3.



I have also called my mighty ones for mine anger, *even* them that  
 4 rejoice in my highness. The noise of a multitude in the moun-  
 tains, like as of a great people: a tumultuous noise of the king-  
 doms of nations gathered together: the LORD of hosts mustereth  
 5 the host of the battle. They come from a far country, from  
 the end of heaven, *even* the LORD, and the weapons of his indig-  
 6 nation, to destroy the whole land. Howl ye, for the day of the  
 LORD is at hand; † it shall come a destruction from the Almighty.  
 7 Therefore shall all hands be faint, and every man's heart shall  
 8 melt. And they shall be afraid: pangs and sorrows shall take  
 hold of them, they shall be in pain as a woman that travaileth:  
 they shall be amazed one at another; their faces *shall be* as flames.  
 9 Behold the day of the LORD cometh, cruel both with wrath and  
 fierce anger, to lay the land desolate; and he shall destroy the  
 10 finners thereof out of it. For the stars of heaven, and the con-  
 stellations thereof shall not give their light: the sun shall be § dark-  
 ened in his going forth, and the moon shall not cause her light  
 11 to shine. And I will punish the world for *their* evil, and the wicked  
 for their iniquity; and I will cause the arrogance of the proud to  
 12 cease, and will lay low the haughtiness of the terrible. I will make  
 a man more precious than fine gold; *even* a man than the golden

Those whom I have made mighty for this work. *Highness*—Or, as others render it, *in my glory*, in the doing of that work which tends to the advancement of my glory. Tho' the *Medes* had no regard to God, but only to their own ends.

V. 4. *Nations*—The *Medes* and *Persians* and other nations, which served under them in this war.

V. 5. *They come*—From the ends of the earth under heaven, which is not to be understood strictly. *The weapons*—The *Medes* and *Persians*, who were but a rod in God's hand, and the instruments of his anger. *Land*—Of *Babylon*.

V. 7. *Amazed*—To see so impregnable a city as *Babylon*, so easily and unexpectedly taken. *Flames*—Heb. *faces of*

*flame*, inflamed with rage and torment.

V. 9. *Behold*—Divers words are heaped together, to signify the extremity of his anger.

V. 10. *Constellations*—Which consist of many stars, and therefore give a greater light. *Darkened*—All things shall look darkly and dismally; men shall have no comfort or hope. *Going forth*—As soon as he rises. As soon as they have any appearance or hope of amendment, they shall be instantly disappointed.

V. 11. *The world*—The *Babylonish* empire, which is called *the world*, as the *Roman* empire afterwards was, because it was extended to a great part of the world.

V. 12. *More precious*—The city and nation shall be so depopulated.

V. 13. *There*

† Job xxxi. 23. Joel i. 15.

§ Ezek. xxxii. 7. Joel ii. 31. iii. 15. Matt. xxiv. 29. Mark xiii. 24. Luke xxi. 25.



13 wedge of Ophir. Therefore I will shake the heavens, and the  
 earth shall remove out of her place in the wrath of the LORD of  
 14 hosts, and in the day of his fierce anger. And it shall be as the  
 chased roe, and as a sheep that no man taketh up: they shall  
 every man turn to his own people, and flee every one to his  
 15 own land. Every one *that is* found shall be thrust through: and  
 16 every one *that is* joined unto them, shall fall by the sword. Their  
 children also shall be || dashed to peices before their eyes; their  
 17 houses shall be spoiled, and their wives ravished. Behold, \* I  
 will stir up the Medes against them, which shall not regard silver,  
 18 and *as for* gold, they shall not delight in it. *Their* bows also shall  
 dash the young men to pieces, and they shall have no pity on the  
 19 fruit of the womb; their eye shall not spare children. And  
 Babylon the glory of kingdoms, the beauty of the Chaldees  
 excellency, shall be as when God overthrew † Sodom and Gomor-  
 20 rah. It shall never be inhabited, neither shall it be dwelt in from  
 generation to generation: neither shall the Arabian pitch tent  
 21 there, neither shall the shepherds make their folds there. But  
 wild beasts of the desert shall lie there, and their houses shall be  
 full of doleful creatures, and owls shall dwell there, and satyrs  
 22 shall dance there. And the wild beasts of the islands shall cry in

V. 13. *Therefore*—A poetical and prophetic description of great horrors and confusions, as if heaven and earth were about to meet together.

V. 14. *It—Babylon. A roe*—Fearful in itself, especially when it is pursued by the hunter. *A sheep*—In a most forlorn condition. *Every man*—Those soldiers of other nations, whom she had hired to assist her.

V. 15. *Found*—In Babylon, at the taking of it.

V. 17. *Medes*—Under whom he comprehends the *Persians*. *Not delight*—Which is to be understood comparatively. They shall more eagerly pursue the destruction of the people, than the getting of spoil.

V. 18. *Bows*—Under which are com-

prehended, other weapons of war. *Dash*—Or, *shall pierce the young men through*, as the *Chaldee*, renders it.

V. 19. *Glory*—Which once was the most noble of all the kingdoms. *Beauty*—The beautiful seat of the *Chaldean* monarchy shall be totally and irrecoverably destroyed.

V. 20. *Inhabited*—After the destruction threatened shall be fully accomplished. *Arabian*—Who dwelt in tents, and wandered from place to place, where they could find pasture.

V. 21. *Satyrs*—The learned agree that these are frightful and solitary creatures.

V. 22. *Prolonged*—Beyond the time appointed by God.

V. 1. *Chuse*

|| *Psal.* cxxxvii. 9. *Nah.* iii. 10.

\* *Jer.* li. 11.

† *Gen.* xix 24. *Deut.* xxix. 23.

*Jer.* xlix. 18. l. 40.



their desolate houses, and dragons in *their* pleasant palaces; and her time is near to come, and her days shall not be prolonged.

## C H A P. XIV.

Israel shall be delivered from the Babylonish captivity, their triumph over Babylon, ver. 1—13. God's purpose against Assyria, ver. 14—27. Palestina threatened, ver. 28—32.

**1** **F**OR the LORD will have mercy on Jacob, and \* will yet chuse Israel, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house  
**2** of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for servants and hand-maids: and they shall take them  
**3** captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the LORD  
**4** shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou  
 † shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! The golden city ceased!  
**5** The LORD hath broken ‡ the staff of the wicked, and the scepter  
**6** of the rulers. He who smote the people in wrath with a continual stroke; he that ruled the nations in anger, is persecuted, and none  
**7** hindereth. The whole earth is at rest and is quiet: they break  
**8** forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come  
**9** up against us. Hell from beneath is moved for thee to meet

V. 1. *Chuse*—Will renew his choice of them; for he had rejected them.

V. 2. *Rule*—Which they literally did, after their return into their own land. But this was more eminently verified in a spiritual sense, in the days of the gospel.

V. 4. *Golden city*—As they used to call themselves; which therefore he expresses here in a word of their own language.

V. 6. *Anger*—With rigour and not with clemency. *None*—Neither the Baby-

lonians themselves, nor their confederates.

V. 7. *The earth*—The subjects of that vast empire, who groaned under their cruel bondage.

V. 8. *The trees*—Which were felled for the service of her pride and luxury, but now are suffered to stand.

V. 9. *Thrones*—From their graves, which he seems to call their *thrones* by way of irony: the only thrones now left to them. Thrones both paved and covered with worms, instead of their former

\* Zech. i. 17. ii. 12.

† Hab. ii. 6.

‡ Psal. cxxv. 3.



thee at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all  
 10 the kings of the nations. And they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?  
 11 Thy pomp is brought down to the grave, *and* the noise of thy viols:  
 12 the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O lucifer, son of the morning! *How* art thou cut down to the ground, which didst weaken the nations!  
 13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will set also upon the  
 14 mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds, I will be like the most high.  
 15 Yet thou shalt be brought down to hell, to the sides of the pit.  
 16 They that see thee, shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble;  
 17 that did shake kingdoms? *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his  
 18 prisoners? All the kings of the nations, *even* all of them lie in  
 19 glory every one in his own house. But thou art cast out of thy

mer thrones, adorned with gold and precious stones.

V. 11. *Thy pomp*—All thy glory is buried with thee. *Viols*—All thy musical instruments, which were much used in *Babylon*, and were doubtless used in *Belshazzar's* solemn feasts, *Dan. v. 1.* at which time the city was taken; to which possibly the prophet here alludes. *The worm*—Instead of those stately carpets upon which thou didst frequently tread.

V. 12. *Fallen*—From the height of thy glory. *Lucifer*—Which properly is a bright star, that ushers in the morning; but is here metaphorically taken for the mighty king of *Babylon*. *Son*—The title of *son* is given in scripture not only to a person or thing begotten or produced by another, but also to any thing which is related, to it, in which sense we read of *the son of a night*, *Jonah iv. 10.* *a son of perdition*, *John xvii. 12.* and, which is more agreeable to the present case, *the sons of Arcturus*, *Job xxxviii. 32.*

V. 13. *I*—I will advance myself above the state of a weak man. *Above*—Above all other kings and potentates; or, above the most eminent persons of God's church. *North*—This is added as a more exact description of the place of the temple; it stood upon mount *Moriah*, which was northward from the hill of *Zion*, strictly so called.

V. 14. *Like*—In the uncontrollableness of my power, and the universal extent of my dominion.

V. 17. *Opened not*—Whereby he signifies both his irresistible power, and his continued cruelty.

V. 18. *All*—That is, other kings most commonly do. *Lie*—Are buried in their own sepulchres, having stately monuments erected to their memory.

V. 19. *Cast out*—Or, *cast from thy grave* or *burying-place*. Which very probably happened to *Belshazzar*, when his people had neither opportunity nor heart to be-

flow



grave, like an abominable branch; *and* as the raiment of *those that*  
*are* slain, thrust through with a sword, that go down to the stones  
 20 of the pit, as a carcase trodden under feet. Thou shalt not be  
 joined with them in burial, because thou hast destroyed thy land,  
*and* slain thy people: \* the seed of evil doers shall never be re-  
 21 nowned. Prepare slaughter for his children † for the iniquity of  
 their fathers; that they do not rise, nor possess the land, nor fill the  
 22 face of the world with cities. For I will rise up against them, saith  
 the LORD of hosts, and cut off from Babylon the name, and remnant,  
 23 and son, and nephew, saith the LORD. ‡ I will also make it a  
 possession for the bittern, and pools of water; and I will sweep it with  
 24 the besom of destruction, saith the LORD of hosts. The LORD of  
 hosts hath sworn, saying, Surely as I have thought, so shall it come  
 25 to pass; and as I have purposed, so shall it stand: § That I will  
 break the Assyrian in my land, and upon my mountains tread him

flow an honourable interment upon him, and the conquerors would not suffer them to do it. *Like*—Like a rotten twig of a tree, which he that prunes the trees, casts away. *Raiment*—Which, being mangled, and besmeared with mire, and blood, was cast away with contempt. *Go down*—Who being slain, are cast into some pit. He saith, *to the stones of the pit*, because when dead bodies are cast in thither, men use to throw an heap of stones upon them. *Trodden*—Neglected, like such a carcase. And this might literally happen to *Belshazzar's* dead body.

V. 20. *Joined*—Not buried as they are. *Slain*—Thou hast exercised great tyranny and cruelty, not only to thine enemies, but even to thine own subjects. *The seed*—Such as *Belshazzar* was, being descended from that *Nebuchadnezzar* who had made such horrid slaughters and devastations in the world, merely to gratify his own insatiable lusts, and who had been so impious towards God and his temple, and so bloody towards his church and people. *Renowned*—Or, *shall not be*

*renowned for ever*: although I have long borne with thee and thy family.

V. 21. *Children*—Cut off all the branches of the royal family. *Rise*—Not recover their former power.

V. 22. *Remnant*—The remembrance of those that are dead, and the persons of those who yet survive.

V. 23. *Bittern*—A great water fowl, which delights in solitary places, as also in watery grounds, such as those were about *Babylon*. *Pools*—The ground about *Babylon* was of itself very moist, because of the great river *Euphrates* running by it, which was kept from overflowing the country with charge and labour; this being neglected, when the city was destroyed, it was easily turned into pools of water.

V. 24. *Saying*—This verse does not only concern *Babylon's* destruction, but also the overthrow of *Sennacherib* and the *Assyrian* host, which was a pledge of the destruction of the city and empire of *Babylon*.

V. 25. *My land*—In *Judea*, which is my

\* Job xviii. 19. Psal xxi. 10. xxxvii. 28. cix. 13.

† Exod. xx. 5. Matt. xxiii. 35.

‡ Chap. xxxiv. 11. Zeph. ii. 14.

§ Nah. i. 11, 12, 13.



under foot; then shall his yoke depart from off him, and his burden  
 26 depart from off their shoulders. This is the purpose *that is* purposed  
 upon the whole earth; and this is the hand *that is* stretched out  
 27 upon all the nations. For the LORD of hosts hath || purposed, and  
 who shall disannul it? And his hand is stretched out, and who shall  
 28 turn it back? In the year that \* king Ahaz died was this burden.  
 29 Rejoice not thou, whole Palestina, because the rod of him that  
 smote thee is broken: for out of the serpent's root shall come forth  
 30 a cockatrice, and his fruit shall be a fiery flying serpent. And the  
 first-born of the poor shall feed, and the needy shall lie down in  
 safety: and I will kill thy root with famine, and he shall slay thy  
 31 remnant. Howl, O gate, cry, O city, thou whole Palestina art  
 dissolved: for there shall come from the north a smoke, and none  
 32 shall be alone in his appointed times. What shall *one* then answer the

my land in a peculiar manner. *Mountains*  
 —In my mountainous country, for such  
*Judea* was, especially about *Jerusalem*.

V. 26. *The earth*—Upon this vast empire, now in the hands of the *Affyrians*, and shortly to come into the hands of the *Babylonians*. *The hand*—The providence of God executing his purpose.

V. 28. *This burden*—This following burdensome prophecy concerning the *Philistines*, who in *Ahaz's* time, made an inroad into *Judah*, and took divers of their cities.

V. 29. *Of him*—Most understand this of *Uzziah*, who did then much mischief, 2 *Chron.* xxvi. 6. But he was dead thirty-two years before this time, and therefore their joy for his death was long since past. Others understand it of *Ahaz*: but he was so far from smiting them, that he was smitten by them. We may understand this of the royal race of *Judah*, who had been a terrible scourge to them, whose rod might be said to be broken, because that scepter was come into the hands of slothful princes. *A serpent*—From the root of *David* shall come *Hezekiah*, who,

like a serpent, shall sting thee to death, as he did, 2 *Kings* xviii. 8.

V. 30. *The poor*—The people of the *Jews*, who are brought to extreme poverty. The title of *first-born* is given to persons or things which are most eminent in their kinds, as to the people of *Israel*, *Exod.* iv. 22. to *David*, *Psal.* lxxxix. 27. *Job* xviii. 13. and here to persons eminently poor. *Feed*—Shall have plenty of provisions. *Kill*—I will utterly destroy thee both root and branch.

V. 31. *Gate*—The gate is put for the city. *City*—City is here put collectively for their cities. *The north*—From *Chaldea*. *A smoke*—A grievous judgment and calamity. *Times*—When God's appointed time shall come, not one of all that numerous army shall desert his colours, or lag behind the rest.

V. 32. *What*—What shall a *Jew* say to the people of other nations, who shall enquire concerning the state of *Zion*, when not only the *Philistines*, but even the *Jews* themselves, shall fall by the hands of the same enemy? *That*—They shall give them this answer, That although *Zion* at present

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be

2 *Chron.* xx. 6. *Job* ix. 12. xxiii. 13. *Psal.* xxxiii. 11. *Prov.* xix. 21. xxi. 30. Chap. xliii. 13. *Dan.* iv. 31, 32. 35. \* 2 *Kings* xvi. 20.



messengers of the nation? That § the Lord hath founded Zion, and  
 ¶ the poor of his people shall trust in it.

## C H A P. XV.

*The Destruction of Moab, ver. 1—9.*

1 **T**HE \*burden of Moab: because in a night Ar of Moab is laid  
 waste, and cut off; because in a night Kir of Moab is laid  
 2 waste, and cut off: He is gone up to Bajith, and to Dibon, the  
 high places, to weep: Moab shall howl over Nebo, and over Me-  
 deba, † on all their heads *shall be* baldness, and every beard cut off.  
 3 In their streets they shall gird themselves with sackcloth: on the  
 tops of their houses, and in their streets, every one shall howl,  
 4 weeping abundantly. And Heshbon shall cry, and Elealeh: their  
 voice shall be heard *even* unto Jahaz: therefore the armed soldiers  
 5 of Moab shall cry out, his life shall be grievous unto him. My  
 heart shall cry out for Moab, his fugitives *shall flee* unto Zoar, as an  
 ‡ heifer of three years old: for by the mounting up of Luhith with  
 weeping shall they go up: for in the way of Horonaim, they shall  
 6 raise up a cry of destruction. For the waters of Nimrim shall be  
 desolate: for the hay is withered away, the grafs faileth, there is no

be in a very distressed condition, yet she stands upon a firm foundation, and God who first founded her, will restore her, and his poor despised people shall resort to her, as to a strong refuge.

V. 1. *The burden*—A prophecy of the destruction of the *Moabites*, the inveterate enemies of the *Jews*, begun by the *Assyrian*, and finished by the *Babylonian* emperors. *In a night*—Suddenly and unexpectedly. *Ar*—The chief city of *Moab*. *Kir*—Another eminent city of *Moab*.

V. 2. *Bajith*—Which signifies *an house*. It is supposed to be some eminent house or temple of their idols. *Dibon*—Another city of *Moab*. *To weep*—To offer their supplications with tears to their idols for help. *Medeba*—Two considerable cities, anciently belonging to the *Moabites*. *Beard*

—The hair of their heads and beards was shaved, as was usual in great mournings.

V. 3. *On the tops*—Which were made flat, to which men used to go up, to cry to God in heaven, or to men for help.

V. 4. *Heshbon*—Two other *Moabitish* cities. *Jahaz*—Another city in the utmost borders of *Moab*. *Soldiers*—Who use to be the most courageous.

V. 5. *Moab*—Tho' they are a most vile nation. *Zoar*—*Zoar* was a town bordering upon *Moab*. *Of destruction*—Such a cry as men send forth when they are just falling into the pit of destruction.

V. 6. *Waters*—Watery grounds being very fruitful, are commonly most inhabited; but now they also, much more the dry and barren grounds, shall be desolate and without inhabitant.

V. 7. *They*

§ *Psal.* lxxxvii. 1. 5. cii. 16. || *Zeph.* iii. 12. *Zech.* xi. 11. \* *Ezek.* xxv. 8. *Amos* ii. 1.

† *Fer.* xlvi. 5. xlviii. 37, 38. *Ezek.* vii. 18. ‡ *Fer.* xlviii. 5. 34.



7 green thing. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the  
8 willows. For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-  
9 elem. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

## C H A P. XVI.

*The Moabites exhorted to entertain kindly the banished Jews, ver. 1—5. They are threatened for their pride and arrogance, ver. 6—8. The prophet bewaileth them, ver. 9—11. Their judgment, ver. 12—14.*

1 **S**END ye the lamb to the ruler of the land, from Sela of the  
2 wilderness, unto the mount of the daughter of Zion: Other-  
wise it shall be *that* as a wandering bird cast out of the nest, so the  
3 daughters of Moab shall be at the fords of Arnon. Take counsel,  
execute judgment, make thy shadow as the night in the midst of  
noon-day, hide the out-casts, bewray not him that wandereth.  
4 Let mine out-casts dwell with thee, Moab, be thou a covert to  
them from the face of the spoiler: for the extortioner is at an end,  
the spoiler ceaseth, the oppressors are consumed out of the land.

V. 7. *They*—Their enemies. *Brook*—Possibly he means some such river which ran into *Euphrates*, and so gave them opportunity of carrying their spoils by water unto *Babylon*.

V. 8. *The cry*—Their cry fills all the parts of the country.

V. 9. *More*—More than hath been already mentioned. *Lions*—God shall send lions to find out those that escape the fury of men.

V. 1. *Send*—The prophet continues his prophecy against *Moab*, and gives them counsel what to do, to prevent, if possible, the desolation. Make your peace with God, by sacrifice, for all your injuries done to him, and to his people. *Sela*—An eminent city of *Moab*, seated upon a rock. *Unto the mount*—Unto the temple upon mount *Zion*.

Numb. 84.

V. 2. *Cast out*—Which knows not whither to go. *Arnon*—Which was the border of the land of *Moab*, where they were, with design to flee out of their land, tho' they knew not whither.

V. 3. *Take counsel*—Consider seriously what course to take. *Shadow*—Or, as the shadow of the night, large and dark, as the shadow of the earth is in the night-season. Conceal and protect my people in the time of their distress. *The out-casts*—Those of my people who are driven out of their land. *Wandereth*—Unto their enemies.

V. 4. *Mine out-casts*—Whom tho' I have sorely chastened, yet I own for my people. *At an end*—Shall shortly be destroyed, and then thou wilt not lose the fruit of thy kindness. The present tense is put for the future.

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V. 5. *In*



5 And in mercy \* shall the throne be established, and he shall sit upon  
 it in truth, in the tabernacle of David, judging and seeking judg-  
 6 ment, and hastening righteousness. We have heard of the † pride of  
 Moab, (he is very proud) *even* of his haughtiness, and his pride, and  
 7 his wrath: but his lies *shall* not be so. Therefore shall Moab ‡ howl  
 for Moab, every one shall howl: for the foundations of Kir-  
 8 hareseth shall ye mourn, surely *they are* stricken. For the fields of  
 Heshbon languish, *and* the vine of Sibmah, the lords of the heathen  
 have broken down the principal plants thereof, they are come *even*  
 unto Jazer; they wandered *through* the wilderness, her branches are  
 9 stretched out, they are gone over the sea. Therefore I will bewail  
 with the weeping of Jazer, the vine of Sibmah: I will water thee  
 with my tears, O Heshbon, and Elealeh: for the shouting of thy  
 10 summer fruits, and for thy harvest is fallen. And § gladness is  
 taken away, and joy out of the plentiful field, and in the vineyards

V. 5. *In mercy*—By my mercy. I am now punishing their sins, yet I will deliver them for my own mercy's sake. *The throne*—The kingdom of Judah. *He*—Their king. *In truth*—That is, firmly and constantly; for truth is often put for the stability and certainty of a thing, as 2 Chron. xxxii. 1. Prov. xi. 18. *Tabernacle*—In the house, or palace, which is called a tent, or tabernacle, with respect to the unsettledness of David's house, which now indeed was more like a tabernacle than a strong palace. *Seeking*—Searching out the truth of things with care and diligence. *Hastening*—Neither denying, nor yet delaying justice.

V. 6. *We*—The prophet having spoken to the Moabites, now turns his speech to God's people. The sense is, I do not expect that my counsels will have any good effect upon Moab; they will still carry themselves insolently and outrageously. *His lies*—His vain imaginations, and false and crafty counsels, shall not take effect.

V. 7. *Moab*—One Moabite shall howl or lament to or for another. *Kirhareseth*—An ancient and eminent city of Moab, which was preserved when their other cities were

ruined, and therefore the destruction of it was more lamented. *Stricken*—Or, broken, overthrown or destroyed.

V. 8. *The lords*—The Assyrians or Chaldeans, the great rulers of the eastern nations. *Plants*—The choicest vines. Under which one particular he seems to understand, not only all other fruits and goods, but even their choicest people. *They*—The lords of the heathen are come as far as Jazer, which is the utmost border of Moab. *Wandered*—The Moabites fled for their lives, and wandered hither and thither in the wilderness of Moab. *Branches*—Her people, called plants before. *Stretched*—Driven from their own homes, and dispersed into several countries. *The sea*—Over the Dead-sea, which was the border of Moab. They were forced to flee out of their own country to save their lives.

V. 9. *Sibmah*—I will bewail Sibmah, as I did bewail Jazer, which was destroyed before Sibmah. *Fallen*—Those joyful shouts which were customary in the time of harvest and vintage, shall cease.

V. 10. *Treaders*—In those times they used to squeeze out the juice of their

\* Dan. vii. 14. 27. Micah iv. 7. Luke i. 33. † Jer. xlviii. 29. Zeph. ii. 10. ‡ Jer. xlviii. 20. § Jer. xlviii. 33. grapes



there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their* vintage-shouting to cease. Wherefore my bowels shall sound like  
 11 an harp for Moab, and mine inward parts for Kirhareth. And it  
 12 shall come to pass, when it is seen that Moab is weary || on the high place, that he shall come to his sanctuary to pray, but he shall not  
 13 prevail. This is the word that the LORD hath spoken concerning  
 14 Moab since that time. But now the LORD hath spoken, saying, Within three years, \* as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small and feeble.

## C H A P. XVII.

Damascus, Samaria, Israel, and their cities, to be ruined by the Assyrians, ver. 1—5. A remnant shall consider and repent, ver. 6—8. The rest plagued for their impiety, ver. 9—11. The woe of Israel's enemies, ver. 12—14.

1 **T**HE †burden of Damascus: behold Damascus is taken away  
 2 from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks which shall lie down,

grapes by treading them with their feet.

V. 11. *My bowels*—Thro' compassion. In excessive grief the bowels are sometimes rolled together, so as to make an audible noise.

V. 12. *When*—When it shall appear that all their other devotions are vain. *His sanctuary*—To the temple of his great god Chemosh. *But*—His god can neither hear nor help him.

V. 13. *Since*—Since the beginning of God's revelation to me concerning Moab, hitherto.

V. 14. *The Lord*—Hath made this farther discovery of his mind to me. *Three years*—This may well be understood of some great blow given to the Moabites, either by Sennacherib, or his son Esharhaddon, from which notwithstanding they recovered and flourished again. *||* Nebuchadnezzar completed their destruction. *Hireling*—Within three years precisely counted; for hire-

lings are very punctual in observing the time for which they are hired. *The glory*—Their strength, and wealth, and other things in which they glory, shall be made contemptible to those who formerly admired them. *With*—With the great numbers of their people, of which they boasted.

V. 1. *Damascus*—Both of that city and kingdom. *A heap*—This was fulfilled by Tiglath-pileser, 2 Kings xvi. 9. although afterwards it was re-edified.

V. 2. *Aroer*—Of that part of Syria called Aroer, from a great city of that name. These cities were polled by the Reubenites and Gadites, whom Tiglath pileser carried into captivity, 1 Chron. v. 26. These he mentions here, as he doth Ephraim in the next verse, because they were confederate with Syria against Judah. *Afraid*—Because the land shall be desolate, and destitute of men who might disturb them.

V. 3. *The*



3 and none shall make them afraid. The fortrefs also shall cease from Ephraim, and the kingdom from Damascus, and *from* the remnant of Syria: they shall be as the glory of the children of Israel, saith  
4 the LORD of hosts. And in that day it shall come to pass, *that* the glory of Jacob shall be emptied, and the fatness of his flesh shall  
5 wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that  
6 gathereth ears in the valley of Rephaim. † Yet gleanings shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost  
7 fruitful branches thereof, saith the LORD God of Israel. At that day shall a man look to his maker, and his eyes shall have respect  
8 to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have  
9 made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shall be desolation.  
10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength: therefore shalt thou plant

V. 3. *The fortrefs*—All their fortresses; the singular number being put for the plural. *Remnant*—The remainders of *Damascus* and *Syria* shall be an headless body, a people without a king. *Of Israel*—*Syria* shall have as much glory as *Israel*; that is, neither of them shall have any at all.

V. 5. *Gathereth*—Taking care, as far as may be, that all may be gathered in, and nothing left. So shall the whole body of the ten tribes be carried away captive, some few gleanings only being left. *Rephaim*—A very fruitful place near *Jerusalem*.

V. 6. *Yet*—Some few *Israelites* were left after their captivity, who joined themselves to *Judah*, and were carried captive to *Babylon* with them, from whence also they returned with them.

V. 7. *A man*—Those few men that are left. *Look*—They shall sincerely respect, and trust, and worship God, and God only.

V. 8. *Not look*—Not trust to them, or to worship offered to idols upon them. *The work*—Their own inventions. *Groves*—Which were devised by men, as fit places for the worship of their gods. *Images*—Worshipped in their groves.

V. 9. *In*—The day of *Jacob's* trouble, of which he spake ver. 4. *Uppermost branch*—Which he that prunes the tree neglects, because he esteems it useless and inconsiderable. *Left*—Which they (the *Canaanites*) left or forsook because of (or for fear of) the children of *Israel*. And this was a fit example, to awaken the *Israelites* to a serious belief of this threatening, because God had inflicted the same judgment upon the *Canaanites*, for the same sins of which they were guilty.

V. 10. *Thou*—O *Israel*. *The rock*—That God who was thy only sure defence. *Plants*—Excellent flowers and fruit-trees. *Strange*—Fetched from far countries, and therefore highly esteemed.

V. 11. *In*



11 pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest *shall be* a heap in the day of  
 12 grief, and of desperate sorrow. Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty  
 13 waters. The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a  
 14 rolling thing before the whirlwind. And behold at evening-tide trouble, *and* before the morning he is not: this is the portion of them that spoil us, and the lot of them that rob us.

## C H A P. XVIII.

*God in defence of his church and punishing her enemies, will destroy the Ethiopians, ver. 1—6.  
 An access thereby shall be to the church, ver. 7.*

1 **W**OE to the land shadowing with wings, which is \* besides  
 2 the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters: Go, ye swift

V. 11. *In the day*—Thou shalt from day to day, beginning early in the morning, use all diligence that what thou hast planted may thrive. *But*—When this grievous calamity shall come, all your harvest shall be but one heap.

V. 12. *Woe*—This is a new prophecy, added for the comfort of God's people. *Many*—Combined together against Judah. *Seas*—Who invade my land and people with great force, as the sea does when it enters into the land by a breach.

V. 14. *Behold*—At even there is great terror among God's people, for fear of their enemies; and before the morning comes, their enemies are cut off.

V. 1. *The land*—Either *Ethiopia* beyond *Egypt*; or of *Egypt*. *Wings*—The title of wings is given, in scripture, to divers things which have some kind of resemblance to wings, as to the battlements of an house or temple, to an army, and to the sails of

a ship, as this word is here commonly understood. And *shadowing with wings* is nothing else but overspread or filled with them. Which title may be given either to *Ethiopia* or *Egypt*, in regard of the great numbers either of their armies, or of their ships or vessels sailing upon the sea or rivers. *Besides*—Situating on both sides of the Nile. *Rivers*—Called rivers, in the plural number, either for its greatness, or for the many rivulets that run into it, or for the various streams into which it is divided.

V. 2. *Sendeth*—That at this time are sending ambassadors, to strengthen themselves with alliances. *Bulrushes*—Both the *Egyptians* and *Ethiopians*, used boats of rushes or reeds, which were more convenient for them than those of wood, because they were both cheaper and swifter, and lighter for carriage from place to place. These seem to be the words of the

\* Chap. xx. 4. *Ezek.* xxx. 9. *Zeph.* ii. 12. iii. 10.



messengers to a nation scattered and peeled, to a people terrible  
 from their beginning hitherto; a nation meeted out and trodden  
 3 down, whose land the rivers have spoiled. All ye inhabitants of  
 the world, and dwellers on the earth, see ye when he lifteth  
 up an ensign on the mountains, and when he bloweth a trumpet,  
 4 hear ye. For so the LORD said unto me, I will take my rest,  
 and I will look *upon them* in my dwelling-place, like a clear heat  
 5 upon herbs, *and* like a cloud of dew in the heat of harvest. For  
 before the harvest, when the bud is perfect, and the sour  
 grape is ripening in the flower, he shall both cut off the sprigs  
 with pruning-hooks, and take away *and* cut down the branches.  
 6 They shall be left together unto the fowls of the mountains, and  
 to the beasts of the earth: and the fowls shall summer upon  
 them, and all the beasts of the earth shall winter upon them.

the prophet, who having pronounced a woe against the land hitherto discribed, here continues his speech, and gives a commission from God to these *messengers*, to go to this *nation scattered*, &c. Then he calls to all nations to be witnesses of the message sent, ver. 3. and then the message follows in the succeeding verses. *Messengers*—Whom I have appointed for this work, and tell them what I am about to do with them. *Scattered*—Not by banishment but in their habitations. Which agrees well to the *Ethiopians*, for the manner of their habitation, which is more scattered than that of other people. *Peeled*—Having their hair plucked off. This is metaphorically used in scripture, for some great calamity, whereby men are stripped of all their comforts. And this title may be given to them prophetically, to signify their approaching destruction. *Terrible*—Such were the *Egyptians*, and *Ethiopians*, as appears both from sacred and profane histories. *Meted*—Meted out as it were with lines to destruction. *Trodden*—By Divine sentence, and to be trodden down by their enemies. *The rivers*—Which may be understood of the *Affyrians* or *Babylonians* breaking in upon them like a river, and destroying their land and people.

V. 3. *When*—When God shall gather

together the nations, as it were by the lifting up of an ensign, or by the sound of a trumpet, to execute his judgments upon this people.

V. 4. *Rest*—I will not bestir myself, to help this people. God is said in scripture to *rest*, or *sit still*, when he doth not work on the behalf of a person or people. *Dwelling-place*—In heaven, the place where God dwells. *Harvest*—The sense is, that God would look upon them with as uncomfortable an influence as the sun with a *clear heat upon the herbs*, which are scorched and killed by it; and as a *cloud of the dew*, which brings dew or rain, in the *heat of harvest*, when it is unwelcome and hurtful.

V. 5. *For*—Before they receive the end of their hopes. *When*—When the bud or flower is turned into a grape, which gives hopes of a good vintage. *He*—The Lord. *The branches*—Instead of gathering the grapes, shall cut down the tree, and throw it into the fire.

V. 6. *They*—The branches being cut down and thrown upon the ground, with the unripe grapes upon them. *Left*—They shall lie upon the earth, so that either birds or beasts may shelter themselves with them, or feed on them, both summer and winter.

V. 7. *In*



7 In that time \* shall the present be brought unto the LORD of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meeted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

## C H A P. XIX.

*The confusion of Egypt, their intestine dissention, their idols deceive them, cruel lords over them, waters fail them, their trade dead, their princes and counsellors made foolish, their terror before the Lord, ver. 1—17. The calling of Egypt to the church, ver. 18—22. The covenant of Egypt, Assyria and Israel, ver. 23—25.*

1 **T**HE † burden of Egypt: Behold the LORD rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall  
2 melt in the midst of it. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom  
3 against kingdom. And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar  
4 spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them,  
5 saith the Lord, the LORD of hosts. And the waters shall fail from

V. 7. *In that time*—At or after that time, when the judgment shall be compleatly executed. *A people*—The people of whom I am speaking shall present themselves, and their sacrifices, to the true God.

V. 1. *Rideth*—As a general in the head of his army. *A swift cloud*—This phrase shews that the judgment should come speedily, unexpectedly, and unavoidably. *Shall be moved*—So far shall they be from helping the Egyptians, that they shall tremble for themselves.

V. 2. *I will set*—Egypt was now one kingdom, but not many years after this time it was divided into twelve kingdoms, between whom there were many and cruel wars.

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V. 3. *The spirit*—Their courage.

V. 4. *A fierce king*—Psammetichus, who being at first one of those twelve kings, waged war with the rest, and subdued them, and conquered all the land of Egypt, and ruled it with rigour.

V. 5. *The waters*—Which may be understood either, 1. Metaphorically, of the taking away of their dominion or commerce, &c. or rather, 2. Properly, as may be gathered from the following words. For as the river Nile, when it had a full stream, and free course, did pour forth a vast quantity of waters by its seven famous mouths into the sea, so when that was dried up, which is expressed in the next clause, those waters

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\* Zeph. iii. 10. † Jer. xlv. 13. Ezek. 29, 30.



6 the sea, and the river shall be wasted and dried up. And they shall  
 7 turn the rivers far away, and the brooks of defence shall be emptied  
 8 and dried up: the reeds and flags shall wither. The paper-reeds  
 9 by the brooks, by the mouth of the brooks, and every thing sown  
 10 by the brooks shall wither, be driven away, and be no more.  
 11 The fishers also shall mourn, and all they that cast angle into the  
 12 brooks shall lament, and they that spread nets upon the water shall  
 13 languish. Moreover they that work in fine flax, and they that  
 14 weave net-works shall be confounded. And they shall be broken  
 15 in the purposes thereof, all that make sluices and ponds for fish.  
 16 Surely the princes of Zoan are fools, the counsel of the wise coun-  
 17 sellors of Pharaoh is become brutish: how say ye unto Pharaoh,  
 18 I am the son of the wise, the son of ancient kings? Where are they?  
 19 Where are thy wise men? And let them tell thee now, and let them  
 20 know what the LORD of hosts hath purposed upon Egypt. The  
 21 princes of Zoan are become fools, the princes of Noph are deceiv-  
 22 ed, they have also seduced Egypt, even they that are the stay of

waters did truly and properly fail from the sea. So there is no need of understanding by sea either the river Nile, or the great lake of Maris, which, after the manner of the Hebrews, might be so called. The river—Nile: upon whose fulness and overflow both the safety and the wealth of the land depended; and therefore this was a very terrible judgment. Dried up—Not totally, but in a very great measure.

V. 6. Rivers—The rivers (those rivulets by which the waters of Nile were distributed into several parts of the land) shall be turned far away, as they must needs be, when the river which fed them was dried up. Brooks—The several branches of the river Nile, which were a great defence to Egypt. Reeds—Which were useful to them for making their boats. Wither—As they commonly do for want of water.

V. 7. Paper-reeds—These by a needle, or other fit instrument, were divided into thin and broad leaves, which being dried and fitted, were used at that time for writing; and consequently was a very

good commodity. By brooks—And much more what was sown in more dry and unfruitful places.

V. 8. Mourn—Because they could catch no fish; which was a great loss to the people, whose common diet this was.

V. 9. They—That make fine linen, which was one of their best commodities.

V. 10. Thereof—Of Egypt, or of the Egyptians. They shall lose their hopes; for the fishes in them shall die for want of water.

V. 11. Zoan—The chief city, in which the king and court frequently resided. How—Why do you put such foolish words into Pharaoh's mouth? I am the son—Wisdom is hereditary and natural to me.

V. 13. Noph—Another chief city, and one of the king's seats, called also Memphis. The stay—Their chief counsellors. Tribes—Of the provinces, which he calls by a title borrowed from the Hebrews, in whose language he spake and wrote this prophecy.

V. 14. Mingled



14 the tribes thereof. The LORD hath mingled a perverse spirit in the  
 midst thereof; and they have caused Egypt to err in every work  
 15 thereof, as a drunken *man* staggereth in his vomit. Neither shall  
 there be *any* work for Egypt; which † the head or tail, branch or  
 16 rush may do. In that day shall Egypt § be like unto women: and  
 it shall be afraid and fear, because || of the shaking of the hand of  
 17 the LORD of hosts, which he hath determined against it. And the  
 land of Judah shall be a terror unto Egypt, every one that maketh  
 mention thereof shall be afraid in himself: because of the counsel  
 18 of the LORD of hosts, which he hath determined against it. In that  
 day shall five cities in the land of Egypt speak the language of Ca-  
 naan, and swear to the LORD of hosts; one shall be called the city  
 19 of destruction. In that day shall there be an altar to the LORD in  
 the midst of the land of Egypt, and a pillar at the border thereof  
 20 to the LORD. And \* it shall be for a sign, and for a witness unto

V. 14. *Mingled*—Or, *hath poured out* or *given them to drink*. *To err*—In all their designs and undertakings. *Staggereth*—When he is so drunk, that he reels to and fro, and vomits up his drink.

V. 15. *Head, &c.*—All people, both high and low, shall be at their wits end.

V. 16. *Women*—Feeble and fearful. *Because*—Because they shall perceive that they do not fight with men only, but with the Lord of hosts, who now lifts up his hand against them, as he did against their forefathers.

V. 17. *A terror*—Because of their manifold injuries against *Judah*, for which they now apprehend God is calling them to account. *Determined*—Because God is now about to execute his appointed judgments. *It*—Against *Egypt*.

V. 18. *In that day*—After that time. In the times of the gospel. *Five*—A considerable number of their chief cities: a certain number being put for an uncertain. *Speak*—Profess the *Jewish* religion, agree with them in the same mind; which is

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† Chap. ix. 14. § Jer. li. 30. Nah. iii. 13. || Zech. ii. 2. \* Josh. iv. 20, 21. xxii. 27.

fitly signified by speaking the same language. *Swear*—This implies the dedication, and yielding up of a person or thing to the Lord, by a solemn vow, or covenant. *One*—Not one of the five, but another city, the sixth city. As divers cities shall be converted and saved, so some other cities shall continue in their impenitency, and be destroyed.

V. 19. *An altar*—The altar is put for the worship of God, as it is in many places both of the Old and New Testament. And nothing is more common in the prophets than to speak of gospel-worship in the phrases of the law. *Pillar*—A monument of the true religion. Here also he alludes to the ancient custom of erecting pillars to God. *The border*—As before, *in the midst* of it. The meaning is, There shall be evidences of their piety in all places.

V. 20. *It*—The altar or pillar last mentioned. *A witness*—To testify that they own the Lord for their God. *Cry*—Being sorely distressed, they shall turn unto the true God. *A great one*



the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour  
 21 and a great one, and he shall deliver them. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow  
 22 unto the LORD, and perform it. And the LORD shall smite Egypt, he shall smite and heal *it*, and they shall return *even* to the LORD,  
 23 and he shall be intreated of them, and shall heal them. In that day † shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and  
 24 the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, *even* a blessing in the  
 25 midst of the land. Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

—A great or mighty Saviour, even Christ.

V. 21. *Shall sacrifice*—Shall worship God spiritually; which yet is signified by typical phrases.

V. 22. *Smite*—God will afflict them; and by those afflictions will convert and save them.

V. 23. *Assyria*—They who were implacable enemies one to another, and both to the church of God, shall now be reconciled and united together in the service of God, and love to his church. *Serve*—The Lord.

V. 24. *The third*—The third party, in that sacred league, whereby all of them oblige themselves to serve God. *Egypt*—These are named, because they were the most obstinate enemies to God's church, but

they are here put for all the *Gentiles*. *A blessing*—This is peculiar to *Israel*, who is not only a *third* party, but is the most eminent of the three, as being the fountain, by which the blessing is conveyed to the other two; because Christ was to be born of them, and the gospel-church and ordinances were first established among them, and from them derived to the *Gentiles*. *The land*—Or, of those lands, *Egypt* and *Assyria*, between which *Israel* lay.

V. 25. *Whom*—That is, which people, *Israel*, *Egypt*, and *Assyria*; of whom he speaks as of one people, because they are all united into one church. *My people*—This title, and those which follow, that were peculiar to the people of *Israel*, shall now be given to these and all other nations.

C H A P.



## C H A P. XX.

*The captivity of Egypt and Ethiopia represented, to take off the Jews from seeking to them for help, ver. 1—6.*

1 **I**N the year that \* Tartan came unto Ashdod, (when Sargon  
the king of Assyria sent him) and fought against Ashdod and  
2 took it: At the same time spake the LORD by Isaiah the son of  
Amoz, saying, Go, and loose the sackcloth from off thy loins,  
and put off thy shoe from thy foot: and he did so, † walking  
3 naked and bare-foot. And the LORD said, Like as my servant  
Isaiah hath walked naked and bare-foot three years for a sign and  
4 wonder upon Egypt, and upon Ethiopia; So shall the king of  
Assyria lead away the Egyptians prisoners, and the Ethiopians cap-  
tives, young and old, naked and bare-foot, *even* with their buttocks  
5 uncovered to the shame of Egypt. And they shall be afraid and  
ashamed of Ethiopia their expectation, and of Egypt their glory.  
6 And the inhabitants of this country shall say in that day, Behold, such  
is our expectation whither we flee for help, to be delivered from the  
king of Assyria: and how shall we escape?

V. 1. *Sargon*—Sennacherib, who, before he came to Jerusalem, came up against and took all the fenced cities of Judah, of which Ashdod might be reckoned one, as being in the tribe of Judah.

V. 2. *Sackcloth*—Which he wore in token of his grief for the calamities that were already come upon Israel, and were coming upon Judah. *Naked*—Not wholly naked, but without his upper garment, as slaves and prisoners used to do, whose posture he was to represent. *Bare-foot*—After the manner of mourners and captives.

V. 3. *Three years*—Not constantly, but

when he went abroad among the people, to whom this was appointed for a sign. *A sign*—When this judgment should come, namely, three years after this prophecy.

V. 4. *Uncovered*—Having their garments cut off by the middle.

V. 5. *They*—All that shall trust to them. But under this general expression, the Israelites, seem to be principally intended.

V. 6. *Of the country*—Of this land, in which the prophet was, and to whose inhabitants, these words were uttered. *Such*—So vain is our hope placed upon such a people as are unable to deliver themselves.

C H A P.

\* 2 Kings xviii. 17.

† Mich. i. 8. 11.



## C H A P. XXI.

*The prophet's fear and trouble at his vision of Babylon's ruin by the Medes and Persians, ver. 1—4. He mocketh Babel, ver. 5—9. Edom scorning the prophet is called to repentance, ver. 11, 12. The time of Arab's calamity set, ver. 13—17.*

1 **T**HE burden of the plain of the sea. As\* whirlwinds in the  
 2 south pass through; so it cometh from the desert, from a ter-  
 3 rible land. A grievous vision is declared unto me, the treacherous  
 dealer dealeth treacherously, and the spoiler spoileth. † Go up, O  
 Elam; besiege, O Media: all the fighting thereof have I made to  
 4 cease. Therefore are my loins filled with pain: pangs have taken  
 hold upon me, as the pangs of a woman that travaileth: I was  
 bowed down at the hearing of it; I was dismayed at the seeing of  
 5 it. My heart panted, fearfulness affrighted me: the night of my  
 pleasure hath he turned into fear unto me. Prepare the table,  
 watch in the watch-tower, eat, drink: arise, ye princes, and anoint  
 6 the shield. For thus hath the Lord said unto me, Go, set a watch-

V. 1. *The plain*—Of Babylon, which lay in a very plain country. And the title of *the sea* might well be given to the waters of Babylon, because of the great plenty and multitude of them. *South*—In those parts which lay southward from Judea, where there were many and great deserts. *Pass through*—As meeting with no opposition. *It*—The burden or judgment. *Desert*—From Media and Persia; a great desert lay between them and Chaldea. *A terrible land*—From the Medes, a warlike and formidable people.

V. 2. *A vision*—A vision or prophecy, containing dreadful calamities which were to fall upon Babylon. *The spoiler*—The Medes and Persians used treachery as well as force against Babylon. *Elam*—Persia, so called, because Elam was an eminent province of Persia, bordering upon the Medes. *Besiege*—Namely, Babylon, ver. 9. *The fighting*—The fighting and groaning of God's people, and other nations under the oppressions of that cruel empire.

V. 3. *My loins*—Which he mentions with

respect to the following similitude of child-bearing. *Pangs*—Sharp and grievous pains.

V. 4. *The night*—In which I used to have sweet repose. He seems to have had this vision in a night. But withal this signified that horror and destruction, which should befall the Babylonians in a night of feasting and jollity. *He*—God, who shewed him that vision.

V. 5. *Prepare*—Furnish it with meats and drinks. The prophet foretells what the Babylonians would be doing when their enemies were at their doors. *Watch*—To give us notice of any approaching danger, that in the meantime we may more securely indulge ourselves. *Princes*—Of Babylon: arise from the table and run to your arms. *Shield*—Prepare yourselves and your arms for the approaching battle. *The shield* is put for all their weapons of offence and defence. They used to anoint their shields with oil, to preserve and polish them, and to make them slippery.

V. 6. *Go set*—This was now done only  
 in

\* Zech. ix. 14. † Chap. xiii. 17.



7 man, and let him declare what he seeth. And he saw a chariot  
 with a couple of horsemen, a chariot of asses, and a chariot of ca-  
 8 mels; he hearkened diligently with much heed. And he cried,  
 A lion: my Lord, I stand continually upon the † watch-tower in the  
 9 day time, and I am set in my ward whole nights. And behold, here  
 cometh a chariot of men, with a couple of horsemen. And he an-  
 swered and said, § Babylon is fallen, is fallen: and all the || graven  
 10 images of her gods he hath broken unto the ground. O my thresh-  
 ing, and the corn of my floor: that which I have heard of the LORD  
 11 of hosts the God of Israel, have I declared unto you. The burden  
 of Dumah. He calleth to me out of Seir, Watchman, what of the  
 12 night? Watchman, what of the night? The watchman said, The  
 morning cometh, and also the night: if ye will enquire, enquire ye:

in a vision, but it signified what should be done really afterwards.

V. 7. *A chariot*—Hereby he signifies the variety and abundance of warlike provisions which the *Medes* and *Persians* should have for their expedition, and particularly of chariots, whereof some were for the carriage of necessary things, and others for the battle.

V. 8. *A lion*—The watchmen cried out, I see also a lion marching before the horsemen and chariots: which they suppose to represent *Cyrus* or *Darius* marching in the head of their armies. *My lord*—The watchman speaks to the prophet, who had set him in this station. *Whole nights*—According to thy command I have stood, and do yet stand continually, both day and night, upon my watch-tower.

V. 9. *Men*—Not filled with goods, but provided with men to fight. *He*—The prophet, who here gives an explication of the vision. *He*—God, by the hands of *Cyrus*.

V. 10. *Threshing*—Threshing is put for the corn threshed; and the corn threshed for people sorely afflicted. This is probably spoken of *Babylon*. *The corn*—Which I will cause to be threshed upon the floor. *You*—Unto you my people; for all the prophecies, even concerning other nations,

were published to them, and for their use and comfort.

V. 11. *Dumah*—Of *Edom* or *Idumea*. *He*—The people of *Dumah*, one of them in the name and by the appointment of the rest. *Me*—To the watchman: the prophet delivers his prophecy in the form of a dialogue between the people and the watchman. *Seir*—Out of *Edom*, which is frequently called *Seir*. *Watchman*—The watchman of *Edom*, whom they had set as people use to do in times of great danger. *Night*—The people are supposed to come to him very early in the morning, to enquire what had happened in the night; which shews a state of great perplexity and fear. *Night*—The repetition of the words, shew the greatness of their solicitude.

V. 12. *The night*—The night is past without any mischief, and the light of the morning is approaching; but tho' the morning is coming, it will be gone, and the night will return, and your fears with it. *Come*—If you will enquire, enquire: I perceive your danger is not past, and there will be occasion for farther enquiries. Therefore *return, come*—Come to me the next morning, and so from morning to morning.

V. 13. *Forest*



13 return, come. || The burden upon Arabia. In the forest in Ara-  
 14 bia shall ye lodge, O ye travelling companies of Dedanim. The  
 inhabitants of the land of Tema brought water to him that was  
 15 thirsty, they prevented with their bread him that fled. For they  
 fled from the swords, from the drawn sword, and from the bent  
 16 bow, and from the grievousness of war. For thus hath the Lord  
 said unto me, Within a year, \* according to the years of an hire-  
 17 ling, and all the glory of Kedar shall fail. And the residue of the  
 number of archers, the mighty men of the children of Kedar, shall  
 be diminished: for the LORD God of Israel hath spoken it.

## C H A P. XXII.

*The anguish of Judah, the prophet much grieved, ver. 1—5. By the Persians, Medes, and Assyrians, ver. 6, 7. He reproves their human wisdom, ver. 8—11. And prophane joy, ver. 12, 13. Which God would certainly punish, ver. 14. Shebna's deprivation for his pride, ver. 15—19. Eliakim put in his place, his glory, ver. 20—25.*

1 **T**HE burden of the valley of vision. What aileth thee now,  
 2 that thou art wholly gone up to the house-tops? Thou who  
 wast full of noises: a tumultuous city, a joyous city: thy slain men  
 3 are not slain with the sword, nor dead in battle. All thy rulers

V. 13. *Forest*—Not as you used to do, in the houses or tents of the *Arabians*: whereby he implies, that that populous country should be a wilderness. *Companies*—In those parts travellers then did, and still do go together in companies. *Dedanim*—These were merchants, who used to trade with *Tyre*, and their way lay thro' *Arabia*.

V. 14. *Tema*—A part of *Arabia*. *Fled*—Whereby he implies, that those other *Arabians*, against whom this prophecy is principally directed, should be reduced to great scarcity, and forced to flee for their lives, from a bloody enemy.

V. 16. *A year*—From the time of this prophecy: an exact year. *Glory*—Their power, and riches, and all things wherein

they used to glory. This was executed by the *Assyrians*.

V. 1. *The valley*—Of *Judah*; and especially of *Jerusalem*, called a *valley*, because great part of it stood in a valley; and the *valley of vision*, because of the many and clear visions or revelations of God's mind, in that place. *House-tops*—As they used to do in times of great consternation, that they might look, and cry to heaven for help.

V. 2. *Noises*—Of joyful shouts. *Tumultuous*—Through revelling and jollity. *Battle*—But either by famine or pestilence in the siege, or in their flight.

V. 3. *Rulers*—*Zedekiah* and his chief commanders, whose flight he foretells. *Found*—That remain there with *Zedekiah* in the



are fled together from the bow: they are bound: all that are  
 4 found in thee are bound together, *who* fled far away. Therefore  
 said I, \* Look away from me; I will weep bitterly, labour not to  
 comfort me: because of the spoiling of the daughter of my people.  
 5 For *it is* a day of trouble, and of treading down, and of perplexity  
 by the Lord God of hosts in the valley of vision, of breaking down  
 6 the walls, and of crying to the mountains. And Elam bare the  
 quiver with chariots of men and horsemen, and Kir uncovered the  
 7 shield. And it shall come to pass, *that* thy choicest vallies shall be  
 full of chariots, and the horsemen shall set themselves in array at  
 8 the gate. And he discovered † the covering of Judah, and thou  
 didst look in that day to the armour ‡ of the house of the forest.  
 9 Ye have seen also the breaches of the city of David, that  
 they are many: and ye gathered together the waters of the lower  
 10 pool. And ye have numbered the houses of Jerusalem, and the

the siege; for those who had fled to the  
*Chaldeans* saved their lives and liberties.  
*Bound*—In fetters, *Jer.* lii. 11. *Fled*—  
 Who fled from *Jerusalem*, but were pur-  
 sued and overtaken by their enemies, and  
 bound, as others had been.

V. 4. *Look away*—Take off your eyes  
 and thoughts from me, and leave me  
 alone.

V. 5. *Treading down*—In which my  
 people are trodden under foot by their  
 enemies. *By the Lord*—Not only men,  
 but God himself fought against them.  
*Walls*—Of the strong cities of *Judah*.  
*Mountains*—With such loud and dismal out-  
 cries as should reach to the neighbour-  
 ing mountains.

V. 6. *Elam*—The *Persians*, who now,  
 and for a long time after, were subject to  
 the *Assyrian* and *Chaldean* emperors. *Quiver*  
 —Being expert bowmen. *Horsemen*—As  
 some fought on foot, so others fought from  
 chariots and horses. *Kir*—The *Medes*, so  
 called from *Kir*, an eminent city and region  
 of *Media*. *Uncovered*—Prepared it and them-  
 selves for the battle.

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11 N

V. 11. *Thereof*

\* *Jer.* iv. 19. ix. 1.

† Chap. xxx. 1.

‡ 1 *Kings* x. 17.

V. 7. *Vallies*—Vallies were the most  
 proper places for the use of chariots.  
*Gate*—To assist the footmen while they  
 made their assault, and to prevent those  
 who endeavoured to escape.

V. 8. *He*—The enemy. *Covering*—He  
 took those fenced cities, which were a  
 covering or safe-guard both to the people  
 of *Judah*, and to *Jerusalem*. *The armour*  
 —Thy trust was placed in the arm of flesh.  
*The forest*—More fully called *the house of the*  
*forest of Lebanon*, 1 *Kings* vii. 2. not because  
 it was built in *Lebanon*, for it was in *Jeru-*  
*salem*; but because it was built of the  
 trees of *Lebanon*.

V. 9. *Seen*—That is, observed in order  
 to the reparation of them. *The waters*—  
 That you might both deprive the enemy  
 of water, and supply the city with  
 it.

V. 10. *Numbered*—That they might  
 exactly know their own strength. *The*  
*houses*—Which stood upon or without the  
 walls, and so gave their enemies ad-  
 vantage, and hindered the fortifying the  
 city.



11 houses have ye broken down to fortify the wall. Ye made also a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect  
 12 unto him that fashioned it long ago. And in that day did the Lord God of hosts call to weeping, and to mourning, and to  
 13 baldness, and to girding with sackcloth. And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; § let us eat and drink, for to morrow we shall  
 14 die. And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you, 'till ye die, saith  
 15 the Lord God of hosts. Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, who is over the house,  
 16 and say, What dost thou here? And whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and graveth an habi-  
 17 tation for himself in a rock. Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.  
 18 He will surely violently turn and toss thee *like* a ball into a far country: there shalt thou die, and there the chariots of thy glory

V. 11. *Thereof*—Of *Jerusalem*, expressed in the foregoing verse. *Him*—God, who made it a city, and the place of his special presence and worship. *Long ago*—Which may be added to aggravate their sin, in distrusting that God, who had now for a long time given proof of his care and kindness in defending this city.

V. 12. *Call*—By his providence, and by his precepts, requiring these things in such times. *Baldness*—By plucking or shaving off the hair of their heads, as was usual in great sorrows.

V. 13. *Let us, &c.*—A most perverse and desperate conclusion.

V. 14. *'Till ye die*—You shall feel the sad effects of this, as long as you live.

V. 16. *What*—What right hast thou to this place and office? *Whom*—What kindred or relations? For the *Jews* say,

he was a stranger by birth; which is the more probable, because his pedigree is not mentioned in any of those places of scripture where he is named. *On high*—In an high and eminent place. *An habitation*—He erected a stately house to live in, and a stately sepulchre to receive him when he died. And these two are fitly joined together, because their sepulchres were commonly built in or near their houses. *A rock*—A fit place both for strength and state.

V. 17. *Will carry*—Will cause thee to be carried into captivity by a strong hand. *Cover*—This may be an allusion to the ancient custom of covering the faces of condemned persons.

V. 18. *Thy chariots*—Thy glorious chariots where thou didst ride in great state at *Jerusalem*, shall be turned into shame to thyself, and to thy master.

V. 19. *He*



19 *shall be* the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.  
 20 And it shall come to pass in that day, that I will call my servant  
 21 || Eliakim the son of Elkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall \* open and  
 23 none shall shut, and he shall shut and none shall open. And I will fasten him as † a nail in a sure place; and he shall be  
 24 for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity; from the vessels of cups, even to all the vessels of flaggons. In that day, saith the LORD of hosts, shall the nail *that is* fastened in the sure place, be removed, and be cut down, and fall: and the burden that *was* upon it shall be cut off: for the LORD hath spoken it.

V. 19. *He*—The Lord; such sudden changes of persons being very usual in these writings.

V. 20. *Call*—By my powerful providence.

V. 21. *Girdle*—There was a peculiar sort of robe and girdle which was the badge of his office. *A father*—He shall govern them with fatherly care and affection.

V. 22. *The key*—The government, the power of opening and shutting, of letting men into it, or putting them out of it, whereof a key is a fit emblem. *Shoulder*—He mentions *the shoulder* rather than the hand, in which keys are commonly carried, from some ceremony then in use, of carrying a key upon the shoulder of the officer of state.

V. 23. *Fasten*—I will establish the power in his hands. *Sure place*—In the strong

walls, or solid timber, in the house. *He shall be*—By his prudent and righteous government he shall procure great glory, to all that have any relation to him.

V. 24. *The glory*—Of his own kindred and family, who shall all depend upon him, and receive glory from him; of the house of David, which is called *his father's house*, because he was of the blood-royal. *The offspring*—Great and small, the children and grand-children of his father's house, the meanest of them shall receive a lustre from their relation to him. *All vessels*—All sorts of vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling.

V. 25. *The nail*—Shebna, who seemed to be so. *The burden*—All those wicked officers that were advanced and supported by his power.



## C H A P. XXIII.

*The destruction of Tyre, from God, for their pride, ver. 1—14. The time of her rising again, ver. 15—17. And conversion to God, ver. 18.*

1 **T**HE \* burden of Tyre. Howl, ye ships of Tarshish; for it is  
laid waste, so that there is no house, no entering in from  
2 the land of Chittim: she is gone into captivity. Be still, ye inhabitants  
of the isle, thou whom the merchants of Zidon, that pass over the  
3 sea, have replenished. And by great waters, the seed of Sihor,  
the harvest of the river is her revenue; and she is a mart of nations.  
4 Be thou ashamed, O Zidon: for the sea hath spoken, even the  
strength of the sea, saying, I travail not, nor bring forth children,

V. 1. *Of Tyre*—The prophecy of the heavy calamity and destruction of Tyre. Tyre was, according to this prophecy, destroyed; first by *Nebuchadnezzar*, and afterwards by *Alexander the great*. And tho' this prophecy seemed directly to respect the former destruction, yet it seems to have some reference to the latter also; only it is intimated, that after seventy years, Tyre should recover her former power and glory, before her second and final destruction. *Howl*—To which howling and lamenting is ascribed by a known figure. *No house*—So effectually wasted, that there is not an house left in it, nor any merchants or others that go into it, for traffick. *Chittim*—He mentions *the land of Chittim*, because this was an eminent place for shipping and trading, and therefore doubtless had great dealings with Tyre. It may here be put for all other countries which traded with her. It is not necessary to determine what *Chittim* is; it is sufficient to know, that it was a seafaring place in the *Midland Sea*.

V. 2. *Be still*—Heb. *be silent*, boast no more of thy wealth and power. *The isle*—Of Tyre, which was an island, 'till *Alexander* joined it to the continent. The title of *islands* is often given by the *Hebrews* to places bor-

dering upon the sea. *That pass*—That are a sea-faring people. *Replenished*—With mariners, and commodities.

V. 3. *Waters*—By the sea, which is very fitly called *the great waters*, understand, cometh, or is brought to her. *The seed*—The corn of *Egypt*, wherewith *Egypt* abounded. *Sihor* is the same as the *Nile*. *The harvest*—The plentiful harvest of corn which comes from the inundation of the *Nile*; emphatically called *the river*. *The revenue*—Is as plentifully enjoyed by her, as if it grew in her own territories. *A mart*—A place to which all nations resort for traffick.

V. 4. *Zidon*—*Zidon* was a great city near Tyre, strongly united to her by commerce and league, and called by some the mother of Tyre, which they say, was built and first inhabited by a colony of the *Sidonians*. *The sea*—That part of the sea in which Tyre was, and from which ships and men were sent into all countries. *The strength*—Tyre might be called *the strength of the sea*, because it defendeth that part of the sea from piracies and injuries. *I travel not*—I who was so fruitful, that I sent forth colonies into other countries (of which *Carthage* was one) am now barren and desolate.

V. 7. *Antiquity*

\* Jer. xxv. 22. xlvii. 4. Ezek. 26, 27, 28. Amos i. 9. Zech. ix. 2. 4:



5 neither do I nourish up young men, *nor* bring up virgins. When  
 6 the report *shall come* to Egypt, shall they be sorely pained at the  
 7 report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants  
 8 of the isle. Is this your joyous city, whose antiquity is of ancient  
 9 days? Her own feet shall carry her afar off to sojourn. Who hath  
 10 taken this counsel against Tyre, the crowning city, whose mer-  
 11 chants are princes, whose traffickers are the honourable of the  
 12 earth? The LORD of host hath purposed it to stain the pride of all  
 13 glory, and to bring into contempt all the honourable of the earth.  
 14 Pass through thy land as a river, O daughter of Tarshish: *there is*  
 15 no more strength. He stretched out his hand over the sea, he  
 16 shook the kingdoms: the LORD hath given a commandment against  
 17 the merchant-city, to destroy the strong holds thereof. And he  
 18 said, Thou shalt no more rejoice, O thou oppressed virgin, daugh-  
 19 ter of Zidon; arise, pass over to Chittim; there also shalt thou  
 20 have no rest. Behold, the land of the Chaldeans; this people was  
 21 not 'till the Assyrian founded it for them that dwell in the wilderness;

V. 7. *Antiquity*—Being built before Joshua's time, Joshua xix. 29. *Her feet*—Whereas before, like a delicate lady, she would not set her foot to the ground, but used to be carried in stately chariots. *To sojourn*—To seek for new habitations.

V. 8. *Who*—This is the word of God, and not of man. *The crowning city*—Which was a royal city, and carried away the crown from all other cities. *Princes*—Equal to princes for wealth, and power, and reputation.

V. 9. *The Lord*—This is the Lord's own doing. *To stain*—God's design is by this example to abase the pride of all the potentates of the earth.

V. 10. *Pass through*—Tarry no longer in thy own territories, but flee through them, into other countries, for safety and relief. *As a river*—Swiftly, lest you be prevented. *Tarshish*—O Tyre, which might well be called daughter of Tarshish, that is, of the sea, as that word is used, ver. 1. and elsewhere, because it was an island, and

therefore as it were born of the sea, and nourished and brought up by it.

V. 11. *He*—The Lord. *Shook*—Heb. *he made the kingdoms to tremble*; the neighbouring and confederate kingdoms, who might justly quake at her fall, for the dreadful and unexpectedness of the thing; and because Tyre was a bulwark, and a refuge to them. *A commandment*—Hath put this design into the hearts of her enemies, and given them courage to attempt, and strength to execute it.

V. 12. *Virgin*—So he calls her, because she had hitherto never borne the yoke of a conquering enemy. *Zidon*—Tyre may be called the daughter of Zidon, because she was first built and possessed by a colony of the Zidonians. *No rest*—Thither thine enemies shall pursue thee, and there shall they overtake thee.

V. 13. *Behold*—You Tyrians, cast your eyes upon the Chaldeans, or Babylonians; who tho' now flourishing, grow far more glorious and potent, even the glory of kingdoms,



they set up the towers thereof, they raised up the palaces thereof;  
 14 yet he brought it to ruin. Howl, he ships of Tarshish: for your  
 15 strength is laid waste. And it shall come to pass in that day, that  
 Tyre shall be forgotten seventy years, according to the days of one  
 king: after the end of seventy years shall Tyre sing as an harlot.  
 16 Take an harp, go about the city, thou harlot that hast been for-  
 gotten, make sweet melody, sing many songs, that thou mayest be  
 17 remembered. And it shall come to pass after the end of seventy  
 years, that the LORD will visit Tyre, and she shall turn to her hire,  
 and shall commit fornication with all the kingdoms of the world  
 18 upon the face of the earth. And her merchandise, and her hire  
 shall be holiness to the LORD; it shall not be treasured nor laid  
 up: for her merchandise shall be for them that dwell before the  
 LORD, to eat sufficiently, and for durable clothing.

yet shall certainly be brought to utter ruin. *This people*—The *Chaldeans* at first were not a people, not formed into any commonwealth or kingdom, 'till *Nimrod*, the head and founder of the *Assyrian* monarchy, built *Babel*, Gen. x. 9. now the head of the *Chaldean* monarchy; which he built for those people, who then lived in tents, and were dispersed here and there in waste places. *He*—The Lord. *To ruin*—Will infallibly bring that great empire to ruin. He speaks of a future thing as if it were already past.

V. 14. *Your strength*—The city of Tyre, where you found safety and wealth.

V. 15. *Forgotten*—Neglected and forsaken. *Seventy years*—During the time of the *Jewish* captivity in *Babylon*. Tyre was taken by *Nebuchadnezzar*, Jer. xxvii. 3. 8. Ezek. xxvi. 7. a little after the taking of *Jerusalem*, and was restored by the favour of the *Persian* monarchs after the return of the *Jews*. *One king*—One royal race of *Nebuchadnezzar*, including his son, and his son's son, in whom his family and kingdom were to expire. *Sing*—She shall by degrees return to her former traffick,

whereby she shall easily entice the merchants of the world to trade with her, as harlots use to entice men by lascivious songs.

V. 16. *Go about*—As harlots use to do. *Thou harlot*—So he calls Tyre, because she enticed the merchants to deal with her by various artifices, and even by dishonest practices, and because of the great and general uncleanness which was committed in it.

V. 17. *Visit*—In mercy. *Her hire*—The Hebrew word properly signifies, the hire of an harlot. *Fornication*—Shall trade promiscuously with people of all nations, as harlots entertain all comers.

V. 18. *Holiness*—This is a prophecy concerning the conversion of the *Tyrians* to the true religion. *Laid up*—Either out of covetousness, or for their pride and luxury, as they formerly did; but now they shall freely lay it out upon pious and charitable uses. *Shall be*—For the support and encouragement of the ministers of holy things, who shall teach the good knowledge of the Lord. Although this does not exclude, but rather imply their liberality in contributing to the necessities of all Christians.



## C H A P. XXIV.

*Judgments on Judah for their defilements and transgression, ver. 1—12. A remnant shall praise God, ver. 13—15. God, by his judgments on his people and their enemies, will advance his kingdom, ver. 16—23.*

1 **B**EHOLD, the LORD maketh the land empty, and maketh it  
waste, and turneth it upside down, and scattereth abroad the  
2 inhabitants thereof. And it shall be, as with the people, so with  
the \* priest; as with the servant, so with his master; as with the  
maid, so with her mistress; † as with the buyer, so with the seller;  
as with the lender, so with the borrower; as with the taker of usury,  
3 so with the giver of usury to him. The land shall be utterly emp-  
tied, and utterly spoiled: for the LORD hath spoken this word.  
4 The earth mourneth and fadeth away, the world languisheth and  
5 fadeth away, the haughty people of the earth do languish. ‡ The  
land also is defiled under the inhabitants thereof: because they  
have transgressed the laws, changed the ordinance, broken the  
6 everlasting covenant. Therefore hath the curse devoured the land,  
and they that dwell therein are desolate: therefore the inhabitants  
7 of the land are burned, and few men left. § The new wine mourn-

V. 1. *The land*—Of Canaan. *Waste*—He will shortly make it waste, first by the *Affyrians*, and then by the *Chaldeans*. *Turneth*—Brings it into great disorder and confusion.

V. 2. *It shall be*—The approaching calamity shall be universal, without any distinction of persons or ranks; the priests themselves having been partakers of the peoples sins, shall also partake with them in their plagues. *The seller*—The purchaser of lands shall have no more left than he that hath sold all his patrimony; and all persons shall be made equal in beggary and slavery.

V. 4. *The world*—The land of Judea. *The haughty*—Not only common people, but the high and lofty ones.

V. 5. *Defiled*—By the wickedness of its people. *The laws*—The laws of God. *Ordinance*—God's ordinances concerning

his worship and service; the singular being put for the plural. *Covenant*—The covenant made between God and Abraham, and all his posterity, which was everlasting, both on God's part, who, upon the conditions therein expressed, engaged himself to be a God to them and to their seed for ever; and on Israel's part, who were obliged thereby to constant and perpetual obedience thro' all generations.

V. 6. *The curse*—The curse of God threatened to transgressors. *Burned*—Are consumed by the wrath of God, which is commonly compared to fire.

V. 7. *Mourneth*—Because there are none to drink it. Grief is ascribed to senseless creatures by a figure usual in all authors. *Languisheth*—Because there are no people left to dress it, or gather its grapes. *The merry-hearted*—That made their hearts merry with wine.

V. 8. *Tabrets*

\* Hof. iv. 9. † Ezek. vii. 12, 13. ‡ Gen. iii. 17. § Chap. xvi. 8, 9. Joel i. 10, 12.



8 eth, the vine languisheth, all the merry-hearted do sigh. The mirth  
 || of tabrets ceaseth, the noise of them that rejoice endeth, the joy  
 9 of the harp ceaseth. They shall not drink wine with a song, strong  
 10 drink shall be bitter to them that drink it. The city of confusion  
 is broken down: every house is shut up, that no man may come  
 11 in. *There is* a crying for wine in the streets, all joy is darkened,  
 12 the mirth of the land is gone. In the city is left desolation, and the  
 13 gate is smitten with destruction. When thus it shall be in the midst  
 of the land among the people, † *there shall be* as the shaking of an  
 olive-tree, *and* as the gleaning-grapes when the vintage is done.  
 14 They shall lift up their voice, they shall sing for the majesty of the  
 15 LORD, they shall cry aloud from the sea. Wherefore, glorify ye  
 the LORD in the ‡ fires, *even* the name of the LORD God of Israel in  
 16 the isles of the sea. From the uttermost part of the earth have we  
 heard songs, *even* glory to the righteous: but I said, My leanness,  
 my leanness, woe unto me: the treacherous dealers have dealt  
 treacherously, yea, the treacherous dealers have dealt very trea-

V. 8. *Tabrets*—Which they used in their feasts. *The noise*—The word properly signifies a confused clamour, such as drunken men make.

V. 9. *Bitter*—Because of the fears and miseries wherewith it is mixed.

V. 10. *The city*—Jerusalem, and other cities; for the singular word may be here taken collectively. A city of confusion or disorder, breaking all the laws and orders which God had established among them. *Shut up*—Because the inhabitants are either dead, or gone into captivity.

V. 11. *A crying*—Such was their gross sensuality and sottishness, that instead of crying for their sins, they did only *howl for their corn, and wine, and oil*, Hosea vii. 14.

V. 13. *When*—When this judgment shall be executed, there shall be left a remnant; as there are some few olives or grapes left after the vintage is over.

V. 14. *They*—The remnant shall sing for the glorious power and goodness of God, manifested in their deliverance. *The sea*—

From the isles of the sea; from those parts beyond the sea into which they were carried captive.

V. 15. *In the fires*—When you are in the furnace of affliction. *In the isles*—In remote countries, beyond the sea, which in scripture are commonly called *isles*.

V. 16. *From*—From all the parts of the earth in which the Jews are or shall be. *Songs*—Of joy and praise. *Glory*—Or, glory be to the righteous. The Lord, the righteous one. *But*—In the midst of these joyful tidings, I discern something which gives me cause of lamentation. *My leanness*—I faint and pine away for grief, for the following reason. *Treacherously*—The Jews, who have been frequently guilty of great perfidiousness towards God, are now acting the same part. Even the Hebrew doctors expound this place of the perfidiousness of some Jews in the times of the Messiah. And it is not strange that so sad a sight made the prophet cry out, *My leanness, &c.* He repeats it to shew the horridness of the crime.

V. 17. *The*

Jer. vii. 34. xvi. 9. xxv. 10. Ezek. xxvi. 13. Hof. ii. 11.

† Chap. xvii. 5, 6.

‡ Ezek. 39.



17 cheroufly. † Fear, and the pit, and the snare *are* upon thee, O  
 18 inhabitant of the land. And it shall come to pass, *that* he who  
 fleeth from the noise of the fear, shall fall into the pit; and he that  
 cometh out of the midst of the pit, shall be taken in the snare; for  
 the § windows from on high are opened, and the || foundations of  
 19 the earth do shake. The earth is utterly broken down, the earth is  
 20 clean dissolved, the earth is moved exceedingly. The earth shall  
 \* reel to and fro like a drunkard, and shall be removed like a tent;  
 and the transgression thereof shall be heavy upon it, and it shall  
 21 fall, and not rise again. And it shall come to pass in that day, *that*  
 the LORD shall punish the host of the high ones *that are* on high, and  
 22 the kings of the earth upon the earth. And they shall be gathered  
 together *as* prisoners are gathered in the pit; and shall be shut up  
 23 in the prison; and after many days shall they be visited. Then the  
 † moon shall be confounded, and the sun ashamed, when the LORD  
 of hosts shall reign in mount Zion and in Jerusalem, and before his  
 ancients gloriously.

V. 17. *The snare*—Great and various judgments, some actually inflicted, and others justly feared.

V. 18. *Fleeth*—Upon the report of some terrible evil. *The foundations*—Both heaven and earth conspire against him. He alludes to the deluge of waters which God poured down from heaven, and to the earthquakes which he often causes below.

V. 19. *The earth*—This is repeated again, to shew the dreadfulness and certainty of these judgments, and to awaken the stupid *Israelites*.

V. 20. *A tent*—Which is easily and commonly carried from place to place.

V. 22. *Gathered*—By God's special providence, in order to their punishment. And thus the unbelieving *Jews* were generally gathered together at *Jerusalem*, to their solemn feast, when *Titus* came and besieged, and destroyed them. *Shut up*—As malefactors, which are taken in several

places, are usually brought to one common prison. *After*—After the apostate *Jews* shall have been shut up in unbelief, and in great tribulations for many ages together, they shall be convinced of their sin in crucifying the *Messiah*, and brought home to God and Christ by true repentance.

V. 23. *The sun*—All earthly powers and glories shall be obscured with the far greater splendor of Christ, the king of kings, at whose feet even the kings of the earth shall fall down and worship. *The Lord*—The *Messiah*, who, tho' man, yet is also God, and the Lord of hosts. *Shall reign*—Shall come in the flesh, and set up his kingdom, first in *Jerusalem*, and afterward in all other nations. *Before*—Before his ministers, who are in some sort the courtiers of the King of Glory. But *the ancients* are here put for the whole church, in whose name and for whose service they act.

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† Jer. xlviii. 43, 44. 1 Kings xix. 17. Amos v. 19. § Gen. vii. 11. || Psal. xviii. 7.  
 \* Chap. xix. 14. † Chap. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. iii. 15.



## C H A P. XXV.

God glorious in his judgments on Babel, ver. 1—5. and his people's salvation, ver. 6—12.

1 **O** LORD, thou art my God, I will exalt thee, I will praise thy name; for thou hast done wonderful things; *thy* counsels of  
2 old are faithfulness and truth. For thou hast made\* of a city, an heap; of a defenced city, a ruin: a palace of strangers, to be no city,  
3 it shall never be built. Therefore shall the strong people glorify  
4 thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of  
5 the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones  
6 shall be brought low. And in this mountain shall † the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well re-  
7 fined. And he will destroy in this mountain the face of the cover-

V. 1. *O Lord*—The prophet reflecting upon those great and glorious prophecies which he had delivered, interrupts the course of his prophecies, and breaks forth into a solemn celebration of God's wonderful works. *Thy counsels*—From which all thy works proceed, and which thou hast from time to time revealed to thy prophets and people, which were of old, being conceived from all eternity, are true and firm, and shall certainly be accomplished.

V. 2. *A city*—Which is put for cities: or of enemies of God and his people. And under the name cities he comprehends their countries and kingdoms. *Strangers*—The royal cities, in which were the palaces of strangers, of Gentiles. *No city*—Their cities and palaces have been or shall be utterly and irrecoverably destroyed.

V. 3. *Shall fear*—Thy stoutest enemies observing thy wonderful works, shall be converted, or at least forced to tremble before thee.

V. 4. *For*—For thou hast defended thy poor and helpless people. *As a storm*—Makes a great noise, but without any effect.

V. 5. *The noise*—The tumultuous noise, as the word properly signifies; the rage and furious attempts of those Heathen nations that fought against God's people. *As the heat*—With as much ease as thou dost allay the heat of a dry place, by the shadow of thy clouds, or by the rain which falls from black and shadowy clouds. *The branch*—The arm or power, as a branch is the arm of a tree.

V. 6. *And*—In mount Zion, in God's church. *All people*—Both Jews and Gentiles. *A feast*—A feast made up of the most delicate provisions: which is manifestly meant of the ordinances, graces, and comforts given by God in his church. *Of wines*—Which have continued upon the lees a competent time, whereby they gain strength, and are afterwards drawn off, and refined.

V. 7. *The face*—The covering of the face. *The*

\* Chap. xxi. 9. xxiii. 13. † Prov. ix. 2. Matt. xxii. 4. &c.



- ing cast over all people, and the vail that is spread over all nations.
- 8 He will † swallow up death in victory, and the Lord God will § wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.
- 9 And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the LORD, we have waited for
- 10 him, we will be glad, and rejoice in his salvation. For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dung-
- 11 hill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.
- 12 And the || fortrefs of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

## C H A P. XXVI.

*A song of praise and confidence in God, for the blessings of righteousness, judgments on their enemies, and favour to his people: their chastisement, repentance, and hope, ver. 1—21.*

- 1 **I**N that day shall this song be sung in the land of Judah, We have a strong city, \* salvation will God appoint for walls and bul-

*The veil*—The ignorance of God, and of the true religion, which then was upon the *Gentiles*, and now is upon the *Jews*.

V. 8. *He*—Christ will by his death destroy the power of death, take away the sting of the first death, and prevent the second. *In victory*—Heb. *unto victory*; so as to overcome it perfectly; which complete victory Christ hath already purchased for, and will in due time actually confer upon his people. *Rebuke*—The reproach and contempt cast upon his faithful people by the ungodly world.

V. 9. *Our God*—Our Messiah, long since promised, and for whom we have waited long, is come into the world, bringing salvation with him.

V. 10. *Rest*—The powerful and gracious presence of God shall have its constant

and settled abode. *Moab*—The *Moabites* are put for all the enemies of God's church.

V. 11. *He*—The Lord, whose power they shall be no more able to resist, than the waters can resist a man that swims. *Spread*—To smite and destroy them. *The spoils*—With all their wealth which they have gained by rapine, and spoiling of God's people.

V. 12. *And*—All thy fortifications, in which thou trustest.

V. 1. *In that day*—When God shall do such glorious works, as are described in the foregoing chapter. *Sung*—In the church of God. *A city*—*Jerusalem*, or the church, which is often compared to a city. *For walls*—God's immediate and saving protection shall be to his church instead of walls.

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V. 2. *The*

† 1 Cor. xv. 54. Rev. xx. 14.

§ Rev. vii. 17. xxi. 4.

|| Chap. xxvi. 9.

\* Chap.

lx. 18.



2 warks. † Open ye the gates, that the righteous nation which keep-  
 3 eth the truth may enter in. Thou wilt keep *him* in perfect peace,  
 4 *whose* mind is staid on *thee*: because he trusteth in thee. Trust ye  
 in the LORD for ever: for in the LORD JEHOVAH is everlasting  
 5 strength. For he bringeth down them that dwell on high, the †  
 lofty city, he layeth it low, he layeth it low, *even* to the ground, he  
 6 bringeth it *even* to the dust. The foot shall tread it down, *even* the  
 7 feet of the poor, *and* the steps of the needy. The way of the just is  
 8 uprightness: thou most upright, dost weigh the path of the just. Yea,  
 § in the way of thy judgments, O LORD, have we waited for thee;  
 the desire of *our* soul is to thy name, and to the remembrance of  
 9 thee. || With my soul have I desired thee in the night, yea, with  
 my spirit within me will I seek thee early: for when thy judgments  
 are in the earth, the inhabitants of the world will learn righteouf-  
 10 nefs. \* Let favour be shewed to the wicked, yet will he not learn  
 righteousness: in the land of uprightness will he deal unjustly, and

V. 2. *The gates*—Of the city, mentioned ver. 1. *The nation*—The whole body of righteous men, whether *Jews* or *Gentiles*. For he seems to speak here, as he apparently did in the foregoing chapter, of the times of the gospel. *Keepeth truth*—Which is sincere in the true religion.

V. 4. *For ever*—In all times and conditions.

V. 5. *On high*—He speaks not so much of height of place, as of dignity and power, in which sense also he mentions *the lofty city* in the next clause. *Lofty city*—Which may be understood either of proud *Babylon*, or of all the strong and stately cities of God's enemies.

V. 6. *The needy*—God will bring it under the feet of his poor, and weak, and despised people.

V. 7. *Thou*—O God, who art *most upright* in all thy ways, and therefore a lover of uprightness, and of all upright men, *dost weigh* (examine) *the path of the just*, the course of his actions, and, which is implied, dost approve of them, and therefore direct them to an happy issue.

V. 9. *In the night*—When others are sleeping, my thoughts and desires are working towards God. *Early*—Betimes in the morning. *For*—And good reason it is that we should thus desire and seek thee in the way of thy judgments, because this is the very design of thy judgments, that men should thereby be awakened to learn and return to their duty; and this is a common effect, that those who have been careless in prosperity, are made wiser and better by afflictions.

V. 10. *Will not learn*—This is the carriage of thy people; but the course of wicked men is directly contrary in all conditions: for if thou dost spare them, they will not accept of that gracious invitation to repentance. *In the land*—Even in God's church, and among his people, where righteousness is taught and practised. *Will not behold*—Tho' God gives such plain discoveries of his majesty and glory, not only in his word, but also in works, and especially in this glorious work of his patience and mercy to wicked men, yet they will not acknowledge it.

V. 11. *Will*

† *Psal.* cxviii. 19, 20. † *Chap.* xxv. 12. xxxii. 19. § *Chap.* lxiv. 5. || *Cant.* iii. 1.

\* *Eccles.* viii. 11.



11 will not behold the majesty of the LORD. LORD, *when* thy hand is lifted up, they † will not see: *but* they shall see, and be ashamed for *their* envy at *thy* people; yea, the fire of thine enemies shall devour  
 12 them. LORD, thou wilt ordain peace for us: for thou also hast  
 13 wrought all our works in us. O LORD our God, ‡ *other* lords besides thee have had dominion over us: *but* by thee only will we  
 14 make mention of thy name. *They are* dead, they shall not live: *they are* deceased, they shall not rise: because thou hast visited and  
 15 destroyed them, and made all their memory to perish. Thou hast increased the nation O LORD, thou hast increased the nation, thou art glorified; thou hast removed *it* far *unto* all the ends of the  
 16 earth. LORD, in trouble have they visited thee, they poured out  
 17 a prayer *when* thy chastening was upon them. Like as § a woman with child, *that* draweth near the time of her delivery, is in pain, and crieth out in her pangs: so have we been in thy sight, O LORD.  
 18 We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the  
 19 land, neither have the inhabitants of the world fallen. Thy dead *men* shall live; *together with my* dead body shall *they* arise: awake, and sing, ye that dwell in the dust: for thy dew *is as* the dew of

V. 11. *Will not see*—And they are guilty of the same obstinate blindness when thou dost smite and punish them, which is commonly signified by *lifting up the hand*. *They shall see*—They shall know that by sad experience, which they would not learn by easier ways. *The fire*—Such fire or wrath as thou usest to pour forth upon thine implacable enemies.

V. 12. *Our works*—All the good works done by us, are the effects of thy grace.

V. 13. *Other lords*—Others besides thee, and besides those governors who have been set up by thee, even foreign and heathen lords. *By thee*—By thy favour and help. *Will we*—Celebrate thy praise.

V. 14. *Rise*—Those tyrants are destroyed; they shall never live or rise again to molest us.

V. 15. *The nation*—This nation seems to be the people of *Israel*. *Removed*—Thou

hast removed thy people out of their own land, and suffered them to be carried captive to the ends of the earth.

V. 16. *They*—Thy people. *Visited*—Come into thy presence, with their prayers and supplications.

V. 17. *Like*—Such was our anguish and danger.

V. 18. *We*—We have had the torment of a woman in child-bearing, but not the comfort of a living child, for we have brought forth nothing but wind; all our labours and hopes were unsuccessful. *The world*—The *Assyrians*, or our other enemies.

V. 19. *Thy*—The prophet here turns his speech to God's people, and gives them a cordial in their distress. Thy dead men are not like those ver. 14. for they shall not live; but thine shall live. You shall be delivered from all your fears and dangers.

† Job xxxiv. 27. Psal. xxviii. 5. Chap. v. 12. ‡ 2 Chron. xii. 8. § John xvi. 21.



20 herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were || for a little moment, until the indignation be  
21 overpast. For behold, the LORD \* cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

## C H A P. XXVII.

*God's care over his vineyard, ver. 1—6. His chastisements on them, ver. 7—9. His severe judgments against them, ver. 10, 11. Their return, ver. 12, 13.*

1 **I**N that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent, and he shall slay \* the dragon that is in the sea.  
2, 3 In that day sing ye to her, A vineyard of red wine. I the LORD do keep it, I will water it every moment: lest any hurt it, I will  
4 keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them,  
5 I would burn them together. Or let him take hold of my strength,

gers. *My dead body*—As I myself, who am one of these dead men, shall live again; you shall be delivered together with me. *Awake*—Out of your sleep, even the sleep of death, you that are dead and buried in the dust. *Thy dew*—The favour and blessing of God upon thee. *The dew*—Which makes them grow and flourish.

V. 20. *Shut thy doors*—Withdraw thyself from the world, and pour out thy prayers to God in thy closet. *Indignation*—The dreadful effects of God's anger, mentioned in the following verse.

V. 21. *Cometh*—Cometh down from heaven. *To punish*—All the enemies of God, and of his people. *Her slain*—The innocent blood which hath been spilled upon the earth shall be brought to light, and severely revenged upon the murderers.

V. 1. *Leviathan*—By this *leviathan*, *serpent* and *dragon* (for all signify the same thing) he understands some powerful enemy or enemies of God, and of his church or

people, which may well be called by these names, partly for their great might, and partly for the great terror and destruction which they cause upon the earth. *The piercing*—Which by its sting pierces deeply into mens bodies. *Crooked serpent*—Winding and turning itself with great variety and dexterity. Whereby he seems to signify the craftiness and activity of this enemy, whose strength makes it more formidable.

V. 2. *In that day*—When this enemy shall be destroyed. *A vineyard*—My church and people, of red wine, of the choicest and best wine, which in those parts was red.

V. 3. *I keep it*—I will protect my church from all her enemies, and supply her with all necessary provisions.

V. 5. *Or*—Or if at any time fury seem to be in me against my people. *Let him*—My people. *Take hold*—Which he may by humble prayer not only restrain from doing

|| *Psal.* xxx. 5. *Chap.* liv. 7, 8. *2 Cor.* iv. 17.

\* *Micah* i. 3.

† *Chap.* li. 9.



that he may make peace with me, and he shall make peace with  
 6 me. He shall cause them that come of Jacob to take root:  
 Israel shall blossom and bud, and fill the face of the world with  
 7 fruit. Hath he smitten him, as he smote those that smote him?  
 Or is he slain according to the slaughter of *them that are* slain by  
 8 him. † In measure when it shooteth forth, thou wilt contend  
 with it: he stayeth his rough wind in the day of the east-wind.  
 9 By this therefore shall the iniquity of Jacob be purged, and this  
 is all the fruit to take away his sin: ‡ when he maketh all the  
 stones of the altar as chalk-stones *that are* beaten in sunder; the  
 10 groves and images shall not stand up. Yet the defenced city *shall*  
*be* desolate, and the habitation forsaken and left like a wilderness:  
 there shall the calf feed, and there shall he lie down, and consume  
 11 the branches thereof. When the boughs thereof are withered, they  
 shall be broken off: the women come and set them on fire: for

doing him hurt, but engage to do him good.

V. 6. *Take root*—To be firmly settled in their possessions. *Fruit*—Their posterity shall seek habitations in other countries, and replenish them with people. But this seems to be understood of the spiritual seed of Jacob.

V. 7. *Hath he*—He hath not dealt so severely with his people, as he hath dealt with their enemies, whom he hath utterly destroyed. *Of them*—Of those who were slain by God on the behalf of Israel.

V. 8. *In measure*—With moderation. *When*—When the vine shooteth forth its luxuriant branches, he cuts them off, but so as not to destroy the vine. *Contend*—God is said to contend with men, when he executes his judgments upon them, Amos vii. 4. *Stayeth*—He mitigates the severity of the judgment. *In the day*—In the time when he sends forth his east-wind; which he mentions because that wind in those parts was most violent and most hurtful.

V. 9. *By this*—By this manner of God's dealing with them. *When*—Which sin of

Jacob's shall be purged, when he shall truly repent of all his sins, and especially of his idolatry. *Altar*—Their idolatrous altars. Possibly he may say *the altar*, with respect to that particular altar, which Ahab had set up in the place of God's own altar; and this prophecy might be delivered in Ahab's time, while that altar stood. *Chalk-stones*—When he shall break all those goodly altars in pieces. *Not stand*—Shall be thrown down with contempt.

V. 10. *Yet*—Yet before this glorious promise be fulfilled, a dreadful and desolating judgment shall come. *The city*—Jerusalem and the rest of the defenced cities in the land. *The habitation*—The most inhabited and populous places. *The calf*—This is put for all sorts of cattle, which may securely feed there, because there shall be no men left to disturb them.

V. 11. *Broken*—That there may be no hopes of their recovery. *Women*—He mentions women, because the men would be destroyed. *No understanding*—They know not the things which concerns their peace, but they blindly

† Job xxiii. 6. Jer. x. 24. xxx. 11. xlv. 28.

‡ 1 Kings xviii. 38.



§ it is a people of no understanding: therefore he that made them, will not have mercy on them; and he that formed them, will shew  
 12 them no favour. And it shall come to pass in that day, *that* the LORD shall beat out from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of  
 13 Israel. And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of Egypt and shall worship the LORD in the holy mount at Jerusalem.

## C H A P. XXVIII.

*The drunkenness of Ephraim bringeth destruction on them, a remnant shall be honourable, ver. 1—8. Their unteachableness, 9—13. Their mock at God's threatening, ver. 14, 15. Christ a sure foundation to believers, ver. 16. And destruction to the mockers, who are exhorted to amend, ver. 17—22. God's providence, its work and seasons towards the church, under the figure of a husbandman, 23—29.*

1 **W**OE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, who are on the  
 2 head of the fat valleys of *them that are overcome* with wine. Behold, the LORD hath a mighty and strong one, *who as a tempest of hail, and a destroying storm, as a flood of mighty waters over-*  
 3 *flowing, shall cast down to the earth by his hand.* The crown of

blindly and wilfully go on in sin. *Therefore*—Thus he overthrows their conceit that God would never destroy the work of his own hands.

V. 12. *Beat out*—It is a metaphor from grain which was beaten out with a rod or staff, and then carefully gathered and laid up. *From*—From *Euphrates* to the *Nile*, which were the two borders of the land of promise. All the *Israelites* who are left in the land. *One by one*—Which signifies, God's exact care of them.

V. 13. *Trumpet*—God shall summon them altogether by sound of trumpet, by an eminent call of his providence. He alludes to the custom of calling the *Israelites* together with trumpets.

V. 1. *Pride*—That proud and insolent kingdom. *Drunkards*—Having many and excellent vines among them, they were much exposed to this sin. *Ephraim*—Of the kingdom of the ten tribes. *Who are*—Who have their common abode. *The head*—*Samaria*, might well be called *the head*, as being seated upon a mountain, and the head of the kingdom, and *the head of the fat valleys*, because it was encompassed with many fat and rich valleys.

V. 2. *A strong one*—The king of *Assyria*. *Shall cast down*—The crown of pride. *The hand*—By the hand of God, which shall strengthen him in this work.

V. 3. *Trodden*—The expression is emphatical; the crown which was upon their



4 pride, the drunkards of Ephraim shall be trodden under feet. And the glorious beauty which is on the head of the valley, shall be a fading flower *and* as the hasty fruit before the summer: which *when* he that looketh upon it seeth, while it is yet in his hand, he eateth it up. In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people, 6 And for a spirit of judgment to him that sitteth in judgment, and for 7 strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine: they are out of the way through 8 strong drink, they err in vision, they stumble *in* judgment. For all tables are full of vomit, *and* filthiness, *so that there is* no place 9 *clean*. Whom shall he teach knowledge? And whom shall he make to understand doctrine? *Them that are* weaned from the milk, 10 *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a 11 little, *and there* a little. Therefore with *||* stammering lips, and 12 another tongue will he speak to this people. To whom he said,

their own heads, shall be trodden under the feet of others; and they, whose drunkenness made them fall to the ground, shall be trodden down there.

V. 4. *He eateth*—Which, as soon as a man sees he plucks it off, and devours it, as soon as he can get it into his hand. And so shall it be with Ephraim's glory, which his enemies shall devour greedily.

V. 5. *In that day*—When the kingdom of Israel shall be destroyed. *A diadem*—God shall give eminent glory and beauty, to the kingdom of Judah.

V. 6. *To them*—Who not only drive their enemies from their land, but pursue them into their own lands, and besiege them in their own cities.

V. 7. *But*—Judah is guilty of the same sins with Israel, therefore they also must expect the same calamities; of which he speaks afterward. *The prophet*—The teach-

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ers, who should have been patterns of sobriety to the people. *They err*—The prophets miscarry in their sacred employment. *Stumble*—The priests mistake in pronouncing the sentence of the law, which was their duty.

V. 9. *He*—God. *Them*—Who is there among this people that are willing to be taught the knowledge of God? A minister may as soon teach an infant as these men.

V. 10. *For*—They must be taught like little children, because of their great dullness. *Line*—One line of the book after another, as children are taught to read.

V. 11. *Another tongue*—By people of a strange language, whom he shall bring among them, seeing they will not hear him speaking, by his prophets, in their own language.

V. 12. *This*—This doctrine. *The rest*—The

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*||* 1 Cor. xiv. 21.



This is the rest *wherewith* ye may cause the weary to rest, and this is  
 13 the refreshing: yet they would not hear. And the word of the  
 LORD was unto them, precept upon precept, precept upon pre-  
 cept; line upon line, line upon line; here a little, *and* there a  
 little; that they might go and fall backward, and be broken, and  
 14 snared, and taken. Wherefore hear the word of the LORD, ye  
 15 scornful men that rule this people, which is in Jerusalem. Because  
 ye have said, We have made a covenant with death, and with hell  
 are we at agreement; when the overflowing scourge shall pass  
 through, it shall not come unto us; for we have made lies our re-  
 16 fuge, and under falsehood have we hid ourselves. Therefore thus  
 saith the Lord God, Behold I lay in Zion for a foundation, \* a  
 stone, a tried stone, a precious corner-stone, a sure foundation:  
 17 he that believeth, † shall not make haste. Judgment also will I lay  
 to the line, and righteousness to the plummet: and the hail shall  
 sweep away the refuge of lies, and the waters shall overflow the

The only way, in which you will find rest.

V. 13. *Here a little*—As this method has been used and was altogether necessary for them; so it still is, and for the future shall be. As they were children in understanding, they shall still continue to be such; they shall be ever learning, and never come to the knowledge of the truth. *That*—This will be the event, or consequence of their sin: they will fall backward, which is the worst, and most dangerous way of falling; and so be broken to pieces.

V. 15. *Said*—In your hearts. *We*—We are as safe from death, and hell, or the grave, as if they had entered into covenant with us. *The scourge*—The judgment of God. *Through*—The land. *For*—We shall secure ourselves by lying and dissimulation.

V. 16. *Therefore*—Because your refuges are so vain, and deceitful; therefore I will direct you to a surer refuge, which God hath laid in Zion. But if you despise

that refuge; then know, that *I will lay judgment to the line, &c.* *I lay*—I have promised it, and will, in the fulness of time, perform it. *In Zion*—In my church. *A foundation*—Upon which I will build my church. *A stone*—The Messiah. *Tried*—Which I have tried, and approved as every way sufficient. *Corner-stone*—Uniting the several parts of the building together. *Sure*—Upon whom you may securely rest. *Believeth*—This promise. *Shall not*—Hastily catch at any way of escaping danger, but shall patiently wait upon God in his way, 'till he deliver him.

V. 17. *Plummet*—I will execute just judgment, as it were by a line and plummet annexed to it; that is, with exactness and care: I will severely punish, and utterly destroy all who reject that stone. For the line and plummet, or the plumb-line, was not only used in erecting buildings, but also in pulling them down; those parts of the building being thus marked out, which were to be demolished.

V. 19. *Pass*

\* Psal. cxviii. 22. Matt. xxi, 42. Acts iv. 11. Rom. ix. 33. Eph. ii. 20. 1 Pet. ii. 6, 7, 8. † Rom. x. 11.



- 18 hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.
- 19 From the time that it goeth forth, it shall carry you away: for morning by morning shall it pass over, by day and by night; and
- 20 it shall be a vexation, only to understand the report. For the bed is shorter, than that a *man* can stretch himself on it: and the covering narrower, than that he can wrap himself in it.
- 21 For the LORD shall rise up as in mount \* Perazim, he shall be wroth as in the valley of † Gibeon, that he may do his work, his strange
- 22 work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard ‡ from the Lord God of hosts a consumption, even deter-
- 23 mined upon the whole earth. Give ye ear, and hear my voice;
- 24 hearken and hear my speech. Doth the plowman plow all day to sow? Doth he open and break the clods of his ground?
- 25 When he hath made plain the face thereof, doth he not cast abroad

V. 19. *Pass over*—It shall not only come to you, but it shall abide upon you; and when it hath passed over you, it shall return again to you, morning after morning; and shall follow you day and night, without giving you the least respite. *The report*—So dreadful shall the judgment be, that it shall strike you with horror, when you only hear the rumour of it.

V. 20. *For*—For those lying refuges, to which you trust, will not be able to give you that protection, which you expect from them; no more than a man can stretch himself upon a bed that is too short for him.

V. 21. *Perazim*—Where he fought against the *Philistines*, 2 Sam. v. 20. *Gibeon*—Where he fought against the *Canaanites*, Josh. x. 10, &c. and afterwards against the *Philistines*, 1 Chron. xiv. 16. *Strange work*—For this work of bringing total destruction upon *Israel*, was contrary to the benignity of his own nature, and

to the usual way of dealing with his people.

V. 22. *Lest*—Lest thereby you make the judgments of God sure and unavoidable. *For*—God hath assured me, that he will utterly destroy the people of *Israel*.

V. 24. *Doth*—The plowman doth not spend all his time in plowing the ground; but he has several times for several works. And so God has his times and seasons for several works, and his providence is various at several times, and towards several people. Therefore those scoffing *Israelites* were guilty of great folly, in flattering themselves, because of God's long patience towards them; for God will certainly take a time to thresh, and break them with his judgments, as at present he plowed and harrowed them, and so prepared them for it by his threatnings. *Open*—Understand, *all day*. *Break*—Which they used to do with a kind of harrow.

V. 25. *Made plain*—By breaking the clods.

Numb. 85. 11 P 2  
 \* 2 Sam. v. 20. 1 Chron. xiv. 11. † Josh. x. 12. 2 Sam. v. 25. 1 Chron. xiv. 16.  
 ‡ Chap. x. 22, 23.



the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their  
 26 place. And he beateth it out, as his God doth teach him.  
 27 For the fitches are not threshed with a threshing instrument, neither is a wheel turned about upon the cummin: but the fitches are  
 28 beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; but he will not ever be threshing it, nor break it with  
 29 the wheel of his cart, nor bruise it with his horses. This also cometh forth from the LORD of hosts, *who* § is wonderful in counsel, and excellent in working.

## C H A P. XXIX.

*The temple and city of Jerusalem destroyed, ver. 1—6. Her enemies insatiable, ver. 7, 8. Their senselessness, ver. 9—12. And deep hypocrisy, ver. 13—17. The scorner and oppressor being cut off, the rest shall be converted, ver. 18—24.*

1 **W**OE to Ariel, to Ariel the city where David dwelt: add ye  
 2 year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow, and it shall be unto  
 3 me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee,  
 4 And thou shalt be brought down, and shalt speak out of the ground,

clouds. *The wheat*—The best which he chuses for seed. *Barley*—That proportion of barley which he appointed. *Place*—*Heb. in his border*; each seed in a several place.

V. 27. *A threshing instrument*—This then was made like a sledge shod with iron, which was drawn by men or beasts, over the sheafs of corn, to bruise them, and beat the grain out of them. *A wheel*—A lower wheel than a cart wheel, but of the same form, upon which possibly the threshing instrument was drawn.

V. 28. *Bruised*—With a threshing instrument. *Break it*—Understand, *for ever*. *Horses*—This was another way of threshing out the corn, by driving horses, or other cattle, over the sheaves to tread it out.

V. 29. *This also*—This part of the husbandman's discretion. These words contain the application of the similitude. The husbandman manages his affairs with common discretion; but God governs the world, and his church, with wonderful wisdom: he is great and marvellous, both in the contrivance of things, and in the execution of them.

V. 1. *The city*—The royal city, and seat of David and his posterity. *Set them*—Go on in killing sacrifices from time to time, one year after another, whereby you think to appease me, but all shall be in vain.

V. 4. *And thou*—Thou who now speakest so loftily, shalt be humbled, and with a low voice, beg the favour of thine enemies. *As one*—Who, that they might possess



and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy  
 5 speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall* be \* as chaff that passeth away; yea it shall be  
 6 at † an instant suddenly. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and  
 7 tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her, and her munition, and that distress her, shall be as a dream of  
 8 a night vision. It shall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount  
 9 Zion. Stay yourselves and wonder, cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong  
 10 drink. For ‡ the LORD hath poured out upon you the spirit of dead sleep, and hath closed your eyes: the prophets and your  
 11 rulers, the seers hath he covered. And the vision of all is become unto you, as the words of a book *that* is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee; and he saith,  
 12 I cannot, for it is sealed. And the book is delivered to him that is

possess the people with a kind of reverence and horror, used to deliver their answers with a low voice, from some cave under the ground.

V. 5. *Strangers*—Whom thou hast hired to assist thee, as indeed they did, when the *Chaldeans* came against them. *Terrible ones*—Thy great commanders, and stout soldiers. *It*—This destruction of thy strangers, and terrible ones shall come to pass.

V. 6. *Thou*—Thou, O *Jerusalem*. *Fire*—With dreadful judgments, which are frequently expressed by these metaphors.

V. 8. *His soul*—His appetite or desire is unsatisfied. *So*—No less unsatisfied and

insatiable; they shall be always thirsting after more of your blood.

V. 9. *Wonder*—At the stupidity of this people. *Cry*—Cry out again and again, through astonishment. *They stagger*—With giddiness or stupidity, which makes them like drunken men, insensible of their danger.

V. 10. *Dead sleep*—Hardness of heart, and insensibleness of your danger. *Seers*—Your magistrates and ministers. *Covered*—With the veil of ignorance and stupidity.

V. 12. *Of all*—Of all your prophets. *As a book*—In which no man can read, while it is sealed up, as books then some-  
 times

\* Job xxi. 18. Chap. xvii. 13.

† Chap. xxx. 13.

‡ Rom. xi. 8.



not learned, saying, Read this, I pray thee: and he saith, I am not  
 13 learned. Wherefore the LORD saith, † Forasmuch as this people  
 draw near *me* with their mouth, and with their lips do honour me,  
 but have removed their heart far from me, and their fear towards  
 14 me is taught by the precept of men: Therefore behold, I will pro-  
 ceed to do a marvellous work amongst this people, *even* a marvellous  
 work and a wonder, § for the wisdom of their wise *men* shall perish,  
 15 and the understanding of their prudent men shall be hid. || Woe  
 unto them that seek deep to hide their counsel from the LORD, and  
 their works are in the dark, and \* they say, Who seeth us, and  
 16 who knoweth us? Surely your turning of things upside down shall  
 be esteemed as the potters clay: for shall the † work say of him  
 that made it, He made me not? Or shall the thing framed, say of  
 17 him that framed it, He had no understanding? Is it not yet a very  
 little while, and Lebanon shall be turned into a fruitful field: and  
 18 the fruitful field shall be esteemed †† as a forest? And in that day  
 shall §§ the deaf hear the words of the book, and the eyes of the  
 19 blind shall see out of obscurity, and out of darkness. The meek

times were, being made in the form of rolls. *Delivered*—Unsealed and opened.

V. 13. *Draw near*—Namely, in acts of worship. *With lips*—With outward devotions. *But*—They do not pay me that love, and fear, and obedience, which I require. *And*—They worship me not in such a manner, as I have prescribed, but according to mens inventions, preferring the devices and traditions of their false prophets, before my institutions.

V. 14. *Hid*—Shall disappear and vanish.

V. 15. *Seek deep*—A metaphor from men, who use to dig deep into the earth, that they may hide any thing there. *To hide*—Vainly imagining, that they can deceive, not only men, but God, by their external professions. *Who*—Neither God nor man can discover us.

V. 16. *Surely*—All your subtle devices,

by which you turn yourselves into all shapes. *As clay*—It is no more to me, than the clay is to the potter, who can alter and dispose it as he sees fit.

V. 17. *As a forest*—The forest of *Lebanon*, which was a barren mountain, shall by God's providence, become a fruitful and populous place; and these places which are now fruitful and populous, shall then become as barren and desolate, as that forest. This is a prophecy of the rejection of the *Jews*, and of the calling of the *Gentiles*.

V. 18. *Shall see*—Being, by God's grace, brought out of gross, ignorance and wickedness, unto a clear and saving knowledge of the truth.

V. 19. *Meek*—The humble and meek believers. *Poor*—Mean and despicable people, such as the *Gentiles* were in the opinion of the

† Ezek. xxxiii. 31. Matt. xv. 8. Mark. vii. 7. § Jer. xlix. 7. Obad. 8. 1 Cor. i. 29.  
 || Chap. xxx. 1. \* Psal. xciv. 7. † Chap. xlv. 9. †† Psal. lxxii. 16.  
 §§ Chap. xxxv. 5.



also shall increase *their* joy in the LORD, and the poor among  
 20 men shall rejoice in the Holy One of Israel. For the terrible one  
 is brought to nought, and the scorner is consumed, and all that  
 21 watch for iniquity are cut off: \* That make a man an offender  
 for a word, and lay a snare for him that reproveth in the  
 22 gate, and turn aside the just for a thing of nought. Therefore  
 thus saith the LORD, who redeemed Abraham, concerning the  
 house of Jacob, Jacob shall not now be ashamed, neither  
 23 shall his face now wax pale. But when he seeth his children,  
 the work of mine hands, in the midst of him, they shall sanc-  
 tify my name, and sanctify the Holy One of Jacob, and shall fear  
 24 the God of Israel. They also that erred in spirit shall come  
 to understanding, and they that murmured, shall learn doctrine.

the *Jews*, and such as the greatest part of the first Christians were.

V. 20. *That watch*—That early and diligently apply themselves to the practice of wickedness.

V. 21. *That make a man*—That condemn a man, as if he was a great criminal. *For him*—For God's faithful prophets and ministers. *The gate*—There the people used to assemble, both upon civil and sacred accounts, and there prophets used to deliver their prophecies. *Turn*—From his right. *The just*—The faithful ministers of God. *Nought*—Not for any great advantage, but for a trifle.

V. 22. *Redeemed*—From manifold dangers, and especially from idolatry. *Jacob*—The *Israelites* or posterity of *Jacob*, who had great cause to be ashamed, for their

continued infidelity, shall at last be brought back to the God of their fathers, and to their *Messiah*. *Pale*—Through fear of their enemies.

V. 23. *He seeth*—When the believing seed of *Jacob* shall see those children, whom they have begotten to God, by the gospel, even the *Gentiles*. *The work*—*The children, not of the flesh, but of the promise*, whom I, by my almighty grace, have regenerated. *In the midst*—Incorporated with the *Jews*, into one and the same body. *Shall sanctify*—They shall glorify God, with them and for them.

V. 24. *That erred*—Those *Gentiles* who erred from God's truth. *Murmured*—They that murmured at God's faithful teachers, shall now receive God's truth in the love of it.

C H A P.

\* *Amos* v. 10.



## C H A P. XXX.

*The prophet threatens the people for their confidence in Egypt, ver. 1—7. And contempt of God's word, ver. 8—11. Wherefore they shall be destroyed, ver. 12—17. God's mercies towards the church, ver. 18—26. God's wrath and the peoples joy in the destruction of Assyria, ver. 27—33.*

1 **W**OE to the rebellious children, saith the LORD, \* that  
 take counsel, but not of me, and that cover with  
 a covering, but not of my spirit, that they may add sin to sin:  
 2 † That walk to go down into Egypt (and have not asked at my  
 mouth) to strengthen themselves in the strength of Pharaoh, and to  
 3 trust in the shadow of Egypt. Therefore shall the strength of Pha-  
 raoh be your shame, and the trust in the shadow of Egypt your  
 4 confusion. For his princes were at Zoan, and his ambassadors  
 5 came to Hanes. ‡ They were all ashamed of a people *that* could  
 not profit them, nor be an help nor profit, but a shame and also a  
 6 reproach. The burden of the beasts of the south; into the land of  
 trouble and anguish, from whence *come* the young and old lion,  
 the viper and fiery flying serpent; they will carry their riches upon  
 the shoulders of young asses, and their treasures upon the bunches  
 7 of camels, to a people *that* shall not profit *them*. For the Egyptians  
 shall help in vain, and to no purpose: therefore have I cryed to  
 8 her, § Their strength is to sit still. Now go, write it before them in

V. 1. *The rebellious*—The Jews. *Take counsel*—That consult together. *Cover*—That seek protection. *But not*—Not such as by my spirit, speaking in my word, I have required them to do. *That they may add*—That unto all their sins, they may add distrust of my power and mercy, and put confidence in an arm of flesh.

V. 2. *Asked*—Either by the priests or prophets.

V. 4. *His princes*—The princes of Judah. *Hanes*—An eminent city of Egypt.

V. 5. *They*—Both the messengers, and they who sent them.

V. 6. *The burden*—The treasures, which were carried upon asses or camels, into Egypt,

which lay southward from Judea. *The land of trouble*—Egypt, so called prophetically. *From whence*—This may be understood properly, but withal, seems to design the craft and cruelty of that people. *They*—The Jews. *Their riches*—To procure their assistance. *Bunches*—Upon the backs.

V. 7. *To her*—To Jerusalem or Judah. *Sit still*—It is safer and better for them to sit quietly at home, seeking to me for help.

V. 8. *Write*—This warning. *Before*—In their presence. *Note it*—So this was to be written twice over, once in a table, to be hanged up in some public place, that all present might read it; and again, in a book, that it might be kept for the use

\* Chap. xxix. 15.

† Chap. xxxi. 1.

‡ Jer. ii. 36.

§ Chap. vii. 4. 15.



a table, and note it in a book, that it may be for the time to come,  
 9 for ever and ever: That this *is* a rebellious people, lying children,  
 10 children *that* will not hear the law of the LORD: \* Who say to  
 the seers, See not; and to the prophets, Prophecy not unto  
 us right things, speak unto us smooth things, prophecy deceits:  
 11 Get ye out of the way, turn aside out of the path, cause the Holy  
 12 One of Israel to cease from before us. Wherefore thus saith the  
 Holy One of Israel, Because ye despise this word, and trust  
 13 in oppression and perverseness, and stay thereon: Therefore  
 this iniquity shall be to you † a breach ready to fall, swelling  
 out in a high wall, whose breaking ‡ cometh suddenly at an in-  
 14 stant. And § he shall break it as the breaking of the potter's vessel,  
 that is broken in pieces; he shall not spare; so that there shall not  
 be found in the bursting of it, a shred to take fire from the hearth,  
 15 or to take water *withal* out of the pit. For thus saith the Lord God,  
 the Holy One of Israel, || In returning and rest shall ye be saved,  
 in quietness and in confidence shall be your strength; and ye would  
 16 not. But ye said, No, for we will flee upon horses, therefore  
 shall ye flee: and we will ride upon the swift; therefore shall they  
 17 that pursue you, be swift. \*\* One thousand *shall flee* at the rebuke  
 of one: at the rebuke of five shall ye flee, 'till ye be left as a bea-  
 con upon the top of a mountain, and as an ensign upon an hill,  
 18 Yet will the LORD wait that he may be gracious unto you; yet will  
 he †† be exalted, that he may have mercy upon you; for the LORD  
*is* a God of judgment; ‡‡ blessed *are* all they that wait for him.

use of posterity. *The time to come*—As  
 a witness for me and against them.

V. 11. *Cause*, &c.—Do not trouble us  
 with harsh messages from God.

V. 12. *And trust*—In the wealth which  
 you have gotten by oppression, and in  
 your perverse course of sending to *Egypt*  
 for help.

V. 13. *This iniquity*—Of trusting to  
*Egypt*, shall be like a wall which is high,  
 but swelling forth in some parts, which,  
 upon the least accident, falls down suddenly.

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\* Jer. xi. 21. Amos ii. 12. vii. 13. Mich. ii. 6. 11. † Psal. lxii. 3.  
 ‡ Chap. xxix. 5. § Jer. xix. 11. || Ver. 7. \*\* Lev. xxvi. 8. Deut. xxviii. 25.  
 xxxii. 30. †† Psal. vii. 6. Chap. xxxiii. 3. 10. ‡‡ Psal. ii. 12. xxxiv. 8. Prov.  
 xvi. 10. Jer. xvii. 7.

V. 14. *He*—God.

V. 15. *In returning*—To God. *Quietness*  
 —In sitting still, and quieting your minds.  
*Confidence*—Placed upon me, and my pro-  
 mises.

V. 17. *'Till*—'Till you be destroyed,  
 and but a few of you left.

V. 18. *Wait*—Patiently expect your re-  
 pentance. *Exalted*—He will work glori-  
 ously. *Judgment*—Or mercy. *That wait*  
 —In his way, with faith and pa-  
 tience.

V. 19. *Shall*



19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy  
 20 cry: when he shall hear it, he will answer thee. And *though* the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but  
 21 thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye  
 22 § turn to the right-hand, and when ye turn to the left. || Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.  
 23 Then shall he give the rain to thy seed that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pas-  
 24 tures. The oxen likewise and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the  
 25 shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers, and streams of waters,  
 26 in the day of the great slaughter, when the towers fall.—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day

V. 19. *Shall dwell*—After a set time, they shall return to *Jerusalem*, and have a fixed abode. This was in part accomplished upon their return from *Babylon*; but more fully in the times of the gospel, when many of them were, and the whole body of them shall be brought into Christ's church.

V. 21. *Shall hear*—Thou shalt hear the voice of God's word and spirit. *Behind thee*—A metaphor borrowed from shepherds, who use to follow their sheep, and recall them when they go out of the way.

V. 22. *Defile*—To shew your contempt of it. *Covering*—The leaves or plates wherewith their images were frequently covered. *Ornament*—It was a costly and glorious robe.

V. 23. *Bread*—Which shall be the fruit of thy own land and labour: and excellent for quality, which is called, *fat*, Deut. xxxii. 14. and abundant for quantity.

V. 24. *Clean provender*—There should be such plenty of corn, that the very beasts, instead of straw, should eat corn; and that not in the ear, or with the straw, but the pure grain.

V. 25. *Hill*—Which is commonly dry and barren. *In the day*—When God shall destroy the enemies of his people. *The towers*—The mighty potentates, who fought against God's people.

V. 26. *Sevenfold*—As if the light of seven days were combined together in one. *Healeth*—When God shall effectually cure the wounds of his people, making *Israel* and *Judah* to be one, and making



that the LORD bindeth up the breach of his people, and healeth the  
 27 stroke of their wound. Behold, the name of the LORD cometh  
 from far, burning with his anger, and the burden *thereof* is heavy:  
 his lips are full of indignation, and his tongue as a devouring fire.  
 28 And his breath as an overflowing stream, *which* shall reach to the  
 midst of \* the neck, † to sift the nations with the sieve of vanity:  
 and *there shall be* a ‡ bridle in the jaws of the people, causing them  
 29 to err. Ye shall have a song, as in the night, *when* a holy solem-  
 nity is kept, and gladness of heart, as when one goeth with a pipe  
 to come into the mountain of the LORD, to the Mighty One of Israel.  
 30 And the LORD shall cause his glorious voice to be heard, and shall  
 shew the lighting down of his arm, with the indignation of *his* anger,  
 and with the flame of a devouring *fire*, *with* scattering, and tempest,  
 31 and hail-stones. For through the voice of the LORD shall the  
 Assyrian be beaten down, and he shall smite *him* with a rod.  
 32 And in every place where the grounded rod shall pass, which the

making Jew and Gentile to be one fold under one shepherd.

V. 27. *Behold*—Here he gives them an earnest of those greater mercies in times to come, by assuring them of the approaching destruction of the *Assyrian* forces. *The name*—The Lord himself. *From far*—From a remote place: even from heaven. *Heavy*—He will inflict heavy judgments upon them. *Indignation*—He hath pronounced a severe sentence against them, and will give command for the execution of it.

V. 28. *His breath*—God's anger. *A stream*—Coming from him as vehemently, as a mighty torrent of waters. *To sift*—To shake and scatter, as it were with a sieve. *The nations*—The *Assyrian* army, which was made up of several nations. *With*—Not with an ordinary sieve, which casteth away the chaff only, but with a sieve, which should shake them so long and so vehemently, as to cast away altogether. *A bridle*—God will over-rule them by his powerful providence. *To err*—Whereas

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other bridles guide into the right way, this shall turn them out of the way, by giving them up to their own foolish counsels, which shall bring them to certain ruin.

V. 29. *A song*—You shall have songs of praise. *The night*—He seems to have a particular respect to the solemnity of the passover, in which they spent some considerable part of the night in rejoicing, and singing psalms before the Lord. *As when*—Like the joy of one that is going up to the solemn feasts with music.

V. 30. *His voice*—His thunder, metaphorically taken for some terrible judgment. *The lightning*—Upon the *Assyrian*. *With*—With great wrath; which is signified by heaping so many words of the same signification together.

V. 32. *The rod*—Heb. *the founded rod*, the judgment of God, called *a founded rod*, because it was firmly established, by God's immutable purpose. *Him*—Upon the *Assyrian*. *With harps*—Their destruction shall

\* Chap. viii. 8.

† Amos x. 9.

‡ Chap. xxxvii. 29.



LORD shall lay upon him, it shall be with tabrets and harps;  
 33 and with battles of shaking will he fight with it. For Tophet is  
 ordained of old: yea, for the king it is prepared, he hath  
 made it deep and large: the pile thereof is fire and much wood;  
 || the breath of the LORD, like a stream of brimstone, doth kin-  
 dle it.

## C H A P. XXXI.

*The folly and punishment of trusting in Egypt, ver. 1—3. God will fight for Jerusalem, ver.  
 4, 5. If they will turn unto him, ver. 6, 7. The fall of Assyria, ver. 8, 9.*

1 **W**OE to them \* that go down to Egypt for help, and stay  
 on horses, and trust in chariots, because *they are* many,  
 and in horsemen, because they are very strong: but they look not  
 2 unto the Holy One of Israel, neither seek the LORD. Yet he also  
 is wise, and will bring evil and will not call back his words: but  
 will arise against the house of the evil doers, and against the help of  
 3 them that work iniquity. Now the Egyptians *are* men and not  
 God, and their horses flesh, and not spirit, when the LORD shall  
 stretch out his hand, both he that helpeth shall fall, and he  
 that is holpen shall fall down, and they all shall fail together.  
 4 Yet thus hath the LORD spoken unto me, Like as the lion and the  
 young lion roaring on his prey, when a multitude of shepherds

shall be celebrated by God's people, with joy and musick, and songs of praise. *Of shaking*—Or, shaking of the hand, of which kind of shaking this *Hebrew* word is constantly used. God will fight against them, and destroy them by his own hand. *With it*—With the army of the *Assyrians*.

V. 33. *Tophet*—This was a place near *Jerusalem*, in which the idolatrous *Israelites* used to offer up their children to *Moloch*. It may be put, for any place of torment, and particularly it is put for hell. *For the king*—For the king of *Assyria*. *Fire*—He alludes to the ancient custom, of burning sacrifices, and particularly of burning children to *Moloch*. *The breath*—The immediate hand of God, or his word

of anger. *Brimstone*—He seems to allude to that shower of fire and brimstone, *Gen. ix. 24*.

V. 1. *Horses*—For *Egypt* had many and choice horses.

V. 2. *He is wise*—You think you are wise, in engaging the *Egyptians*; but God is not inferior to them in wisdom or strength, and therefore you have done foolishly, in preferring them before him, who will execute his judgments upon you, notwithstanding all the *Egyptians* can do. *The help*—The helpers, as it is explained in the next verse.

V. 3. *Flesh*—Weak and frail.

V. 4. *For*—Although you have done evil in sending to *Egypt* for help, yet the Lord himself will, of his own grace, give



is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them, so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.  
 5 † As birds flying, so will the LORD of hosts defend Jerusalem; ‡ defending also he will deliver it, and passing over he will preserve it.  
 6 Turn ye unto him from whom the children of Israel have deely revolted. For in that day every man shall § cast away his idols of silver, and his idols of gold, which your own hands have made unto you  
 8 for a sin. Then shall the Assyrian fall with the sword, not of a mighty man, and the sword, || not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be dis-  
 9 comfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

## C H A P. XXXII.

Christ's kingdom and its blessings, ver. 1—8. Careless women shall be troubled, ver. 9—11. And the land laid waste, ver. 12—14. Until a restoration, ver. 15—20.

1 **B**EHOLD, \* a king shall reign in righteousness, and princes  
 2 shall rule in judgment. And a man shall be as an hiding

give you that help which you do not deserve.

V. 5. *As birds*—Which come from above, and so cannot be kept off; which fly swiftly, and engage resolutely, when their young ones are in danger. *Passing over*—The destroying angel shall pass over Jerusalem.

V. 8. *The sword*—Not of any man, but of an angel. *Discomfited*—Heb. shall melt away, a great part of them being destroyed by the angel; and the hearts of the rest melting for fear.

V. 9. *He*—Sennacherib shall flee away, from Jerusalem, to his strong city of Nineveh. *The ensign*—Of the Lord's ensign, which he hath lifted up against them. *Whose fire*—Who is, and will appear to be.

in Zion, like a fire to defend his people, and to consume their enemies.

V. 1. *Behold*—This seems to be a distinct prophecy from the former, and delivered before that which is related in the former chapters. The prophecies are not always set down in that order, in which the prophets delivered them. The foregoing prophecy was delivered, not in the time of Ahaz for he sent to the Assyrian, not the Egyptian, for help; it was Hezekiah, who rebelled against the king of Assyria, and was too prone to trust upon the staff of Egypt. But this seems to have been delivered in the time of Ahaz. *A king*—Hezekiah, a type of Christ, and Christ typified by him.

V. 2. *A man*—Each of his princes. *A hiding place*—Unto the people under their govern-

† Psal. xci. 4.

‡ Psal. xxxvii. 40.

§ Chap. ii. 20. xxx. 22.

|| 2 Kings xix. 35.

\* Psal. iv. 1. Zech. ix. 9.



place from the wind, and a covert from the tempest: as rivers  
 of water in a dry place, as the shadow of a great rock in a weary  
 3 land. And the eyes of them that see, shall not be dim, and the  
 4 ears of them that hear shall hearken. The heart also of the rash  
 shall understand knowledge, and the tongue of the stammerers  
 5 shall be ready to speak plainly. The vile person shall be no more  
 6 called liberal, nor the churl said to be bountiful. For the vile per-  
 son will speak villainy, and his heart will work iniquity, to practise  
 hypocrisy, and to utter error against the LORD, to make empty  
 the soul of the hungry, and he will cause the drink of the thirsty to  
 7 fail. The instruments also of the churl are evil, he deviseth wicked  
 devices to destroy the poor with lying words, even when the needy  
 8 speaketh right. But the liberal deviseth liberal things, and by li-  
 9 beral things shall he stand. Rise up ye women that are at ease,  
 hear my voice ye careless daughter, give ear unto my speech.  
 10 Many days and years shall ye be troubled, ye careless women; for

government. *The wind*—From the rage and violence of evil men. *As rivers*—No less refreshing. *As the shadow*—In a dry and scorched country, which is called *weary*, because it makes travellers weary; as *death* is called *pale* in other authors, because it makes mens faces pale.

V. 3. *The eyes*—The people, they shall not shut their eyes and ears against the good counsels and examples of their religious king and rulers, as they have done formerly: both princes and people shall be reformed.

V. 4. *The rash*—Who were hasty in judging of things; which is an argument of ignorance and folly. *The tongue*—That used to speak of the things of God, darkly, and doubtfully; which though it was in part fulfilled in *Hezekiah*, yet was truly and fully accomplished only by Christ, who wrought this wonderful change in an innumerable company both of *Jews* and *Gentiles*.

V. 5. *The vile*—Base and worthless men. *Liberal*—Shall no longer be reputed honourable, because of their high and honourable places, but wickedness shall be

discovered where ever it is, and virtue manifested and rewarded. *The churl*—The fordid and covetuous man; but under this one vice, all vices are understood, as under the opposite virtue of *bountifulness*; all virtues are comprehended.

V. 6. *Villainy*—Men shall no longer be miscalled; for every one will discover what he is by his words and actions. *Will work*—He will, from time to time, be advising wickedness, that he may execute it when he hath opportunity. *To practise*—To do bad things, tho' with a pretence of religion and justice. *To utter*—To pass unjust sentence, directly contrary to the command of God. *Cause the drink*—Whereby they take away the bread and the drink of the poor.

V. 7. *Lying words*—With false and unrighteous decrees. *Even*—When their cause is just and good.

V. 9. *Ye*—That indulge yourselves in idleness and luxury. *Careless*—Who are insensible of your sin and danger.

V. 10. *The vintage shall fail*—During the time of the *Affyrian* invasion. *The gathering*—Of the other fruits of the earth.

V. 11. *Strip*



11 the vintage shall fail, the gathering shall not come. Tremble ye women that are at ease, be troubled, ye careless ones: strip ye  
 12 and make ye bare, and gird *sackcloth* upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine.  
 13 \* Upon the land of my people shall come up thorns and briers, yea  
 14 upon all the houses of joy in the joyous city. Because the palaces shall be left, the multitude of the city shall be forsaken, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture  
 15 of flocks. Until the spirit be poured upon us from on high, and  
 † the wilderness be a fruitful field, and the fruitful field be counted  
 16 for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness and  
 18 assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places: And  
 19 it shall hail, coming down on the forest, and the city shall be low  
 20 in a low place. Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

V. 11. *Strip*—Put off your ornaments.

V. 12. *The teats*—For the pleasant and fruitful fields, which like teats yielded you plentiful and excellent nourishment.

V. 13. *Yea*—Upon that ground, where now your houses stand, in which you take your fill of mirth and pleasure.

V. 14. *Forsaken*—Of God, and given up into their enemies hands. *A joy*—Desolate places, in which wild asses delight to be.

V. 15. *Until*—Until the time come, in which God will *pour*, or, as the *Hebrew* word properly signifies, *reveal*, evidently and plentifully pour out *his spirit* from heaven upon his people, which was fully accomplished in the days of the *Messiah*. *The fruitful field*—God's people who were desolate, shall be revived and flourish, and their flourishing enemies shall be brought to destruction.

V. 16. *Judgment*—Just judgment. *Righ-*

*teousness*—Justice shall be executed in all the parts of the land.

V. 17. *The work*—The effect of this shall be prosperity. *Quietness*—Tranquility, both of mind and outward estate. *Assurance*—Of God's mercy, and the fulfilling of his promises.

V. 19. *It shall hail*—As my blessings shall be poured down upon my people, who, from a wilderness, are turned into a fruitful field, so my judgments (which are signified by *hail*, chap. xxviii. 2. 17. and elsewhere) shall fall upon them, who were a fruitful field, but are turned into a forest, upon the unbelieving and rebellious *Jews*. *The city*—*Jerusalem*, which, though now it was the seat of God's worship and people, yet he foresaw, would be the great enemy of the *Messiah*. *Low*—*Heb. shall be humbled with humiliation: shall be greatly humbled, or brought very low.*

V. 20. *Blessed*—As the barren forest shall be destroyed, so the fruitful field shall

\* Chap. xxxiv. 13. *Hof.* ix. 6.

† Chap. xxix. 17. xxxv. 2. xxxvii. 24.



## C H A P. XXXIII.

*The destruction of the enemies of the church, who are derided, ver. 1—13. Which terrifies the sinners in Zion, ver. 14. The safety and privileges of the godly, ver. 23, 24.*

1 **W**OE to thee that \* spoilest, and thou wast not spoiled, and  
dealest treacherously, and they dealt not treacherously with  
thee; when thou shalt cease to spoil, thou shalt be spoiled; and  
when thou shalt make an end to deal treacherously, they shall deal  
2 treacherously with thee. O LORD, be gracious unto us, we have  
waited for thee, be thou their † arm every morning, our salvation  
3 also in time of trouble. At the noise of the tumult the people fled;  
4 at the lifting up of thyself the nations were scattered. And your  
spoil shall be gathered like the gathering of the caterpillar: as  
5 the running to and fro of locusts shall he run upon them. The  
LORD is exalted; for he dwelleth on high, he hath filled Zion with  
6 judgment and righteousness. And wisdom and knowledge shall be  
the stability of thy times, and strength of salvation: the fear of the  
7 LORD is his treasure. Behold, their valiant ones shall cry without,

shall be improved, and bring forth much fruit; which is signified by a declaration of the blessedness of them that sow in it. *Waters*—In all moist grounds, which are like to yield good fruit. But this also is to be understood of the times of the gospel, and of the great and happy success of the ministers of it. *The ox*—Which they employed in plowing and sowing the ground.

V. 1. *To thee*—Sennacherib, who wasted the land of Judah.

V. 2. *O Lord*—The prophet contemplating the judgment which was now coming upon God's people, directs his prayer to God for them. *Their arm*—Our arm or strength. The change of persons is frequent in prophetic writings. *Every morning*—When we offer the morning sacrifice, and call upon thee: which yet is not meant exclusively, as if he did not desire God's help at other times; but comprehensively, the morning being put for the whole day. The sense is, Help us speedily and continually.

V. 3. *The noise*—Which the angel shall make in destroying the army. *The people*—Those of the army, who escaped that stroke. *The nations*—The people of divers nations, which made up his army.

V. 4. *Your spoil*—That treasure which you have raked together, by spoiling divers people. *Gathered*—By the Jews at Jerusalem, when you flee away. *Like the caterpillar*—As caterpillars gather and devour the fruits of the earth. *As locusts*—As locusts, especially when they are armed by commission from God, come with great force, and run hither and thither.

V. 5. *Exalted*—By the destruction of so potent an army; and by the defence of his people.

V. 6. *Thy times*—He turns his speech to Hezekiah. Thy throne shall be established upon the sure foundations of wisdom and justice. *And strength*—Thy strong salvation. *The fear*—Thy chief treasure is in promoting the fear and worship of God.

V. 7. *Behold*—That the mercy promised might be duly magnified, he makes a lively repre-



8 the embassadors of peace shall weep bitterly. † The high-ways lie waste, the wayfaring man ceaseth, he hath broken the covenant,  
 9 he hath despised the cities, he regardeth no man. The earth mourneth *and* languisheth, Lebanon is ashamed *and* hewn down:  
 § Sharon is like a wilderness, and Bashan and Carmel shake off *their*  
 10 *fruits*. Now will I rise, saith the LORD; now will I be exalted, now  
 11 will I lift up myself. || Ye shall conceive chaff, ye shall bring forth  
 12 stubble, your breath *as* fire shall devour you. And the people shall  
 be as the burnings of lime, *as* thorns cut up shall they be burnt in  
 13 the fire. Hear ye *that are* far off, what I have done, and ye *that*  
 14 *are* near, acknowledge my might. The finners in Zion are afraid,  
 fearfulness hath surprized the hypocrites; who amongst us shall  
 dwell with the devouring fire? Who amongst us shall dwell with  
 15 everlasting burnings? He that \* walketh righteously, and speaketh  
 uprightly, he that despiseth the gain of oppressions, that shaketh his  
 hands from holding of bribes, that stoppeth his ears from hearing  
 16 of blood, and shutteth his eyes from seeing evil; He shall dwell on  
 high, his place of defence *shall be* the munitions of rocks, bread  
 17 shall be given him, his waters *shall be* sure. Thine eyes shall see

representation of their great danger and distress. *The embassadors*—Whom he shall send to beg peace of the *Affyrian*. *Shall weep*—Because they cannot obtain their desires.

V. 8. *The covenant*—Sennacherib broke his faith, given to *Hezekiah*, of departing for a sum of money, 2 *Kings* xviii. 14. 17. *Cities*—The defended cities of *Judah*, which he contemned, and easily took.

V. 9. *Mourneth*—Being desolate and neglected. *Hewn*—By the *Affyrians*. *Bashan*—Two places eminent for fertility, are spoiled of their fruits.

V. 11. *Stubble*—Instead of solid corn. Your great hopes and designs, shall be utterly disappointed. *Your breath*—Your rage against my people shall bring ruin upon yourselves.

V. 12. *The people*—Shall be burnt as easily and effectually as chalk is burned to lime.

V. 14. *The finners*—This is spoken of the Vol. II.

*Jews*. The prophet having foretold the deliverance of God's people, and the destruction of their enemies, gives a lively representation of the unbelieving condition, in which the *Jews* were, before their deliverance came. *Who*—How shall we be able to endure, or avoid the wrath of that God, who is a consuming fire; who is now about to destroy us utterly by the *Affyrians*, and will afterwards burn us with unquenchable fire?

V. 15. *He*—Who is just in all his dealings. *From hearing*—Who will not hearken to any counsels, tending to shed innocent blood. *From seeing*—That abhors the very sight of sin committed by others, and guards his eyes from beholding occasions of sin.

V. 16. *On high*—Out of the reach of danger. *His waters*—God will furnish him with all necessaries.

V. 17. *The king*—First *Hezekiah*, and then *Christ*, triumphing over all enemies, and ruling

† *Judg.* v. 6. § *Chap.* xxxv. 2. || *Psal.* vii. 14. \* *Psal.* xv. 2. xxiv. 4.



the king in his beauty, they shall behold the land that is very far  
 18 off. Thine heart shall meditate terror; † Where is the scribe?  
 Where is the receiver? Where is he that counted the towers?  
 19 † Thou shalt not see a fierce people, a § people of a deeper  
 speech than thou canst perceive; of a stammering tongue, *that thou*  
 20 *canst* not understand. Look upon Zion the city of our solemnities,  
 thine eyes shall see || Jerusalem a quiet habitation, a tabernacle *that*  
 shall not be taken down, not one of the stakes thereof shall ever be  
 21 removed, neither shall any of the cords thereof be broken. But  
 there the glorious LORD *will be* unto us a place of broad rivers and  
 streams, wherein shall go no galley with oars, neither shall gallant  
 22 ships pass thereby. For the LORD *is* our judge, the LORD *is* our \*  
 23 lawgiver, the LORD *is* our king, he will save us. Thy tacklings are  
 loosed, they could not well strengthen their mast, they could not  
 spread the sail: then is the prey of a great spoil divided, the lame

ruling his own people with righteousness. *Very far*—Thou shalt not be shut up in *Jerusalem*, but shalt have free liberty to go abroad with honour and safety.

V. 18. *Thine heart*—This is a thankful acknowledgment of deliverance from their former terrors and miseries. *Where*—These words they spoke in the time of their distress. *The scribe*, whom we call *muster-master*, was to make and keep a list of the soldiers, and to call them together as occasion required: *the receiver*, received and laid out the money for the charges of the war; and he *that counted the towers*, surveyed all the parts of the city, and considered what towers or fortifications were to be made or repaired. And unto these several officers the people resorted, with great distraction and confusion.

V. 19. *A fierce*—That fierce and warlike people, whom thou hast seen with terror, near the walls of *Jerusalem*, thou shalt see no more. *A people*—A foreign nation, whose language is unknown to thee.

V. 20. *Look upon*—Contemplate *Zion's* glorious and peculiar privileges. *Solemnities*—This was the chief part of *Zion's* glory,

that God was solemnly worshipped, and the solemn assemblies and feasts kept in her. *Quiet*—This was but imperfectly fulfilled in the literal *Zion*; but clearly and fully in the mystical *Zion*, the church of God, in the times of the gospel.

V. 21. *There*—In and about *Zion*. *Rivers*—Tho' we have nothing but a small and contemptible brook to defend us; yet God will be as sure a defence to us, as if we were surrounded with great rivers. *No galley*—No ships of the enemies shall be able to come into this river to annoy them.

V. 22. *Is judge*—To plead our cause against our enemies. *Lawgiver*—Our chief governor, to whom it belongs, to give laws, and to defend his people.

V. 23. *Tacklings*—He directs his speech to the *Assyrians*; and having designed their army under the notion of a *gallant ship*, ver. 21. he here represents their undone condition, by the metaphor of a ship, tossed in a tempestuous sea, having her cables broke, and all her tacklings loose, so that she could have no benefit of her masts and sails; and therefore is quickly swallowed up. *The lame*—They shall leave so many

† 1 Cor. i. 20. † 2 Kings xix. 32. § Deut. xxviii. 49. Jer. v. 15. || Psal. xlv. 5.  
 CXXV. 1, 2. \* James iv. 12.



24 take the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

## C H A P. XXXIV.

God's fury and wrath against his church's enemies, ver. 1—10. Their land utterly desolate, ver. 11—15. The certainty hereof, and duration, ver. 16, 17.

1 COME near, ye nations, to hear, and hearken ye people: let  
the earth hear, and all that is therein; the world, and all things  
2 that come forth of it. For the indignation of the LORD is upon all  
nations, and his fury upon all their armies: he hath utterly destroy-  
3 ed them, he hath delivered them to the slaughter. Their slain also  
shall be cast out, and \* their stink shall come up out of their carca-  
4 ses, and the mountains shall be melted with their blood. And all  
the host of heaven shall be dissolved, and the heavens shall be †  
rolled together as a scroll, and all their host shall fall down as the  
leaf falleth off from the vine, and as a ‡ falling fig from the  
5 fig-tree. For § my sword shall be bathed in heaven; behold || it  
shall come down upon Idumea, and upon the people of my curse  
6 to judgment. The sword of the LORD is filled with blood, it is  
made fat with fatness, and with the blood of lambs and goats, with

many spoils behind them, that there shall be enough left for the lame, who come last to the spoil.

V. 24. *The inhabitant*—Of Jerusalem. *Sick*—Shall have no cause to complain of any sickness or calamity. *Forgiven*—They shall not only receive from me a glorious temporal deliverance; but, which is infinitely better, the pardon of all their sins, and all those spiritual and everlasting blessings, which attend upon that mercy.

V. 2. *All nations*—Not only upon the Assyrians, but on all enemies of my people.

V. 3. *Cast out*—Into the fields.

V. 4. *Dissolved*—The sun, moon, and stars. So great shall be the confusion and consternation of mankind, as if all the frame of the creation were broken into pieces. It is usual for prophetic writers, both in the Old and New Testament, to

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\* Joel ii. 20. † Rev. vi. 14. ‡ Rev. vi. 13. § Jer. xlii. 10. || Jer. xlix. 7.

represent great and general calamities, in such words and phrases, as properly agree to the day of judgment; as on the contrary, the glorious deliverances of God's people, in such expressions, as properly agree to the resurrection from the dead.

V. 5. *Bathed*—In the blood of these people. *Heaven*—Where God dwells; in which this is said to be done, because it was there decreed and appointed. *Idumea*—Upon the Edomites, who, tho' they were nearly related to the Israelites, yet were their implacable enemies. But these are named for all the enemies of God's church, of whom they were an eminent type. *The people*—Whom I have cursed, and devoted to utter destruction, as the word properly signifies.

V. 6. *The sword*—The metaphor is taken from a great glutton, who is almost insatiable



the fat of the kidneys of rams: for \* the LORD hath a sacrifice in  
 7 Bozrah, and a great slaughter in the land of Idumea. And the uni-  
 corns shall come down with them, and the bullocks with the bulls,  
 and their land shall be soaked with blood, and their dust made fat  
 8 with fatness. For *it is* the day of the LORD's † vengeance, and the  
 9 year of recompences for the controversy of Zion. ‡ And the  
 streams thereof shall be turned into pitch, and the dust thereof into  
 10 brimstone, and the land thereof shall become burning pitch. It  
 shall not be quenched night nor day, § the smoke thereof shall go  
 up for ever: from generation to generation it shall lie waste, none  
 11 shall pass through it for ever and ever. || But the cormorant and  
 the bittern shall possess it, the owl also and raven shall dwell in it,  
 and he shall stretch out upon it the line of confusion, and the \*\*  
 12 stones of emptiness. They shall call the nobles thereof to the king-  
 dom, but none *shall be* there, and all her princes shall be nothing.  
 13 And †† thorns shall come up in her palaces, nettles and brambles in  
 the fortresses thereof, and ‡‡ it shall be an habitation of dragons, and  
 14 a court for owls. The wild beasts of the desert shall also meet with  
 the wild beasts of the island, and the satyr shall cry to his fellow,  
 the screech-owl also shall rest there, and find for herself a place of  
 15 rest. There shall the great owl make her nest, and lay and hatch,  
 and gather under her shadow, there shall the vultures also be ga-

tiable. *Rams*—By lambs, and goats, and rams, he means people of all ranks and conditions, high and low, rich and poor. *Bozrah*—A chief city of *Edom*, and a type of those cities which should be most opposite to God's people.

V. 7. *The unicorns*—It is confessed, this was a beast of great strength and fierceness; and it is used in this place to signify their princes and potentates, who shall be humbled and cast down. *Them*—With the lambs, and goats, and rams. *Fatness*—With the fat of the slain sacrifices, mingled with it.

V. 8. *For*—This is the time which God hath fixed, to avenge the cause of his persecuted people.

V. 9. *The land—Idumea* shall be dealt with, as *Sodom* and *Gomorrah* were.

V. 10. *For ever*—It shall remain as a spectacle of God's vengeance to all succeeding ages.

V. 11. *Dwell*—It shall be entirely possessed by those creatures which delight in deserts and waste places. *Stretch*—He shall use the line, or the stone or plummet joined to it, not to build them, but to mark them out to destruction, as workmen commonly use them, to mark what they are to pull down.

V. 12. *None*—They shall not find any willing to undertake the government. *Nothing*—Shall have no courage or strength left in them.

V. 16. *Seek*

\* Zeph. i. 7. † Chap. lxiii. 4. ‡ Deut. xix. 23. § Rev. xiv. 11. xviii. 18. xix. 3.  
 || Zeph. ii. 14. Rev. xviii. 2. \*\* Zech. iii. 9. iv. 10. †† Hos. ix. 6. ‡‡ Chap. xii.  
 21, &c.



16 thered, every one with her mate. Seek ye out of the book of the law of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his  
17 spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

## C H A P. XXXV.

*The joyful flourishing of Christ's kingdom, ver. 1, 2. The weak he strengthens and comforts, ver. 3, 4. His miracles, ver. 5, 6. The prosperity and peace of his people, ver. 7—10.*

1 **T**HE wilderness and the solitary place shall \* be glad, and the  
2 desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, and the excellency of  
3 our God. † Strengthen ye the weak hands, and confirm the feeble  
4 knees. Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, even God *with* a re-  
5 compence, he will come and save you. Then ‡ the eyes of the blind shall be opened, and § the ears of the deaf shall be unstopped.

V. 16. *Seek*—When this judgment is executed, if you pursue this prophecy, you will find, that all things exactly come to pass, as I have told you. *His*—My spirit, (such sudden changes of persons being frequent here) hath brought all these creatures together, as he formerly brought the creatures to *Adam*, and to *Noah*, by an instinct which he put into them.

V. 17. *Divided*—He hath divided the land to them, as it were by lot and line, as *Canaan* was divided among the *Israelites*.

V. 1. *The solitary place*—*Emanuel's* land, or the seat of God's church and people; which formerly was despised like a wilderness, and which the rage of their enemies had brought to desolation, shall flourish exceedingly.

V. 2. *The excellency*—The wilderness shall be as pleasant and fruitful as *Lebanon*, and *Carmel*, and *Sharon*. *They*—The inhabitants of the wilderness aforesaid. *The glory*—The glorious discoveries of God's power and goodness.

V. 3. *Strengthen*—Ye ministers of God, comfort and encourage God's people, who are now ready to faint.

V. 4. *Your God*—Tho' he seems to be departed; he will come to you, and abide with you. He will shortly come in the flesh, to execute vengeance upon the enemies of God.

V. 5. *Then*—The poor *Gentiles*, who before were blind and deaf, shall now have the eyes and ears of their minds opened to see God's works, and to hear and receive his word.

V. 7. *Streams*

\* Chap. lii. 9. lv. 12. † Heb. xii. 12. ‡ Chap. xxix. 18. xlii. 7. Matt. ix. 27, &c. xi. 5. xii. 22. xx. 30. xxi. 14. John ix. 6, 7. § Matt. xi. 5. Mark vii. 32, &c.



6 Then shall the || lame *man* leap as an hart, and the \* tongue of the dumb sing: for in the wilderness shall † waters break out, and  
 7 streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of  
 8 dragons where each lay, *shall* be grass with reeds and rushes. And an high-way shall be there, and a way, and it shall be called the way of holiness, ‡ the unclean shall not pass over it, but *it shall be* for those: the way-faring men, though fools, shall not err *therein*.  
 9 No lion shall be there, nor any ravenous beast shall go up thereon,  
 10 it shall not be found there, but the redeemed shall walk *there*. And the § ransomed of the LORD shall return and come to Zion, with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and ||| sorrow and sighing shall flee away.

## C H A P. XXXVI.

Sennacherib invades Judah, ver. 1. *He sends Rabshakeh, who by his blasphemous persuasions tempts Hezekiah to despair, and the people to revolt, ver. 2—22. The history related here, and in the three following chapters, is, almost in the same words contained 2 Kings 18, 19, 20. It is inserted here, to explain and confirm some of the foregoing predictions. It may seem to have first been written by this prophet, and from him taken into the book of Kings, to compleat that history.*

1 **N**OW \*\* it came to pass in the fourteenth year of king Hezekiah,  
 2 that Sennacherib king of Assyria, came up against all the de-  
 fenced cities of Judah, and took them. And the king of Assyria  
 sent Rabshakeh, from Lachish to Jerusalem, unto king Hezekiah,  
 with a great army; and he stood by the conduit of the upper pool,  
 3 in the high-way of the fuller's field. Then came forth unto him

V. 7. *Streams*—The most dry and barren places shall be made moist and fruitful: which is principally meant of the plentiful effusion of God's grace upon such persons and nations, as had been wholly destitute of it. *Rushes*—Those dry and parched deserts, in which dragons have their abode, shall yield abundance of grass, and reeds, and rushes, which grow only in moist ground.

V. 8. *A way*—The high-way and the way

are not to be taken for two different ways, but for one and the same way, even a causeway, which is raised ground, and a way. *Holiness*—The people (walking in it) shall be all righteous. *For those*—But this way shall be appropriated to those persons above-mentioned; the weak, and blind, and lame, whom God will lead and save. *Though fools*—The way shall be so plain and strait, that even the most foolish travellers cannot easily mistake it.

Eliakim,

|| Matt. xi. 5. xv. 30. xxi. 14. John v. 8, 9. Acts iii. 2, &c. viii. 7. xiv. 8, &c.

\* Matt. ix. 32, 33. xii. 22. xv. 30. † John vii. 38, 39. ‡ Joel iii. 17. Rev. xxi. 27. § Chap. li. 11. ||| Rev. xxi. 4. \*\* Kings xviii. 13. 2 Chron. xxxii. 1.



Eliakim, Hilkiab's son, who *was* over the house, and Shebna the  
4 scribe, and Joah Afaph's son the recorder. And Rabshakeh said  
unto them, Say ye now to Hezekiah, Thus saith the great king, the  
5 king of Assyria, What confidence *is* this wherein thou trustest? I  
say, *sayest thou* (but *they are but* vain words) *I have* counsel and  
strength for war: now on whom dost thou trust, that thou rebellest  
6 against me? Lo, thou trustest in the † staff of this broken reed, on  
Egypt, whereon if a man lean, it will go into his hand and pierce  
7 it; so *is* Pharaoh king of Egypt to all that trust in him. But if thou  
say to me, We trust in the LORD our God: *is it* not he, whose high  
places, and whose altars Hezekiah hath taken away, and said to  
8 Judah, and to Jerusalem, Ye shall worship before this altar? Now  
therefore give pledges, I pray thee, to my master the king of Assy-  
ria, and I will give thee two thousand horses, if thou be able on thy  
9 part to set riders upon them. How then wilt thou turn away the  
face of one captain of the least of my master's servants, and put thy  
10 trust on Egypt for chariots and for horsemen? And am I now  
come up without the LORD against this land to destroy it? The LORD  
11 said unto me, Go up against this land, and destroy it. Then said  
Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray  
thee, unto thy servants in the Syrian language, for we understand  
*it*: and speak not to us in the Jews language, in the ears of the  
12 people that *are* on the wall. But Rabshakeh said, Hath my master  
sent me to thy master and to thee, to speak these words? *Hath* he  
not *sent me* to the men that sit upon the wall, that they may eat their  
13 own dung, and drink their own piss with you? Then Rabshakeh  
stood, and cried with a loud voice in the Jews language, and said,  
14 Hear ye the words of the great king, the king of Assyria. Thus  
saith the king, Let not Hezekiah deceive you, for he shall not be  
15 able to deliver you. Neither let Hezekiah make you trust in the  
LORD, saying, The LORD will surely deliver us, this city shall not  
16 be delivered into the hand of the king of Assyria. Harken not to  
Hezekiah, for thus saith the king of Assyria, Make an agreement  
with me by a present, and come out to me, and eat ye every one  
of his vine, and every one of his fig-tree, and drink ye every one  
17 the waters of his own cistern: Until I come and take you away to  
a land like your own land, a land of corn and wine, a land of  
18 bread and vineyards. *Beware* lest Hezekiah persuade you, saying,  
The

† Ezek. xxix. 6, 7.



The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where *are* the gods of Hamath, and Arphad? Where *are* the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who *are they* amongst all the gods of these lands that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand? But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, who *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

## C H A P. XXXVII.

Hezekiah *mourns and sends to Isaiah to pray for them, ver. 1—5. He comforts them, ver. 6, 7. Sennacherib called away against the king of Ethiopia, sends a blasphemous letter to Hezekiah, ver. 8—13. His prayer, ver. 14—20. Isaiah's prophecy, ver. 21—35. An angel slays the Assyrians, ver. 36. Sennacherib is slain at Nineveh by his own sons, ver. 37, 38.*

1 **A**ND \* it came to pass when king Hezekiah heard it, that he  
rent his clothes, and covered himself with sackcloth, and  
2 went into the house of the LORD. And he sent Eliakim who *was*  
over the household, and Shebna the scribe, and the elders of the  
priests covered with sackcloth, unto Isaiah the prophet the son of  
3 Amos. And they said unto him, Thus saith Hezekiah, This day  
is a day of trouble, and of rebuke, and of blasphemy: for the  
children are come to the birth, and *there is* not strength to bring  
4 forth. It may be the LORD thy God will hear the words of Rabsha-  
keh, whom the king of Assyria his master hath sent to reproach the  
living God, and will reprove the words which the LORD thy God  
hath heard: wherefore lift up *thy* prayer for the remnant *that is*  
5, 6 left. So the servants of king Hezekiah came to Isaiah. And  
Isaiah said unto them, Thus shall you say unto your master, Thus  
saith the LORD, Be not afraid of the words that thou hast heard,  
wherewith the servants of the king of Assyria have blasphemed me.  
7 Behold, I will send a blast upon him, and he shall hear a rumour,  
and return to his own land; and I will cause him to fall by the  
8 sword in his own land. So Rabshakeh returned, and found the  
king of Assyria warring against Libnah: for he had heard that he  
was

\* 2 Kings xix. 1, &amp;c.



9 was departed from Lachish. And he heard say concerning Tirhah-  
 kah king of Ethiopia, He is come forth to make war with thee.  
 And when he heard *it*, he sent messengers to Hezekiah, saying,  
 10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not  
 thy God in whom thou trustest deceive thee, saying, Jerusalem  
 11 shall not be given into the hand of the king of Assyria. Behold,  
 thou hast heard what the kings of Assyria have done to all lands,  
 12 by destroying them utterly, and shalt thou be delivered? Have  
 the gods of the nations delivered them which my fathers have de-  
 stroyed, *as* Gozan, and Haran, and Rezeph, and the children of  
 13 Eden which *were* in Telasser? Where *is* the king of Hamath, and  
 the king of Arphad, and the king of the city of Sepharvaim,  
 14 Hena, and Ivah? And Hezekiah received the letter from  
 the hand of the messengers, and read it: and Hezekiah went  
 up unto the house of the LORD, and spread it before the LORD.  
 15, 16 And Hezekiah prayed unto the LORD, saying, O LORD of hosts,  
 God of Israel, that dwellest *between* the cherubim; thou art the  
 God, *even* thou alone, of all the kingdoms of the earth, thou hast  
 17 made heaven and earth. Incline thine ear, O LORD, and hear;  
 open thine eyes, O LORD, and see: and hear all the words of Sen-  
 18 nacherib, who hath sent to reproach the living God. Of a truth  
 LORD, the kings of Assyria have laid waste all the nations and their  
 19 countries: And have cast their gods into the fire: for they *were* no  
 gods, but the work of mens hands, wood and stone, therefore they  
 20 have destroyed them. Now therefore, O LORD our God, save us  
 from his hand, that all the kingdoms of the earth may know, that  
 21 thou *art* the LORD, *even* thou alone. Then Isaiah the son of Amos  
 sent unto Hezekiah, saying, Thus saith the LORD God of Israel,  
 Whereas thou hast prayed to me against Sennacherib king of Assyria:  
 22 This *is* the word which the LORD hath spoken concerning him,  
 The virgin, the daughter of Zion hath despised thee, *and* laughed  
 thee to scorn, the daughter of Jerusalem hath shaken her head at  
 23 thee. Whom hast thou reproached and blasphemed? And against  
 whom hast thou exalted *thy* voice, and lifted up thine eyes on  
 24 high? *Even* against the Holy One of Israel. By thy servants hast  
 thou reproached the Lord, and hast said by the multitude of my  
 chariots am I come up to the height of the mountains, to the  
 fides \* of Lebanon, and I will cut down the tall cedars thereof,  
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and the choice fir-trees thereof; and I will enter into the height  
 25 of his border, *and* the forest of his Carmel. I have digged and  
 drunk water, and with the sole of my feet have I dried up all the  
 26 rivers of the besieged places. Hast thou not heard long ago, *how* I  
 have done it, *and* of ancient times that I have formed it? Now  
 have I brought it to pass, that thou shouldest be to lay waste de-  
 27 fenced cities *into* ruinous heaps. Therefore their inhabitants *were*  
 of small power, they were dismayed and confounded; they were  
*as* the grass of the field, and *as* the green herb, *as* the grass on the  
 28 house tops, and *as* corn blasted before it be grown up. But I know  
 thy abode, and thy going out, and thy coming in, and thy rage  
 29 against me. Because thy rage against me, and thy tumult is come  
 up into mine ears; therefore will I put my hook in thy nose, and  
 my bridle in thy lips, and I will turn thee back by the way by which  
 30 thou camest. And this *shall be* a sign unto thee, Ye shall eat *this*  
 year such as groweth of itself: and the second year that which  
 springeth of the same, and in the third year sow ye, and reap, and  
 31 plant vineyards, and eat the fruit thereof. And the remnant that is  
 escaped of the house of Judah, shall again take root downward,  
 32 and bare fruit upward. For out of Jerusalem shall go forth a rem-  
 nant, and they that escape out of mount Zion: the \* zeal of the  
 33 LORD of hosts shall do this. Therefore thus saith the LORD concern-  
 ing the king of Assyria, He shall not come into this city, nor shoot  
 an arrow there, nor come before it with shields, nor cast a bank  
 34 against it. By the way that he came, by the same shall he return,  
 35 and shall not come into this city, saith the LORD. For I will † defend  
 this city to save it, for mine own sake, and for my servant David's  
 36 sake. Then the ‡ angel of the LORD went forth, and smote in the  
 camp of the Assyrians an hundred fourscore and five thousand: and  
 when they arose early in the morning, behold thy *were* all dead  
 37 corpses. So Sennacherib king of Assyria departed, and went and  
 38 returned, and dwelt at Nineveh. And it came to pass as he was  
 worshipping in the house of Nisroch his god, that Adrammelech and  
 Sharezer his sons smote him with the sword, and they escaped into the  
 land of Armenia: and Efar-haddon his son reigned in his stead.

C H A P.

\* 2 Kings xix. 31. Chap. ix. 7. † 2 Kings xx. 6. ‡ 2 Kings xix. 35.



## C H A P. XXXVIII.

Hezekiah in his sickness receives from Isaiah a message of death, ver. 1. By prayer, ver. 2, 3. hath his life lengthened; the sun goeth backward for a sign thereof, ver. 4—8. His song of praise to God, ver. 9—20.

1 **I**N \* those days was Hezekiah sick unto death, and Isaiah the prophet, the son of Amos came unto him, and said unto him, thus saith the LORD, Set thine house in order, for thou shalt die, and not  
2 live. Then Hezekiah turned his face toward the wall, and prayed  
3 unto the LORD. And said, Remember now O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, and Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying,  
4 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold,  
5 I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria, and I will defend  
6 this city. And this *shall be* a sign unto thee from the LORD, that  
7 the LORD will do this thing that he hath spoken. Behold, I will bring again the shadow of the degrees which is gone down in the sun dial of Ahaz ten degrees backward: so the sun returned ten degrees,  
8 by which degrees it was gone down. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness;  
9 I said in the cutting off of my days, I shall go to the gates of the  
10 grave; I am deprived of the residue of my years. I said, I shall not see the LORD, *even* the LORD in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness; from day even 'till night wilt thou make an end of me.  
11 I reckon 'till morning, *that* as a lion, so will he break all my bones,  
12 from day even to night wilt thou make an end of me. Like a crane and a swallow, so did I chatter: I did mourn as a dove; mine eyes fail *with looking* upward: O LORD, I am oppressed, undertake

V. 13. *I reckon*—When I could not rest instantly break me to pieces, and the like all the night even 'till morning, my thoughts followed me from morning 'till thoughts were presaging that God would evening.

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11 S 2

V. 16. By

\* 2 Kings xx. 1. 2 Chron. xxxii. 24.



15 for me. What shall I say? He hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness  
 16 of my soul. O Lord, by these *things men* live, and in all these *things is* the life of my spirit: for thou hast recovered me, and  
 17 made me to live. Behold, for peace I had great bitterness, but thou hast in love to my soul *delivered it* from the pit of corruption;  
 18 for thou hast cast all my sins behind thy back. For the \*grave cannot praise thee, death *cannot* celebrate thee: they that go down  
 19 into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall  
 20 make known thy truth. The LORD *was ready* to save me, therefore we will sing my songs to the stringed instruments, all the days of  
 21 our life, in the house of the LORD. For † Isaiiah had said, Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he  
 22 shall recover. Hezekiah also had said, What is the sign, that I shall go up to the house of the LORD?

## C H A P. XXXIX.

*The king of Babylon sends ambassadors with letters and a present to Hezekiah, who shews them his treasures, ver. 1, 2. Isaiiah foretells the Babylonish captivity, ver. 4—7. His resignation, ver. 8.*

1 **A**T † that time Merodach-baladan the son of Baladan king of  
 2 Babylon, sent letters and a present to Hezekiah; for he had  
 3 heard that he had been sick and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion,  
 3 that Hezekiah shewed them not. Then came Isaiiah the prophet unto king Hezekiah, and said unto him, What said these men? And from whence came they unto thee? And Hezekiah said, They

V. 16. *By these*—By thy promises, and thy performance of them; therefore it is not strange, that one word of God hath brought me back from the jaws of death.

V. 18. *Praise*—The dead are not capa-

ble of glorifying thy name among men upon earth. They cannot expect nor receive the accomplishment of thy promised goodness in the land of the living.

V. 20. *Was ready*—Was a present help.

V. 1. *Is*

\* *Psal.* cxv. 17.

† *2 Kings* xx. 7.

‡ *2 Kings* xx. 12, &c.



are come from a far country unto me, *even* from Babylon.  
 4 Then said he, What have they seen in thy house? And Hezekiah  
 answered, All that is in mine house have they seen: there is no-  
 5 thing among my treasures that I have not shewed them. Then  
 said Isaiah to Hezekiah, Hear the word of the LORD of hosts:  
 6 Behold, the days come that all that *is* in thine house, and *that* which  
 thy fathers have laid up in store until this day, shall be carried to  
 7 Babylon, nothing shall be left, saith the LORD. And of thy sons  
 that shall issue from thee, which thou shalt beget, shall they take  
 away; and they shall be eunuchs in the palace of the king of  
 8 Babylon. Then said Hezekiah to Isaiah, Good *is* the word of the  
 LORD which thou hast spoken: he said moreover, For there shall  
 be peace and truth in my days.

## C H A P. XL.

*The prophet having now foretold the Babylonish captivity, chap. xxxix. 6, 7. does here arm his people against it by the consideration of their certain deliverance out of it, and their blessed condition after it, as in other things so especially in the coming of the Messiah, and the great and glorious privileges conferred upon God's church and people in his days. The preaching the gospel by John the baptist and the apostles, ver. 1—11. The power and wisdom of God in governing the world, ver. 12—17. The folly of idolatry, ver. 18—26. God knows the state of his people, and both can and will protect them, ver. 27—31.*

1 **C**OMFORT ye, comfort ye my people, saith your God.  
 2 Speak ye comfortably to Jerusalem, and cry unto her,  
 that her warfare is accomplished, that her iniquity is pardoned: for  
 3 she hath received of the LORD's hand \* double for all her sins. † The  
 voice of him that crieth in the wilderness, Prepare ye the way

V. 1. *Ye*—Ye prophets and ministers.

V. 2. *Warfare*—The time of her captivity, and misery. *Double*—Not twice as much as her sins deserved, but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example.

V. 3. *The voice*—An abrupt speech. *Meethinks I hear a voice.* *Wilderness*—This immediately relates to the deliverance of

the Jews out of Babylon, and smoothing their passage from thence to Judea, which lay through a great wilderness; but principally to their redemption by the Messiah, whose coming was ushered in by the cry of John the baptist, in the wilderness. *Prepare ye the way*—You to whom this work belongs. He alludes to the custom of princes who send pioneers before them to prepare the way through which they are to pass. The meaning is, God shall

by

\* Jer. xvi. 18. Lam. i. 12. Dan. ix. 12.

Luke iii. 4.

† Mal. iii. 1. Matt. iii. 3. Mark i. 3.

John i. 23.



of the LORD, make straight in the desert a high way for our God.  
 4 Every valley shall be exalted, and every mountain and hill shall  
 be made low : and the crooked shall be made straight, and the  
 5 rough places plain. And the glory of the LORD shall be revealed,  
 and all flesh shall see *it* together ; for the mouth of the LORD hath  
 6 spoken *it*. The voice said, Cry. And he said, What shall I cry ?  
 † All flesh is grass, and all the goodness thereof *is* as the flower of  
 7 the field. The grass withereth, the flower fadeth ; because § the  
 Spirit of the LORD bloweth upon it : surely the people *is* grass.  
 8 The grass withereth, the flower fadeth, but the || word of our God  
 9 shall stand for ever. O Zion, that bringest good tidings, get thee up  
 into the high mountain ; O Jerusalem, that bringest good tidings,  
 lift up thy voice with strength ; lift *it* up, be not afraid : say unto  
 10 the cities of Judah, Behold your God. Behold the Lord God will  
 come with strong *hand*, and his arm shall rule for him ; behold,  
 11 \* his reward *is* with him, and his work before him. He shall  
 † feed his flock like a shepherd, he shall gather the lambs with his  
 arm, and carry *them* in his bosom, and shall gently lead those that are

by his spirit so dispose mens hearts, and by his providence so order the affairs of the world, as to make way for the accomplishment of his promise. This was eminently fulfilled, when Christ, who was, and is God, blessed for ever, came into the world in a visible manner.

V. 6. Cry—God speaks unto his ministers. He—The prophet. All flesh—The prophet having foretold glorious things, confirms the certainty of them, by representing the vast difference between the nature, and word, and work of men and of God. All that men are or have, yea, their highest accomplishments, are but like the grass of the field, weak and vanishing, soon nipt and brought to nothing ; but God's word is like himself, immutable and irresistible : and therefore as *the mouth of the Lord*, and not of man, *hath spoken* these

things, so doubt not but they shall be fulfilled.

V. 9. Zion—Zion or Jerusalem is the publisher, and *the cities of Judah* the hearers. *Get up*—That thy voice may be better heard. *Afraid*—Lest thou shouldst be found a false prophet. *Say*—To all my people in the several places of their abode. *Behold*—Take notice of this wonderful work, and glorious appearance of your God.

V. 10. His arm—He shall need no succours, for his own power shall be sufficient to govern his people, and to destroy his adversaries. His reward—He comes furnished with recompences as well of blessings for his friends, as of vengeance for his enemies. His work—He carries on his work effectually : for that is said in scripture to *be before a man* which is in his power.

V. 12. Who

† Job xiv. 2. Psal cii. 11. ciii. 15. Jam. i. 10. 1 Pet. i. 24. § Psal. cxlvii. 18. Hof. xiii. 15.  
 || John xii. 34. 1 Pet. i. 25. \* Chap. lxii. 11. † Chap. xlix. 10. Ezek. xxxiv. 23.  
 John x. 11.



12 with young. Who hath measured the waters in the hollow of his hand? And meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains  
 13 in scales, and the hills in a ballance? † Who hath directed the spirit of the Lord, or, *being* his counsellor, hath taught him?  
 14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and  
 15 shewed to him the way of understanding? Behold, the nations, are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing.  
 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him *are* as § nothing,  
 18 and they are counted to him less than nothing, and vanity. To whom then will ye || liken God? Or what likeness will ye compare  
 19 unto him? The workman melteth a graven image, and \* the goldsmith spreadeth it over with gold, and casteth silver chains.  
 20 He that is so impoverished that he hath no oblation, chuseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that † shall not be moved. Have ye not

V. 12. *Who hath*—Who can do this but God? And this discourse of God's infinite power and wisdom, is added to give them the greater assurance, that God was able to do the wonderful things, he had promised.

V. 13. *Who*—Who did God either need or take to advise him in any of his works, either of creation or the government of the world.

V. 15. *Are counted*—By him, and in comparison of him. *The dust*—Which accidentally cleaves to the ballance, but makes no alteration in the weight. *The isles*—Those numerous and vast countries, to which they went from *Judea* by sea, which are commonly called *isles*.

V. 16. *Lebanon*—If men were to offer a sacrifice agreeable to his infinite excellency, the whole forest of *Lebanon* could not afford either a sufficient number of beasts to be sacrificed: or, a sufficient

quantity of wood to consume the sacrifice.

V. 18. *To whom*—This is a proper inference from the foregoing discourse of God's infinite greatness; from whence he takes occasion to shew both the folly of those that make mean and visible representations of God, and the utter inability of men or idols to give any opposition to God.

V. 19. *Melteth*—He melts metal into a mould, which afterwards is graven or carved to make it more exact.

V. 20. *He*—That can hardly procure money to buy a sacrifice. *Chuseth*—He is so mad upon his idols, that he will find money to procure the choicest materials, and the best artist to make his idol. *An image*—Which after all this cost, cannot stir one step out of its place to give you any help.

V. 21. *Known*—God to be the only true God,

† Job xxi. 22. xxxvi. 22, 23. Rom. xi. 34. 1 Cor. ii. 16. § Dan. iv. 35. || Chap. xlvi. 5. Acts xvii. 29. \* Chap. xli. 7. xliv. 12. Jer. x. 3. † Chap. xli. 7.



known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the  
 22 earth? *It is* he that sitteth above the circle of the earth, and the inhabitants thereof *are* as grasshoppers, that † stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.  
 23 That bringeth the § princes to nothing, he maketh the judges of  
 24 the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and  
 25 the whirlwind shall take them away as stubble. To whom then  
 26 will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he || calleth them all by names by the greatness of his might, for that he is strong in power,  
 27 not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over  
 28 from my God? Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth fainteth not, neither is weary? \* *There is no searching of*  
 29 his understanding. He giveth power to the faint and to *them that*

God, the maker and governor of the world.

V. 22. *Sitteth*—Far above this round earth, even in the highest heavens; from whence he looketh down upon the earth, where men appear to him like grasshoppers. As here we have *the circle of the earth*, so elsewhere we read of *the circle of heaven*, Job xxii. 14. and of *the circle of the deep*, or *sea*, Prov. viii. 27. because the form of the heaven, and earth and sea is circular. *Spreadeth*—For the benefit of the earth and of mankind, that all parts might partake of its comfortable influences.

V. 24. *Sown*—They shall take no root, for *planting* and *sowing* are in order to taking root. They shall not continue and flourish, as they have vainly imagined, but shall be rooted up and perish.

V. 26. *Bringeth*—That at first brought

them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed times. *Faileth*—Either to appear when he calls them; or to do the work to which he sends them.

V. 27. *What*—Why dost thou give way to such jealousies concerning thy God, of whose infinite power and wisdom, and goodness, there are such evident demonstrations. *Is hid*—He takes no notice of my prayers and tears, and sufferings, but suffers mine enemies to abuse me at their pleasure. This complaint is uttered in the name of the people, being prophetically supposed to be in captivity. *Judgment*—My cause. God has neglected to plead my cause, and to give judgment for me against mine enemies.

V. 30. *The*

† Job ix. 8. Psal. civ. 2. Chap. xlv. 24. Jer. x. 12. § Job xii. 21. Psal. cvii. 40. || Psal. cxlvii. 4. \* Psal. cxlvii. 5.



30 *have* no might he increaseth strength. Even the youths shall faint,  
 31 and be weary, and the young men shall utterly fall: But they that wait upon the LORD, shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.

## C H A P. XLI.

God called Cyrus, and was with him, the nations idolatrous, ver. 1—8. Israel encouraged by promises of safety and deliverance, ver. 9—20. The vanity of idols, ver. 21—24. Redemption by Christ, ver. 25—29.

1 **K** E E P silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let  
 2 us come near together to judgment. Who raised up the righteous man \* from the east, called him to his foot, † gave the nations before him, and made him rule over kings? He gave them as the dust to his  
 3 sword, and as driven stubble to his bow. He pursued them and passed safely; even by the way that he had not gone with his feet.  
 4 Who hath wrought and done it, ‡ calling the generations from the

V. 30. *The youths*—The youngest and strongest men, left to themselves.

V. 31. *Wait*—That rely upon him. *Renew*—Shall grow stronger and stronger.

V. 1. *Keep silence*—Attend diligently to my plea. *Islands*—By islands he means countries remote from Judea, inhabited by the idolatrous Gentiles. *Renew*—Strengthen themselves to maintain their cause against me; let them unite all their strength together. *Near*—Unto me that we may stand together, and plead our cause; and I will give them free liberty to say what they can on their own behalf.

V. 2. *Who*—Was it not my work alone? *Raised*—Into being and power, stirring up his spirit, and strengthening him to the work. *The man*—Cyrus. *The*

*east*—Persia was directly eastward, both from Judea and from Babylon. He was raised up by God in an eminent manner. And although these things were yet to come; yet the prophet speaks of them as if they were already past. And by this instance he pleads his cause against the Gentiles; because this was an evident proof of God's almighty power, and of the vanity of idols, which eminently appeared in the destruction of the Babylonians, who were a people mad upon their idols. *Called him*—To march after him, and under God's banner against Babylon.

V. 3. *Pursued*—Went on in the pursuit with ease and safety. *Even*—Through unknown paths.

V. 4. *Calling*—Them out of nothing, giving them breath and being: disposing and employing them as he sees fit. *From the beginning*—All persons and generations of

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\* Chap. xli. 11, 12.

† Gen. xiv. 14, &amp;c.

‡ Chap. xli. 10.



beginning? I the Lord, the § first, and with the last, I *am* he  
 5 The isles saw *it*, and feared; the ends of the earth were afraid,  
 6 drew near, and came. || They helped every one his neighbour  
 7 and *every one* said to his brother, Be of good courage. So the car-  
 penter encouraged the goldsmith, *and* he that smootheneth *with* the  
 hammer him that smote the anvil, saying, It is ready for the  
 fodering: and he fastened it with nails *that* it should not be moved  
 8 But thou Israel *art* my servant, Jacob whom I have \* chosen, the  
 9 seed of Abraham my † friend. *Thou* whom I have taken from the  
 ends of the earth, and called thee from the chief men thereof,  
 and said unto thee, Thou *art* my servant, I have chosen thee, and  
 10 not cast thee away. Fear thou not, for I *am* with thee; be not  
 dismayed, for I am thy God. I will strengthen thee, yea, I will  
 help thee, yea I will uphold thee with the right hand of my righte-  
 11 ousness. Behold, all *they that were* incensed against thee, shall be ‡  
*ashamed* and confounded: they shall be as nothing, and they that  
 12 strive with thee shall perish. Thou shalt seek them, and shalt not find  
 them, *even* them that contended with thee: they that war against thee  
 13 shall be as nothing, and as a thing of nought. For I the LORD thy  
 God will hold thy right-hand, saying unto thee, Fear not, I will  
 14 help thee. Fear not, thou worm Jacob, *and* ye men of Israel:  
 I will help thee, saith the LORD, and thy redeemer, the Holy One  
 15 of Israel. Behold, I will make thee a new sharp threshing-instru-

of mankind from the beginning of the world. *I*—Who was before all things even from eternity, and shall be unto eternity.

V. 5. *The isles*—Even remote countries. *Saw*—Discerned the mighty work of God in delivering his people, and overthrowing their enemies. *Feared*—Lest they should be involved in the same calamity. *Came*—They gathered themselves together.

V. 7. *Fastened it*—To the wall or pillar.

V. 9. *Thou*—Thou *Israel*, whom I took to myself, and brought hither in the loins of thy father *Abraham* from a remote

country. *Called thee*—From the midst of many great persons among whom he lived in *Chaldea*. *Chosen*—I have chosen thee and thy seed through all generations.

V. 11. *Confounded*—Because the mischief which they contrived against thee shall fall upon themselves.

V. 13. *Will hold*—Will enable thee to vanquish all thine enemies.

V. 14. *Thou worm*—Who art weak in thyself, and trodden under foot by thy proud enemies.

V. 15. *An instrument*—Such as were usual in those times and places. *The mountains*—

The

§ Chap. xliii. 10. xliv. 6. xlviii. 12. Rev. i. 17. xxii. 13. || Chap. xl. 19. xliv. 12.

\* Deut. vii. 6. x. 15. xiv. 2. Psal. cxxxv. 4. Chap. xliii. 1. xliv. 1. † 2 Chron. xx. 7.

James ii. 23. ‡ Exod. xxiii. 22. Chap. xlv. 24. lx. 12. Zech. xii. 3.



ment having teeth: thou shalt thresh the mountain, and beat  
 16 *them* small, and shalt make the hills as chaff. Thou shalt fan them, and  
 the wind shall carry them away, and the whirlwind shall scatter  
 them; and thou shalt rejoice in the LORD, *and* shalt glory in the  
 17 Holy One of Israel. *When* the poor and needy seek water, and  
*there is* none, *and* their tongue faileth for thirst, I the LORD, will  
 18 hear them, *I* the God of Israel will not forsake them. I will open  
 § rivers in high places, and fountains in the midst of the valleys:  
 I will make the || wilderness a pool of water, and the dry land  
 19 springs of water. \* I will plant in the wilderness the cedar,  
 the shittah-tree, and the myrtle, and the oil-tree: I will set in  
 the desert the fir-tree, *and* the pine, and the box-tree together:  
 20 That men may see, and know, and consider, and understand  
 together, that the hand of the LORD hath done this, and the Holy  
 21 One of Israel hath created it. Produce your cause, saith  
 the LORD; bring forth your strong *reasons*, saith the king of  
 22 Jacob. † Let them bring *them* forth, and shew us what  
 shall happen: let them shew the former things what they *be*,  
 that we may consider them, and know the latter end of  
 23 them; or declare us things for to come. Shew the things that  
 are to come hereafter; that we may know that ye *are* gods:  
 yea, ‡ do good, or do evil, that we may be dismayed, and  
 24 behold *it* together. Behold, §§ ye *are* of nothing, and your

The great and lofty potentates of the world.

V. 16. *Fan*—When thou hast beaten them as small as chaff. *In the Holy One*—For to him, thou shalt ascribe thy victory.

V. 18. *In high places*—Upon the mountains where by the course of nature there are no rivers. *The dry land*—Their people who are like a dry and barren wilderness. I will abundantly water with my blessings.

V. 19. *The box tree*—Trees which are both useful and pleasant to the eye, and giving a good shadow to the traveller.

Numb. 87.

§ Chap. xxx. 25. xxxv. 7. xlv. 3. || *Psal.* cvii. 35. \* Chap. lv. 13. † Chap. xlv. 21. xlv. 10. ‡ *Jer.* x. 5. §§ Chap. xlv. 9. 1 *Cor.* viii. 4.

But what particular trees these *Hebrew* words signify, is not certainly known.

V. 22. *Them*—The idols. *Former things*—Such things as should shortly come to pass. *The latter end*—Whether the events answer to their predictions.

V. 23. *Do good*—Protect your worshippers whom I intend to destroy, and destroy my people whom I intend to save. *That*—That I and my people may be astonished, and forced to acknowledge your godhead.

V. 24. *Your work*—Your operations are like your beings; there is no reality

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in



- 25 work of nought: an abomination is *he that* chuseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he proclaim my name, and he shall come *upon* princes as *upon* mortar, and as the potter treadeth clay.
- 26 Who hath declared from the beginning, that we may know? And before-time, that we may say, *He is* righteous? Surely *there is* none that sheweth, surely *there is* none that declareth, yea, *there is*
- 27 none that heareth your words. \* The first *shall say* to Zion, Behold, behold them, and I will give to Jerusalem one that bringeth good
- 28 tidings. For I beheld, and *there was* no man, even among them, and *there was* no counsellor, that when I asked of them, could
- 29 answer a word. Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind, and confusion.

in your beings, nor efficacy in your actions.

V. 25. *Raised*—Cyrus, might be said to come *from the north*, because he was a *Mede* by his mother, as he was a *Persian* by his father; or because great part of his army was gathered out of *Media*, which was *northward*, in reference to *Judea*, and because *Darius the Mede* was joined with him in this expedition. *Proclaim*—This Cyrus did in express, emphatical terms, *Ezra* i. 1, 2. *As on mortar*—Treading them down, as easily as a man treads down mortar.

V. 26. *Who*—Which of your idols could foretel such things as these from the beginning of the world unto this day? *Before-time*—Before the things come to pass. *Righteous*—His cause is good: he is a God indeed. *Heareth*—Because you are dumb and cannot speak.

V. 27. *The first*—I who am the first, do and will foretel to my people things to

come. *Them*—I also represent future things as if they were present. By *them* he means things which are to come. *One*—Messengers, who shall foretel the good tidings of the *redeliverance* from captivity.

V. 28. *For*—I looked to see if I could find any man that could foretel future events. *No man*—Not any, of the idols; for the word *man* is sometimes used by the *Hebrews* of brute creatures, and even of lifeless things. *No counsellor*—Though these idols were often consulted, yet none of them were able to give any solid and certain advice concerning future things.

V. 29. *Behold*—This is the conclusion of the dispute, but under these he comprehends all images whatsoever. *Wind*—Empty and unsatisfying things. *Confusion*—Confused and useless things, like that rude heap in the beginning of God's creation, of which this very word is used, *Gen.* i. 2.



## C H A P. XLII.

*The person and office of Christ appointed by the Father, ver. 1—9. A new song to God for his gospel, among the Gentiles, ver. 10—16. The idolatry of the Heathen, and obstinacy of the Jews, ver. 17—25.*

1 **B**EHOLD, \* my servant whom I uphold, mine elect in whom  
 2 my soul † delighteth: I ‡ have put my spirit upon him, he  
 3 shall bring forth judgment to the Gentiles. He shall not cry, nor  
 4 lift up, nor cause his voice to be heard in the street. A bruised reed  
 5 shall he not break: and the smoking flax shall he not quench: §  
 6 he shall bring forth judgment unto truth. He shall not fail, nor be  
 discouraged, 'till he have set judgment in the earth: and the isles  
 shall wait for his law. Thus saith God the LORD, || he that created  
 the heavens, and stretched them out; he that spread forth the  
 earth, and that which cometh out of it; he that giveth breath  
 unto the people upon it, and spirit to them that walk therein:  
 6 I the LORD have called thee in righteousness, and will hold thine

V. 1. *Behold*—The prophet having given one eminent instance of God's certain foreknowledge, in the deliverance of the *Jews* by *Cyrus*, now adds another more eminent example of it, by foretelling the coming of the *Messiah*. This place therefore is expressly interpreted of Christ, *Matt.* xii. 18, &c. And to him, and to him only, all the particulars following, truly and evidently belong. *Whom*—Whom I will enable to do and suffer all those things which belong to his office. *Elect*—Chosen by me to this great work. *Delighteth*—Both for himself and for all his people, being fully satisfied with that sacrifice, which he shall offer up to me. *Bring forth*—Shall publish or *shew*, as this word is translated, *Matt.* xii. 18. *Judgment*—The law, and will, and counsel of God, concerning man's salvation. *Gentiles*—Not only to the *Jews*, but to the *Heathen* nations.

V. 2. *Cry*—In a way of contention, or ostentation. *Lift*—His voice. *Heard*—

As contentious and vain-glorious persons frequently do.

V. 3. *Break*—Christ will not deal rigorously with those that come to him, but he will use all gentleness, cherishing the smallest beginnings of grace, comforting and healing wounded consciences. *Quench*—That wick of a candle which is almost extinct, he will not quench, but revive and kindle it again. *Judgment*—The law of God, or the doctrine of the gospel, which he will *bring forth, unto, with, or according to truth*, that is, truly and faithfully.

V. 4. *'Till*—'Till he has established his law or doctrine, among the nations of the earth. *Isles*—The countries remote from *Judea*, shall gladly receive his doctrine.

V. 5. *He*—This description of God's infinite power, is seasonably added, to give them assurance of the certain accomplishment of his promises.

V. 6. *Called thee*—To declare my righteousness,

\* *Matt.* xii. 18.

† *Matt.* iii. 17. xvii. 5. *Eph.* i. 6.

‡ *Chap.* xi. 2. *John* iii. 34.

§ *Psal.* xciv. 15.

|| *Chap.* xlv. 24. *Zech.* xii. 1.



hand, and will keep thee, and give thee for \* a covenant of the  
 7 people, for † a light of the Gentiles; To open the blind eyes,  
 to bring out the prisoners from prison, and them that sit in  
 8 ‡ darkness out of the prison-house. I am the LORD, that is my  
 name, and my § glory will I not give to another, neither my praise  
 9 to graven images. Behold, the former things are come to pass and  
 || new things do I declare: before they spring forth I tell you of them.  
 10 \*\* Sing unto the LORD a new song, and his praise from the end of  
 the earth: ye that go down to the sea, and all that is therein; the isles  
 11 and the inhabitants thereof. Let the wilderness and the cities  
 thereof lift up *their voice*, the villages that Kedar doth inhabit: let  
 the inhabitants of the rock sing, let them shout from the top of the  
 12 mountains. Let them give glory unto the LORD, and declare his  
 13 praise in the islands. The LORD shall go forth, as a mighty man,  
 he shall stir up jealousy like a man of war: he shall cry, yea, roar;  
 14 he shall prevail against his enemies. I have long time held my

teousness, or faithfulness. *With-hold*—Will give thee counsel and strength for the work. *Give thee*—To be the mediator in whom my covenant of grace is confirmed with mankind. *The people*—Of all people, not only of *Jews* but *Gentiles*. *A light*—To enlighten them with true and saving knowledge.

V. 8. *The Lord*—Heb. *Jehovah*: who have all being in and of myself, and give being to all my creatures. The everlasting, and unchangeable, and omnipotent God, who therefore both can, and will fulfil all my promises.

V. 9. *I tell you*—That when they come to pass, you may know that I am God, and that this is my work.

V. 10. *Sing*—Upon this new and great occasion, the salvation of the world by Christ. *From the end*—All nations from one end of the earth to another. *Ye*—You that go by sea carry these glad tidings from *Judea*, where Christ was born, and lived, and died, and published the

gospel, unto the remotest parts of the earth.

V. 11. *The wilderness*—Those parts of the world which are now desolate and forsaken of God, and barren of all good fruits. *Kedar*—The *Arabians*: who were an *Heathen* and barbarous people, and are put for all nations. *Mountains*—Who are commonly more savage and ignorant than others.

V. 12. *The islands*—In the remotest parts of the world, as well as in *Arabia*, which was near to them.

V. 13. *Go forth*—To battle. *Stir up*—He shall stir up his strength, and anger against the obstinate enemies of his Son and gospel. *Roar*—As a lion doth upon his prey, and as soldiers do when they begin the battle.

V. 14. *Long*—I have for many ages suffered the devil and his servants, to prevail in the world, but now I will bring forth and accomplish that glorious work which I have long conceived in my mind;  
 yea,

\* Chap. xlix. 8. † Chap. xlix. 6. Luke ii. 32. Acts xiii. 47. ‡ Chap. xxxv. 5. lxi. 1. Luke iv. 18. Heb. ii. 14, 15. § Chap. xlviii. 11. || Chap. xliii. 9, 10. xlv. 7, 8. xlv. 9, 10. \*\* Psal. xxxiii. 3.



peace, I have been still *and* refrained myself; *now* will I cry like a  
 15 travailing woman, I will destroy and devour at once. I will make  
 waste mountains and hills, and dry up all their herbs, and I will make  
 16 the rivers islands, and I will dry up the pools. And I will bring the  
 blind by a way *that* they knew not, I will lead them in paths *that*  
 they have not known: I will make darkness light before them, and  
 crooked things straight. These things will I do unto them, and  
 17 not forsake them. They shall be \* turned back, they shall be greatly  
 ashamed that trust in graven images, that say to the molten images,  
 18 Ye *are* our gods. Hear ye deaf, and look ye blind, that ye may  
 19 see. † Who is blind but my servant? Or deaf as my messenger  
*that* I sent? Who is blind as *he that* is perfect, and blind as the LORD's  
 20 servant? Seeing many things, ‡ but thou observeest not: opening  
 21 the ears, but he heareth not. The LORD is well pleased; § for his  
 righteousness sake, he will magnify the law and make it honourable.  
 22 But this *is* a people robbed and spoiled, they *are* all of them snared  
 in holes, and they are hid in prison-houses: they are for a prey,

yea, I will suddenly destroy the incorrigible enemies of my truth.

V. 15. *Hills*—My most lofty and flourishing enemies. *Dry up*—I will remove all impediments out of the way.

V. 16. *The blind*—The Gentiles. *By a way*—By the way of truth, which hitherto has been hidden from them, yea, I will take away all hindrances; I will direct them in the right way; I will enlighten their dark minds, and rectify their perverse wills and affections, until I have brought them to the end of their journey.

V. 18. *Hear*—O you, whosoever you are, who resist this clear light.

V. 19. *My servant*—The Jews, who will not receive their Messiah. *Messenger*—My messengers, the singular number being put for the plural, namely the priests and other teachers whom I have appointed to instruct my people. *The Lord's servant*—As the most eminent teachers and rulers of the Jews, who were called

and obliged to be the Lord's servants, in a special manner.

V. 20. *Heareth not*—Thou dost not seriously consider the plain word, and the wonderful works of God.

V. 21. *Well pleased*—Altho' God might justly destroy thee suddenly, yet he will patiently wait for thy repentance, that he may be gracious; and that not for thy sake, but for the glory of his own faithfulness, in fulfilling that covenant, which he made with thy pious progenitors. *Magnify*—He will maintain the honour of his law, and therefore is not forward to destroy you, who profess the true religion, lest his law should upon that occasion be exposed to contempt.

V. 22. *But*—But notwithstanding this respect which God hath to his people, he hath severely scourged you for your sins. *Hid*—They have been taken in snares made by their own hands, and by God's just judgment cast into dungeons and prisons. *None*—None afforded them help.

V. 25. *Fury*

\* *Psal.* xcvi. 7. Chap. i. 29. xli. 11. xlv. 16. † Chap. xliii. 8. ‡ *Rom.* i. 22.  
 § Chap. ix. 16.



23 and none delivereth; for a spoil, and none saith, Restore. Who  
among you will give ear to this? *Who* will hearken and hear for  
24 the time to come? Who gave Jacob for a spoil, and Israel to the  
robbers? Did not the LORD, he against whom we have sinned? For  
they would not walk in his ways, neither were they obedient unto  
25 his law. Therefore he hath poured upon him the fury of his an-  
ger, and the strength of battle: and it hath set him on fire round  
about, yet he knew not; and it burned him, yet he laid it not to  
heart.

## C H A P. XLIII.

*Promises to protect and enlarge the church, ver. 1—5. God appeals to them as witnesses of his power and knowledge, ver. 6—13. He foretells the destruction of Babylon, and a new deliverance of his people, ver. 14—21. whose sins, ver. 22—24. against God's mercies render them inexcusable, ver. 25—28.*

1 **B**UT now thus saith the LORD that created thee, O Jacob, and  
he that formed thee, O Israel, Fear not: for I have redeemed  
2 thee, I have called *thee* by thy name, thou *art* mine. When thou \*  
passest through the waters, *I will be* with thee; and when through the  
rivers, they shall not overflow thee: when thou walkest through the  
fire, thou shalt not be burnt; neither shall the flame kindle upon  
3 thee. For I *am* the LORD thy God, the Holy One of Israel, thy sa-  
viour: *I gave* Egypt for thy ransom, Ethiopia and Seba for thee.  
4 Since thou wast precious in my sight, thou hast been honourable,  
and *I have* loved thee; therefore will *I give* men for thee, and peo-  
5 ple for thy life. † Fear not, for *I am* with thee; I will bring thy  
6 seed from the east, and gather thee from the west. *I will say* to  
the north, Give up; and to the south, Keep not back; bring my

V. 25. *Fury*—Most grievous judgments. *Yet*—They were secure and stupid under God's judgments.

V. 1. *But*—Notwithstanding thy gross insensibilities, I will deal mercifully with thee. *Created*—That made thee his people, and that in so miraculous a manner, as if he had created thee a second time. *Redeemed*—From the *Egyptians*. *Called thee*—By the name of God's people, which was as proper and peculiar to them, as the name of *Israel*.

V. 3. *I gave Egypt*—This was fulfilled when the king of *Assyria*, *Ezar-haddon*, who designed to revenge his father's disgrace, upon the *Jews*, was diverted and directed by God to employ his forces against *Egypt*, and *Ethiopia*, and *Seba*. *Seba*—The *Sabæans* were confederate with the *Ethiopians*.

V. 4. *Since*—From the time that I chose thee for my people, I have had an affection for thee. *Men*—As I gave up the *Egyptians*, so I am ready to give up others to save thee, as occasion requires.

V. 7. *For*

\* *Psal.* lxi. 12. † *Chap.* xli. 1, 2. *Jer.* xxx. 10. xli. 27.



7 sons from far, and my daughters from the ends of the earth. *Even*  
 every one *that is* called by my name: for † *I* have created him for  
 8 my glory, *I* have formed him; yea, *I* have made him. Bring forth  
 9 the blind people that have eyes, and the deaf that have ears. Let  
 all the nations be gathered together, and let the people be assem-  
 bled: § who among them can declare this, and shew us former  
 things? Let them bring forth their witnesses, that they may be justi-  
 10 fied; or let them hear and say, *It is* truth. Ye *are* my witnesses,  
 faith the LORD, and my servant whom I have chosen: that ye may  
 know and believe me, and understand that I *am* he: || before me  
 11 there was no God formed, neither shall there be after me. I, *even*  
 12 I \* *am* the LORD, and besides me *there is* no saviour. I have declar-  
 ed, and have saved, and I have shewed, † when *there was* no strange  
 god among you: therefore ye *are* my witnesses, faith the LORD, that  
 13 I *am* God. Yea, before the day *was*, I *am* he, and *there is* none that  
 can deliver out of my hand: I will work, and who shall †† let it?  
 14 Thus faith the LORD your redeemer, the Holy One of Israel, For  
 your sake I have sent to Babylon, and have brought down all their

V. 7. *For my glory*—And therefore I will glorify my power and goodness, and faithfulness in delivering them. *Formed*—I have not only *created* them out of nothing, but I have also *formed* and *made* them my peculiar people.

V. 8. *Bring*—O ye idolatrous *Gentiles*, bring forth your false gods, which have eyes but see not, and ears but hear not.

V. 9. *Assembled*—To plead the cause of their idols with me. *This*—This wonderful work of mine in bringing my people out of captivity. *Former things*—Such things as shall happen long before the return from the captivity, which yet your blind idols cannot foresee. *Witnesses*—Who can testify the truth of any such predictions of theirs, that they may be owned for true gods; or if they can produce no evidence of any such thing, let them confess, that what I say is truth, that I only am the true God.

V. 10. *Ye*—You my people are able to  
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witness for me, that I have given you plain demonstrations of my certain knowledge of future events. *My servant*—Cyrus, who is an eminent instance and proof of God's foreknowledge: or, the *Messiah*, who is the most eminent witness in this cause. *Understand*—That I am the true God. *Nor after me*—The gods of the Heathens neither had a being before me nor shall continue after me: whereas the Lord is God from everlasting to everlasting; but these pretenders are but of yesterday. And withal he calls them *formed gods*, in a way of contempt, and to shew the ridiculousness of their pretence.

V. 12. *I*—I first foretold your deliverance, and then effected it. *When*—And this I did when you did not worship any idols.

V. 13. *Yea*—Before all time; from all eternity, I am God.

V. 14. *Sent*—I have sent Cyrus against *Babylon*, to this very end, that he might  
 11 U deliver

† *Psal.* c. 3. *Chap.* xxix. 23. *John* iii 4, 5. 2 *Cor.* v. 17. *Eph.* ii. 10. § *Chap.* xli. 21, 22. || *Chap.* xli. 4. xlii. 8. \* *Chap.* xlv. 21. *Hof.* xiii. 4. † *Deut.* xxxii. 12. †† *Job* ix. 12. *Chap.* xiv. 27. xlv. 10.



15 nobles, and the Chaldeans, whose cry is in the ships. I am the  
 16 LORD, your Holy One, the creator of Israel, your king. Thus saith  
 the LORD, who § maketh a way in the sea, and a || path in the mighty  
 17 waters: Who brought forth the chariot and horse, the army and  
 the power; they lay down together, they did not rise: they are ex-  
 18 tinct, they are quenched as tow. \* Remember ye not the former  
 19 things, neither consider the things of old. Behold, I will do a † new  
 thing: now it shall spring forth, shall ye not know it? I will even  
 20 make ‡ a way in the wilderness, and rivers in the desert. The beast  
 of the field shall honour me, the dragons and the owls: because I  
 give waters in the wilderness, and rivers in the desert, to give drink  
 21 to my people, my chosen. §§ This people have I formed for myself,  
 22 ||| they shall shew forth my praise. For thou hast not called upon me,  
 23 O Jacob, but thou hast been weary of me, O Israel. Thou hast not  
 brought me the small cattle of thy burnt-offerings, neither hast thou  
 honoured me with thy sacrifices; although I have not caused thee  
 24 to serve with an offering, nor wearied thee with incense. Thou hast  
 bought me no sweet cane with money, neither hast thou filled me

deliver you out of captivity. *Chaldeans*—The common people of *Chaldea*, who make fearful outcries, as they flee away from the *Persians* in ships.

V. 17. *The chariot*—Pharaoh and his chariots and horses, and army. *Lay down*—In the bottom of the sea. They never rose again to molest the *Israelites*. *Quenched*—As the wick of a candle when it is put into the water is extinguished.

V. 18. *Remember not*—Tho' your former deliverance out of *Egypt* was glorious: yet in comparison of that inestimable mercy of sending the *Messiah*, all your former deliverances are scarce worthy of your remembrance and consideration.

V. 19. *A new thing*—Such a work as was never yet done in the world. *Now*—The scripture often speaks of things at a great distance of time, as if they were now at hand; to make us sensible of the inconsiderableness of time, and all temporal things, in comparison of God, and eternal

things; upon which account it is said, that a thousand years are in God's sight but as one day.

V. 20. *The beast*—Shall have cause, if they had abilities, to praise me for their share in this mercy. *Dragons*—Which live in dry and barren deserts.

V. 22. *For*—God called to the *Gentiles* to be his people, because the *Jews* forsook him. *Weary*—Thou hast not esteemed my service to be a privilege, but a burden and bondage.

V. 23. *Honoured*—Either thou didst neglect sacrificing to me; or didst perform it merely out of custom; or didst dishonour me, and pollute thy sacrifices by thy wicked life. *Although*—Altho' God had not laid such heavy burthens upon them, nor required such costly offerings, as might give them cause to be weary, nor such as idolaters did freely perform in the service of their idols.

V. 24. *Sweet cane*—This was used in the making

§ *Exod.* xiv. 22. Chap. li. 10. || *Josh.* iii. 17. \* Chap. xlvi. 9. † 2 *Cor.* v. 17. Rev. xxi. 5. ‡ Chap. xlii. 16. *Jer.* xxxi. 9. §§ *Luke* i. 74, 75. ||| 1 *Pet.* ii. 9.



with the fat of thy sacrifices, but thou hast made me to serve with  
 25 thy sins, thou hast \* wearied me with thine iniquities. *I, even I am*  
 he that † blotteth out thy transgressions for mine own sake, and will  
 26 not remember thy sins. Put me in remembrance: ‡ let us plead to-  
 27 gether: declare thou, that thou mayest be justified. Thy first § fa-  
 ther hath sinned; and thy teachers have transgressed against me.  
 28 Therefore I have profaned the princes of the sanctuary, and have  
 given Jacob to the curse, and Israel to reproaches.

## C H A P. XLIV.

*A farther promise of spiritual blessings, ver. 1—6. The vanity of idols, and folly of idol-makers, and worshippers, ver. 7—20. An exhortation to praise God, ver. 21—23. our Redeemer and maker, ver. 24. for his wisdom, ver. 25. truth, ver. 26. power, ver. 27. and goodness, ver. 28.*

1 **Y**ET now hear, || O Jacob my servant, and Israel whom I have  
 2 chosen. Thus saith the LORD \*\* that made thee, and formed  
 thee from the womb, *who* will help thee, Fear not, O Jacob, my ser-  
 3 vant, and thou Jesurun, whom I have chosen. For I will †† pour  
 water upon him that is thirsty, and floods upon the dry ground: I  
 will pour my spirit upon thy seed, and my blessing upon thine off-  
 4 spring: And they shall spring up *as* among the grass, a willows by

making of that precious ointment, *Exod.* xxx. 34. and for the incense, *Exod.* xxx. 7. Thou hast been niggardly in my service, when thou hast spared for no cost in the service of thine idols. *Nor filled me*—Thou hast not multiplied thy thank-offerings and free-will offerings, tho' I have given thee sufficient occasion to do so. *But*—Thou hast made me to bear the load and burden of thy sins.

V. 25. *I*—I whom thou hast thus provoked. *Mine own sake*—Not for thy merits, but my own mere goodness.

V. 26. *Put me*—I remember nothing by which thou hast deserved my favour.

V. 27. *Thy father*—This may be put for their forefathers; and so he tells them, that as they were sinners, so also were their

progenitors, yea even the best of them. *Teachers*—Thy priests and prophets; who were their intercessors with God: and if these were transgressors, the people had no reason to fancy themselves innocent.

V. 28. *Therefore*—I have exposed them to contempt and destruction. *Princes*—The highest and best of your priests. *Curse*—To utter destruction, to which persons or things accursed were devoted.

V. 2. *Formed thee*—From the time that I first took thee to be my people, I have been forming and fashioning thee. *Jesurun*—Another name of *Jacob* or *Israel*, given to him, *Deut.* xxxii. 15.

V. 3. *Water*—Upon him that is destitute of it.

Numb. 87.

11 U 2

V. 5. *Israel*

\* *Mal.* ii. 17. † *Ezek.* xxxvi. 22, &c. ‡ Chap. i. 18. § *Judg.* xvii. 10. xviii. 19.

|| Chap. xli. 8, xliii. 1. *Jer.* xxx. 10. xlv. 27. \*\* Chap. xliii. 7. †† Chap. xxxv. 7. *Joel* ii. 28. *John* vii. 38. *Acts* ii. 18.



5 the water-courses. One shall say, *I am* the LORD's: and another shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of  
6 Israel. Thus saith the LORD the king of Israel, and his redeemer the LORD of hosts, § *I am* the first, and *I am* the last, and besides me  
7 *there is* no God. And who, as I, shall call, and shall || declare it, and set it in order to me, since I made the people of the world? And the things that are coming, and shall come? Let them shew?  
8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? \* *Ye are* even my witnesses. Is there a God  
9 besides me? Yea, † *there is* no God, I know not *any*. They that make a graven image *are* all of them vanity, and their delectable things shall not profit, and they *are* their own witnesses, ‡ they see not,  
10 nor know; that they may be ashamed. Who hath formed a god,  
11 or molten a graven image *that* is §§ profitable for nothing? Behold, all his fellows shall be ||| ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they  
12 shall fear, *and* they shall be ashamed together. \*\* The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hun-

V. 5. *Israel*—The blessing of God upon the *Jews* shall be so remarkable, that the *Gentiles* shall join them, and accept the Lord for their God.

V. 7. *Who*—Which of all the Heathen gods. *Declare*—Shall by his powerful word cause it to be, and by his fore-knowledge declare that it shall be. *Set in order*—Orderly relate all future events in the same manner as they shall happen. *Since*—Since I first made man upon earth. *The things*—Such things as are near at hand, and such as are to come hereafter.

V. 8. *Ye*—Thee, O *Israel*, whom he bids not to fear. *Told thee*—Even from the first ages of the world. *Declared*—Have published it to the world in my sacred records. *Witnesses*—Both of my predictions, and of the exact agreeableness of events to them.

V. 9. *Delectable things*—Their idols, in which they take so much pleasure. *They*—They that make them, are witnesses against themselves, and against their idols, because they know they are the work of their own hands. *See not*—Have neither sense nor understanding, therefore they have just cause to be ashamed of their folly, in worshipping such senseless things.

V. 11. *Men*—They are of mankind, and therefore cannot possibly make a god. *Together*—Tho' all combine together, they shall be filled with fear and confusion, when God shall plead his cause against them.

V. 12. *Faint*—This is mentioned as an evidence of great zeal and industry in carrying on this work; so that they forget or neglect to eat and drink.

V. 13. *Accord-*

§ Chap. xli. 4. xlviii. 12. Rev. i. 8. 17. xxii. 13. || Chap. xli. 22. xlv. 21. \* Chap. xliii. 10. † Deut. iv. 35. 39. xxxii. 39. 1 Sam. ii. 2. Chap. xlv. 5. ‡ Psal. cxv. 4. &c. §§ Hab. ii. 18. ||| Psal. xcvii. 7. Chap. i. 29. xlii. 17. xlv. 16. \*\* Chap. xl. 19. xli. 6. Jer. x. 3.



gry, and his strength faileth; he drinketh no water, and is faint.  
 13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a  
 14 man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and  
 15 the rain doth nourish *it*. Then shall it be for a man to burn: for he will take thereof and warm himself: yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh  
 16 *it* a graven image, and falleth down thereto. He burneth part thereof in the fire: with part thereof he eateth flesh: he rosteth roasts, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am  
 17 warm, I have seen\* the fire. And the residue thereof he maketh a god, *even* his graven image: he falleth down unto *it*, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my  
 18 god. † They have not known, nor understood; for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot  
 19 understand. And none considereth in his heart, neither is *there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten *it*, and shall I make the residue thereof an  
 20 abomination? Shall I fall down to the stock of a tree? He feedeth on ashes: ‡ a deceived heart hath turned him aside, that he cannot

V. 13. *According to*—In the same comely shape and proportions which are in a living man. *House*—In the dwelling-house of him that made it.

V. 14. *Oak*—Which afford the best and most durable timber. *Strengtheneth*—He plants, and with care and diligence improves those trees, that he or his posterity may thence have materials for their images, and those things which belong to them.

V. 15. *Falleth down*—Having related the practices of idolaters, he now discovers the folly of them, that he makes his fire and his god of the same materials, distinguished only by the art of man.

V. 17. *He eateth*—He dresses flesh for his eating. *Seen*—I have felt the warmth of it.

V. 18. *Not known*—This shews that they have not the understanding of a man. *For he*—God. Not as if God did make men wicked; he only permits them so to be, and orders, and over-rules their wickedness to his own glorious ends.

V. 20. *Ashes*—An unprofitable and pernicious food, and no less unsatisfying and mischievous is the worship of idols. *Deceived heart*—A mind corrupted and deceived by deep prejudice, gross error, and especially by his own lusts. *Turned*—From the way of truth. *Deliver*—From the snares and dangers of idolatry. *Is there not*—What is this idol which I set at my right-hand, as the true God is said in scripture to be *at the right-hand* of his people; which I highly honour, for the most honour.



21 deliver his soul, nor say, *Is there* not a lie in my right hand? Remember these, O Jacob and Israel; for thou art my servant; I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me? I have blotted out as a thick cloud thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee. Sing, O ye heavens; for the LORD hath done it: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel. Thus saith the LORD thy redeemer, and he that formed thee from the womb, *I am* the LORD, that maketh all *things* that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself: That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish: That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith \* to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure, even saying to Jerusalem, † Thou shalt be built; and to the temple, Thy foundation shall be laid.

honourable place was on the right-hand; to which I look for relief and assistance, which God in scripture is said to afford to his people, by *being at* and *holding their right-hand*. What, I say, is this idol? Is it not a lie, which tho' it pretends to be a god, yet in truth is nothing but vanity and falsehood?

V. 21. *These*—These things, the deep ignorance and stupidity of idolaters. *Forgotten*—I will not forget nor forsake thee; therefore thou shalt have no need of idols.

V. 22. *As a cloud*—So that there is no remnant of it left.

V. 23. *Sing*—By such invitations to the senseless creatures, he signifies the transcendent greatness of this mercy, sufficient to make even the stones, if it were possible, to break forth into God's praises.

V. 25. *Liars*—Of the magicians, and astrologers, who were numerous, and

greatly esteemed in *Babylon*, and who had foretold the long continuance and prosperity of the *Chaldean* empire. *Mad*—With grief for the disappointment of their predictions, and their disgrace which followed it. *Turneth*—Stopping their way, and blasting their designs.

V. 27. *That saith*—That with a word can dry up the sea and rivers, and remove all impediments.

V. 28. *Cyrus*—Whom God here mentions by his proper name, two hundred years before he was born, that this might be an undeniable evidence of the exactness of God's fore-knowledge, and a convincing argument to conclude this dispute between God and idols. *Shepherd*—Him will I set up to be the shepherd of my people, to rescue them from wolves or tyrants, to gather them together, to rule them gently, and to provide comfortably for them.

C H A P.

\* Chap. l. 2. † 2 Chron. xxxvi. 22, 23. Ezra i. 1, &c. Chap. xlv. 13.



## C H A P. XLV.

Cyrus's work and strength foretold, ver. 1—4. God hath all power, ver. 5—12. Will assist Cyrus, ver. 13, 14. The mystery of providence, ver. 15. Idols and their worshippers shall be destroyed, and God alone exalted, ver. 16—21. The Gentiles come in to Christ, ver. 22, 23.

1 **T**HUS saith the LORD to his anointed, to Cyrus, whose right  
hand I have strengthened, to subdue nations before him:  
and I will † loose the loins of kings to open before him the two  
2 leaved gates, and the gates shall not be shut. I will go before  
thee, and make the crooked places straight: I will break in pieces  
3 the gates of brass, and cut in sunder the bars of iron. And I will give  
thee the treasures of darkness, and hidden riches of secret places, that  
thou mayest know, that I the LORD, who call *thee* by thy name,  
4 *am* the God of Israel. For Jacob my servant's sake, and Israel mine  
elect, I have even called thee by thy name: I have surnamed thee,  
5 though thou hast not known me. § *I am* the LORD, and *there is* none  
else, || *there is* no God besides me: I girded thee, though thou hast  
6 not known me. That they may know from the rising of the sun, and  
from the west, that *there is* none beside me; *I am* the LORD, and *there is*  
7 none else. I form the light, and create darkness: I make peace,  
8 and \* create evil: I the LORD do all these *things*. Drop down, ye

V. 1. *His anointed*—His king, whom God has designed, and separated, and fitted, in all respects, for this work. *Loose*—I will take away their girdle, which was about their loins; their power and authority, whereof that was an ensign. *Gates*—The great and magnificent gates of their cities and palaces, which shall be opened to him as conqueror.

V. 2. *Go*—To remove all obstructions, to destroy all them that oppose thee, and carry thee through the greatest difficulties.

V. 3. *The treasures*—Such as have been long kept in dark and secret places.

V. 4. *I have*—I knew, and called thee by thy name, when thou didst neither

know nor think of me; nay, when thou hadst no being.

V. 5. *I girded*—I made thee strong and active, and disposed thee for these great and warlike enterprises.

V. 6. *That*—That all nations may know it by my foretelling these things so long before, and by the wonderful success that I shall give thee, and by my over-ruling thine heart and counsels, to the deliverance of my people.

V. 7. *Light*—All mens comforts and calamities come from thy hand.

V. 8. *Drop*—The righteous and gracious acts of God for his people, shall be so many, as if God rained showers of righteousness out of heaven. *Open*—

*Open*

† Dan. 5. § Deut. iv. 35. 39. xxxii. 39. Chap. xlv. 6. || Ver. 14. 18. 21.

\* Amos iii. 6.



heavens from above, and let the skies pour down righteousness; || let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it. Woe unto him that striveth with his maker: let the potsherd strive with the potsherds of the earth: \* shall the clay say to him that fashioneth it, What makest thou? Or thy work, He hath no hands? Woe unto him that saith unto *his* father, What begettest thou? Or unto the woman, What hast thou brought forth? Thus saith the LORD the Holy One of Israel, and his maker; Do they ask me of things to come concerning my sons, and concerning the work of my hands, will ye command me? I have made the earth and created man upon it: I, *even* my hands have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall † build my city, and he shall let go my captives, ‡ not for price nor reward, saith the LORD of hosts. Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine, they shall come after thee, in chains they shall come over: and they § shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God is in thee, and || *there is none else, there is no God.*

Open itself to bring forth those fruits which may be expected from such showers. *Them*—The heavens and the earth conspiring together. *Together*—Together with salvation. *It*—This great work of salvation and righteousness; whereof, tho' Cyrus is the instrument, I am the author.

V. 9. *Woe*—As God here makes many glorious promises to Cyrus, so he pronounces a curse upon them, who should endeavour to hinder him. *Contend*—Contend, if you please, with your fellow creatures, but not with your creator. *Or*—He turns his speech to the potter.

V. 11. *Thus saith*—Will you not allow me that liberty which yourselves take, of disposing of my own children and works, as I see fit?

V. 13. *Him*—Cyrus. *In righteousness*—Most justly, to punish the wicked *Babylonians*, to plead the cause of the oppressed ones, to manifest my righteousness, and truth, and goodness.

V. 14. *The labour*—The wealth gotten by their labour. *Thee*—*Jerusalem* shall not only be rebuilt, but the wealth and glory of other countries shall be brought to it again. This was in part verified in *Jerusalem*; but it was much more fully accomplished in the church of the gospel, in the accession of the *Gentiles* to that church which began in *Jerusalem*, and from thence spread itself into all the parts of the world. *Some over*—They shall be taken captive by thee, and willingly submit themselves to thee.

V. 15. *Verily*

|| Chap. li. 11. \* Chap. xxix. 16. *Jer.* xviii. 6. *Rom.* ix. 20. † 2 *Chron.* xxxvi. 22, 23. *Ezra* i. 1. Chap. xlv. 28. ‡ Chap. lii. 3. § Chap. lx. 14. || 1 *Cor.* xiv. 25. *Vcr.* 5.



15 || Verily thou *art* a God that hidest thyself, O God of Israel the Savi-  
 16 our. They shall be ashamed, and also confounded all of them :  
 17 they shall go to confusion together *that are* \* makers of idols. But  
 Israel shall be saved in the LORD with an everlasting salvation : ye  
 18 shall not be ashamed nor confounded world without end. For  
 thus saith the LORD that created the heavens ; God himself that  
 formed the earth, and made it ; he hath established it, he created it  
 not in vain, he formed it to be inhabited : I *am* the LORD, and  
 19 *there is* none else. I have not spoken in † secret, in a dark place of  
 the earth : I said not unto the seed of Jacob, Seek ye me in vain :  
 I the LORD speak righteousness, I declare things that are right.  
 20 Assemble yourselves and come ; draw near together ye *that are*  
 escaped of the nations : ‡ they have no knowledge that set up the  
 wood of their graven image, and pray unto a god that cannot save.  
 21 Tell ye, and bring *them* near ; yea, let them take counsel toge-  
 ther : who hath declared this from ancient time ? *Who* hath told  
 it from that time ? *Have* not I the LORD ? And *there is* no God else  
 22 besides me ; a just God and a Saviour, *there is* none besides me. Look  
 unto me and be ye saved all the ends of the earth ; for I *am* God,  
 23 and *there is* none else. I have sworn by myself, the word is gone  
 out of my mouth *in* righteousness, and shall not § return, that unto  
 24 me every ||| knee shall bow, every tongue shall swear. Surely, shall  
*one* say, In the LORD have I righteousness and strength ; *even* to him

V. 15. *Verily*—These are the words of the prophet, on contemplation of the various dispensations of God towards his church, and in the world. *Hidest*—Thy counsels are deep and incomprehensible, thy ways are past finding out.

V. 19. *In secret*—The Heathen idols deliver oracles in obscure cells and caverns : but I have delivered my oracles to *Israel* publickly and plainly. *In vain*—Serve and worship me for nought. As I appointed them work, so from time to time I have given them abundant recompence. *Right*—I require nothing of my people which is not highly just and good.

V. 20. *Draw near*—To hear what I have

said, and am now about to say. *Of the nations*—The remnant of the *Gentiles*, who survive the many destructions, which I am bringing upon the Heathen nations.

V. 21. *Take counsel*—To maintain the cause of their idols. *This*—This great work, *Babylon's* destruction, and the redemption of God's people.

V. 23. *In righteousness*—It is what I will faithfully perform. *Return*—Without effect. It is a metaphor from ambassadors, who sometimes return to their princes without any success in their business. *Every tongue*—Not only the *Jews*, but all nations.

V. 24. *In the Lord*—By or from God alone, or the *Messiah*, who is the true

*Jehovah*

|| Chap. viii. 17.

\* Chap. xlv. 11.

11 W

† Deut. xxx. 11. Chap. xlviii. 16.

‡ Chap.

xliv. 9. 17, 18, &c.

§ Chap. lv. 11.

||| Rom. xiv. 11. Phil. ii. 10.



shall men come; but all that are incensed against him shall be  
25 ashamed. In the LORD shall all the seed of Israel be justified, and  
shall glory.

## C H A P. XLVI.

*The ruin of Babylon and her idols, ver. 1—2. God's love and faithfulness to the Jews, ver. 3—4. Idols not to be compared with God, ver. 5—8. for power, knowledge, and sure salvation, ver. 9—13.*

1 **B**EL boweth down, Nebo stoopeth, their idols were upon the  
beasts, and upon the cattle: your carriages were heavy laden;  
2 they are a burden to the weary beast. They stoop, they bow down  
together, they could not deliver the burden, but themselves are  
3 gone into captivity. Hearken unto me, O house of Jacob, and all  
the remnant of the house of Israel, \* which are borne by me, from the  
4 belly, which are carried from the womb. And even to your old age  
I am he, and even to hoar hairs † will I carry you: I have made, and  
5 I will bear, even I will carry and will deliver you. ‡ To whom  
will ye liken me, and make me equal, and compare me, that we  
6 may be like? § They lavish gold out of the bag, and weigh silver  
in the balance, and hire a goldsmith, and he maketh it a god: || they  
7 fall down, yea, they worship. They bear him upon the shoulder,  
they carry him, and set him in his place, and he standeth; from his  
place he cannot remove: yea, \*\* one shall cry unto him, yet can he

*Jehovah as well as man. Righteousness—To justify me from all things from which I could not be justified by the law of Moses. Strength—Support and assistance to bear all my burdens, overcome all my enemies, and perform all my duties. Men—The Gentiles shall come to Christ. Ashamed—But all his implacable enemies shall be brought to shame.*

V. 25. *All—All Israelites indeed, whether Jews or Gentiles.*

V. 1. *Bel—The chief idol of the Babylonians, called by profane historians Jupiter Belus. Boweth—As the Babylonians used to bow down to him to worship, so now he bows down to the victorious Persians. Nebo*

*—Another of the famous idols, which used to deliver oracles. Their idols—Were taken and broken, and the materials of them, gold, silver, and brass, were carried upon beasts into Persia. Your carriages—O ye Persians, to whom he turns his speech.*

V. 2. *They—The Babylonians. Together—The Babylonians and their idols together, neither could help the other. Deliver—The Babylonians could not deliver their idols.*

V. 3. *Carried—Whom I have nourished, ever since you were a people, and came out of Egypt; and that as tenderly, as parents bring up their own children.*

V. 7. *Remove—He can stir neither hand nor foot to help his people.*

V. 8. *Bring*

\* Chap. xlv. 2. † Exod. xix 4. Deut. i. 31. xxxii. 11. ‡ Chap. xl. 18. 25. § Chap. xl. 19. xli. 6. xlv. 12. Jer. x. 3. || Chap. xlv. 17. \*\* Chap. xlv. 20.



8 not answer, no save him out of his trouble. Remember this, and shew yourselves men: † bring *it* again to mind, O ye transgressors.  
 9 Remember the former things of old, for I *am* God, and *there is* none  
 10 else, I *am* God, and *there is* none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, ‡ My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea I have spoken *it*, I will  
 12 also bring it to pass, I have purposed *it*; I will also do it. Harken  
 13 unto me, ye stout-hearted, that *are* far from righteousness. I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

## C H A P. XLVII.

God's judgments upon Babylon and Chaldea, for their cruelty towards God's people, ver. 1—6.  
 Their pride and other sins, ver. 7—10. Their enchantments shall not deliver them, ver. 11—15.

1 **C**OME down and sit in the dust: O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones and grind meal, uncover thy locks: make bare the

V. 8. *Bring it*—Think of this again and again, ye who have been guilty of this foolish sin.

V. 10. *Declaring*—Foretelling from the beginning of the world, future events which should happen in succeeding ages, even to the end of the world.

V. 11. *A bird*—Cyrus, called a bird for his swiftness, and *ravenous* for his fierceness, and victoriously over his enemies.

V. 13. *I bring*—Tho' you are unrighteous, I will shew myself a righteous and faithful God, making good my promise of delivering you out of *Babylon* after seventy years. *It*—My work of saving you from the *Babylonish* captivity. *Will place*—I will bring my people to *Zion*, and save them from all their enemies. *My glory*—

Numb. 87.

11 W 2

In whom I will once again glory as my people.

V. 1. *Down*—From thy throne. *Virgin*—So called, because she was *tender and delicate*. *No throne*—For thee. The empire is taken from thee, and translated to the *Perfians*. *Called*—Be so.

V. 2. *Millstones*—Thou shalt be brought to the basest slavery, which grinding at the mill was esteemed. For this work was not performed by horses, as now it is, but by the labour of slaves and captives. *Grind*—Grind bread-corn into meal for thy master's use. *Uncover*—Take off the ornaments wherewith such women as were of good quality, used to cover and dress their heads. These are predictions of what they should be forced to do or suffer. *Thigh*—Gird

† Chap. xlv. 19. ‡ *Psal.* xxxiii. 11. *Prov.* xix. 21. *xxi.* 30. *Heb.* 6. 17.



3 leg: uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea thy shame shall be seen: I will take vengeance, 4 and I will not meet *thee as a man*, Saith our redeemer, whose 5 name is the LORD of hosts, the Holy One of Israel. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou 6 shalt no more be called, The lady of kingdoms. I was wroth with my people: I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast 7 thou very heavily laid thy yoke. And thou sayest, I shall be \* a lady for ever: so that thou didst not lay these things to thy heart, 8 neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else besides me; I shall not 9 fit as a widow, neither shall I know the loss of children. But these two † things shall come to thee in a moment in one day: the loss of children, and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me: Thy wisdom and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I

Gird up thy garments close and short about thee, that thou mayest be fit for travelling on foot, and for passing over those rivers, through which thou wilt be constrained to wade, in the way to the land of thy captivity.

V. 3. *Uncovered*—Either for want of raiment to cover it; or rather, by thine enemies in way of scorn and contumely. *As a man*—With moderation and gentleness, as those men who have not quite put off humanity use to do.

V. 5. *Silent*—Thro' grief and shame, as mourners use to do. *The lady*—The chief and glory of all kingdoms.

V. 6. *Polluted*—I cast them away as an unclean thing. *Into thine hand*—To punish them. *No mercy*—Thou hast exceeded the bounds of thy commission. *The ancient*—Who besides their common calamity were afflicted with the miseries of old age, and

therefore did require both pity and reverence.

V. 7. *These things*—Thy cruel usages of my people, and the heavy judgments which thou hadst reason to expect for them. *Nor remember*—Thou didst not consider what might and was likely to befall thee afterward.

V. 8. *I am*—Independent, and self-sufficient. *None*—Which is not either subject to me, or far inferior to me in power and glory. *Shall not fit*—I shall never want either a king or people to defend me.

V. 9. *Perfection*—In the highest degree.

V. 10. *Trusted*—Confidently expecting to preserve thyself by these and other wicked arts. *None seeth*—My counsels are so deeply laid. *Perverted*—Hath misled thee into the way of perdition. *None else*—Which is repeated, to denote their intolerable self-confidence.

V. 11. *Therefore*

\* Rev. xviii. 7.

† Chap. li. 19.



- 11 *am*, and none else besides me. Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.
- 12 Stand now with thine enchantments; and with the multitude of thy forceries, wherein thou hast laboured from thy youth: if so be
- 13 thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsel: let now the astrologers, the star-gazers, the monthly prognosticators stand up, *and* save thee
- 14 from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burn them, they shall not deliver themselves from the power of the flame: *there shall not be* a coal to
- 15 warm at, *nor* fire to sit before it. Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his quarter: none shall save thee.

## C H A P. XLVIII.

*God reproves their hypocrisy and obstinacy by his prophecies, ver. 1—8. He spares them for his name's sake, and that they may learn to know him aright, ver. 9—11. God's powerful salvation a motive to obedience, ver. 12—17. God laments their backwardness, ver. 18, 19. Deliverance out of Babylon, ver. 20, 21. No peace to the wicked, ver. 22.*

- 1 **H**E A R ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah: who swear by the name of the LORD, and make mention
- 2 of the God of Israel, *but* not in truth, nor in righteousness. Though

V. 11. *Therefore*—This agrees with the history. *Babylon* being surprized by *Cyrus*, when they were in deep security.

V. 12. *Stand*—Persist in these practices. *Laboured*—From the beginning of thy kingdom. For the *Chaldeans* in all ages were famous for the practice of these arts.

V. 13. *Wearied*—Thou hast spent thy time and strength in going from one to another, and all to no purpose.

V. 15. *Thus*—Such comfortless and helpless creatures. *They*—Merchants, who came from several countries to trade with *Babylon*. And the verse may be thus rendered; *Thus* (vain and unprofitable) *shall*

*they* (thy forcerers) *with whom thou hast laboured be unto thee*: (So here is only a transposition of words, than which nothing is more usual in scripture. Then follows another matter;) *also thy merchants, or they with whom thou hast traded from thy youth, shall wander every one to his own quarter.*

V. 1. *Called*—Who are *Israelites* in name, but not in truth. *Are come*—From the lineage of your progenitor, *Judah*, as waters flow from a fountain. *Swear*—Who profess the true religion; (one act of religion being put for all) and call themselves by his name.

V. 2. *Though*—They glory that they are citizens



they call themselves of the holy city, and stay themselves upon  
 3 the God of Israel, the LORD of hosts is his name. I have declared  
 the former things from the beginning, and they went forth out of  
 my mouth, and I shewed them, I did *them* suddenly, and they came  
 4 to pass. Because I knew that thou art obstinate, and thy neck is  
 5 an iron sinew, and thy brow brass; I have even from the beginning  
 declared *it* to thee; before it came to pass I shewed *it* thee, lest thou  
 shouldest say, Mine idol hath done them, and my graven image  
 6 and my molten image hath commanded them. Thou hast heard;  
 see all this, and will not ye declare *it*? I have shewed thee new things  
 from this time, even hidden things, and thou didst not know them.  
 7 They are created now, and not from the beginning, or before this day,  
 and thou heardest them not; lest thou shouldest say, Behold I knew  
 8 them. Yea thou heardest not, yea thou knowest not, yea from  
 that time thine ear was not opened: for I knew that thou wouldest  
 deal very treacherously, and wast called a transgressor from the womb.  
 9 For my name's sake will I defer mine anger, and for my praise

citizens of *Jerusalem*, a city sanctified by God, to be the place of his true worship, and gracious presence. *And stay*—Not by a true faith, but a vain confidence.

V. 4. *I knew*—Therefore I gave thee clearer demonstrations of my nature and providence, because I knew thou wast an unbelieving nation. *Thy neck*—Will not bow down to receive my yoke. *Thy brow*—Thou wast impudent.

V. 6. *See*—As thou hast heard all these things, from time to time, seriously consider them. *Declare*—I call you to witness: must you not be forced to acknowledge the truth of what I say? *Shewed*—And I have now given thee new predictions of secret things, such as 'till this time were wholly unknown to thee, concerning thy deliverance out of *Babylon* by *Cyrus*.

V. 7. *Created*—Revealed to thee by me; brought to light, as things are by creation. *Not*—Heb. *not from thence*, not from these ancient times when other things were

revealed to thee. *Or*—Heb. *and* (or, *or*, as this particle is frequently used) *before this day*. *This day* answers to *now* in the first clause: and seems to be added as an exposition of it. Before this time in which God hath revealed them to thee by my ministry. *I knew*—Either by thine own sagacity: or by the help of thine idols.

V. 8. *Yea*—The same thing is repeated, because this was so illustrious a proof of the infinite power and providence of God. *Thine ear*—Thou didst not hear, I did not reveal these things unto thee: for so this phrase of *opening the ear* is understood, 1 Sam. ix. 15. *I knew*—I knew all these cautions were necessary to cure thine infidelity. *Called*—Justly, thou wast indeed such.

V. 9. *For my sake*—I will spare thee, and deliver thee out of captivity, not for thy sake, but merely for my own sake, and for the vindication of my name, that I may be praised for my power, faithfulness, and goodness.

V. 10. *Behold*



10 will I refrain for thee, that I cut thee not off. Behold, I will refine thee, but not as silver, I will chuse thee in the furnace of affliction.  
 11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be polluted? And I will not give my \* glory unto  
 12 another. Harken unto me, O Jacob, and Israel my called; I *am*  
 13 he; I *am* the † first, I also *am* the last. Mine hand also hath laid the foundation of the earth, and my right-hand hath spanned the hea-  
 14 vens: *when* I call unto them, they stand up together. All ye assemble yourselves and hear: which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Ba-  
 15 bylon, and his arm shall be on the Chaldeans. I, *even* I have spoken, yea I have called him: I have brought him, and he shall  
 16 prosper in his way. Come ye near unto me; hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God and his spirit hath sent me.  
 17 Thus saith the LORD thy redeemer, the Holy One of Israel, I *am* the LORD thy God who teacheth thee to profit; who leadeth thee by

V. 10. *Behold*—Although I will not cut thee off, yet I will put thee into the furnace. *Silver*—Which is kept in the furnace so long 'till all the dross be purged away, I will not deal so rigorously with thee; for then I should wholly consume thee. *I will chuse*—God had in a manner rejected *Israel*, and therefore it was necessary he should chuse and try this people a second time.

V. 11. *It*—This great work of delivering my people out of *Babylon*. *Name*—If I should not deliver my people, my name would be profaned and blasphemed. *Glory*—I will not give any colour to idolaters, to ascribe the divine nature and properties, to idols, as they would do if I did not rescue my people out of their hands in spite of their idols.

V. 12. *O Israel*—Whom I have called out of the world to be my peculiar people.

V. 13. *Stand up*—They are still con-

tinually in readiness to execute my commands.

V. 14. *Which*—Which of the gods whom any of you serve. *Him*—Cyrus.

V. 16. *In secret*—I have openly revealed my mind to you. *The beginning*—Either from the first time that I began to prophesy until this time: or from the beginning of my taking you to be my people, and of revealing my mind unto you. *From the time*—From the time that I first spoke of it, I am or was there, to effect what I had foretold. *The Lord*—God by his spirit. *Me*—The prophet *Isaiah*; who was a type of Christ, and so this may have a respect to him also.

V. 17. *Teacheth*—Who from time to time have made known to thee, all necessary doctrines; which, if observed by thee, would have been infinitely profitable to thee, both for this life and that to come. So that it is not my fault, but thine own, if thou dost not profit. *Leadeth*—Who acquainteth thee with thy duty in all

\* Chap. xlii. 8.

† Chap. xli. 4. xliv. 6. Rev. i. 17. xxii. 13.



18 the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy  
 19 righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have been cut off, nor destroyed from before me.  
 20 Go ye forth of Babylon: flee ye from the Chaldeans, with a voice of singing, declare ye, tell this, utter it even to the end of the earth;  
 21 say ye, The LORD hath \* redeemed his servant Jacob. And they thirsted not *when* he led them through the deserts: he † caused the waters to flow out of the rock for them: he clave the rock  
 22 also, and the waters gushed out. ‡ *There is no peace, saith the LORD,* unto the wicked.

## C H A P. XLIX.

*Christ being sent to the Jews complains of them, ver. 1—4. He is sent to the Gentiles with gracious promises, ver. 5—12. God's love to his church perpetual, ver. 13—17. The ample restoration of the church, and its enlargement, ver. 18—23. Its powerful deliverance out of captivity, ver. 24—26.*

1 **L**ISTEN, O isles, unto me and hearken ye people from far. The LORD hath called me from the womb, from the bowels  
 2 of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword, in the shadow of his hand  
 hath he hid me, and made me a polished shaft, in his quiver hath he  
 3 hid me. And said unto me; Thou art my servant, O Israel, in

all the concerns of thy life; so that thou canst not pretend ignorance.

V. 18. *As the waves*—Infinite and continual.

V. 20. *Singing*—With joy and songs of praise. *Declare*—Publish God's wonderful works.

V. 21. *They thirsted not*—They shall not thirst. He speaks of things to come, as if they were already past.

V. 22. *No peace*—God having foretold that peace which he would give to his servant Jacob, adds an explication; and declares, that wicked men should not enjoy the benefit of this mercy.

V. 1. *Listen*—God turns his speech to the Gentiles, and invites them to hearken to those counsels and doctrines which the Jews would reject. *Me*—Unto Christ: *Isaiah* speaks these words in the name of Christ.

V. 2. *A sword*—As he made me the great teacher of his church, so he made my word, quick and powerful, and sharper than any two-edged sword. *Hath he hid*—He will protect me from all mine enemies. *Made me*—Like an arrow, whose point is bright and polished; which therefore pierceth deeper.

V. 3. *O Israel*—As the name of David is sometimes given to his successors, so here

\* *Exod.* xix. 4, 5, 6.

† *Exod.* xvii. 6. *Numb.* xx. 11.

‡ *Chap.* lvii. 21.



4 whom I will be glorified. Then I said, I have laboured in vain,  
 I have spent my strength for nought, and in vain; yet surely my  
 5 judgment is with the LORD, and my work with my God. And  
 now, saith the LORD that formed me from the womb to be his ser-  
 vant, to bring Jacob again to him, though Israel be not gathered, yet  
 shall I be glorious in the eyes of the LORD, and my God shall be my  
 6 strength. And he said, it is a light thing that thou shouldest be my  
 servant to raise up the tribes of Jacob, and to restore the preserved  
 of Israel: I will also give thee for a \* light to the Gentiles,  
 7 that thou mayest be my salvation unto the end of the earth. Thus  
 saith the LORD the redeemer of Israel, and his Holy One, to him  
 whom man despiseth, to him whom the nation abhorreth, to a ser-  
 vant of rulers; kings shall see and arise, princes also shall worship,  
 because of the LORD, that is faithful, and the Holy One of Israel,  
 8 and he shall chuse thee. Thus saith the LORD, † In an acceptable

here the name of *Israel* may not unfitly be given to Christ, not only because he descended from his loins; but also because he was the true and the great *Israel*, who, in a more eminent manner, prevailed with God, as that name signifies, of whom *Jacob*, who was first called *Israel*, was but a type.

V. 4. *Then said I*—Lord, thou sayest thou wilt be glorified by my ministry; but I find it otherwise. *In vain*—Without any considerable fruit of my word and works among the *Israelites*. *My judgment*—My right, the reward which by his promise, and my purchase, is my right.

V. 5. *To bring*—To convert the apostate *Israelites* to God. *Not gathered*—Not brought home to God by my ministry. *Yet*—God will not despise me for the unsuccessfulness of my labours, but will honour and glorify me. *My strength*—To support and strengthen me under this and all other discouragements.

V. 6. *He*—The Lord. *It is*—This is but a small favour. *The tribes*—That remnant of them which shall survive all their calamities. *My salvation*—The great

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instrument and author of that eternal salvation which I will give to the *Gentiles*.

V. 7. *His Holy One*—The Holy One of *Israel*. *To him*—To Christ, to whom, in the days of his flesh, this description fully agrees: for men, both *Jews* and *Gentiles* among whom he lived, did despise him from their hearts; and the nation, of which he was a member, abhorred both his person and his doctrine; and he was so far from being a temporal monarch, that he came in the form of a servant, and was a servant of rulers, professing subjection and paying tribute unto *Cesar*. *Kings*—Though for a time thou shalt be despised, yet after a while thou shalt be advanced to such glory, that kings shall look upon thee with reverence. *Arise*—From their seats to worship thee. *Faithful*—Because God shall make good his promises to thee. *Chuse thee*—And although thou shalt be rejected by thine own people, yet God will manifest to the world, that thou, and thou only art the person whom he hath chosen to be the Redeemer of mankind.

V. 8. *The Lord*—God the Father unto Christ.

\* Chap. xlii. 6.

† 2 Cor. vi. 2.



time have I heard thee, and in a day of salvation have I helped thee : and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages ; That thou mayest say † to the prisoners, Go forth ; to them that *are* in darkness, Shew yourselves : they shall feed in the ways, and their pastures *shall be* in all high places. They shall not § hunger nor thirst, neither shall the heat nor sun smite them ; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my high-ways shall be exalted. Behold these shall come from far : and lo, these from the north, and from the west, and these from the land of Sinim. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains ; for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb ? Yea they may forget, yet will I not forget thee. Behold I have graven thee

Christ. *Heard thee*—Though not so as to deliver thee from death ; yet so as to crown thee with glory and honour. *For a covenant*—To be the Mediator and surety of that covenant, which is made between me and them. *To establish*—To establish truth and righteousness upon earth, and subdue those lusts and passions, which are the great disturbers of human society. *Desolate heritages*—That desolate places may be repaired and repossessed. That Christ may possess the *Heathen*, who were in a spiritual sense in a most desolate condition.

V. 9. *Prisoners*—To the *Gentiles* who are fast bound by the cords of their sins, and taken captive by the devil at his will. *Go forth*—Come forth to the light, receive divine illumination. *In high places*—They shall have abundant provision in all places, yea even in those which commonly are unfruitful, such are both common roads and high grounds.

V. 11. *A way*—I will remove all hin-

drances, and prepare the way for them, by levelling high grounds, and raising low grounds.

V. 12. *These*—My people shall be gathered from the most remote parts of the earth. He speaks here, and in many other places, of the conversion of the *Gentiles*, with allusion to that work of gathering, and bringing back the *Jews* from all parts where they were dispersed, into their own land. *Sinim*—Either of the *Sinites* as they are called, Gen. x. 17. who dwelt about the wilderness. Or of *Sin*, a famous city of *Egypt*, which may be put for all *Egypt*, and that for all southern parts.

V. 14. *But*—This is an objection. How can these things be true, when the condition of God's church is now so desperate ?

V. 16. *Graven*—He alludes to the common practice of men who put signs upon their hands or fingers of such things as they would remember.

V. 18. *These*

† Chap. xlii. 7.

§ Rev. vii. 16.



- upon the palms of *my* hands: thy walls *are* continually before me.  
 17 Thy children shall make haste; thy destroyers, and they that made  
 18 thee waste, shall go forth of thee. || Lift up thine eyes round about,  
 and behold: all these gather themselves together *and* come to thee:  
 as I live saith the LORD, thou shalt surely clothe thee with them  
 all, as with an ornament, and bind them *on thee* as a bride doth.  
 19 For thy waste and desolate places, and the land of destruction shall  
 even now be too narrow by reason of the inhabitants, and they  
 20 that swallowed thee up, shall be far away. The children which  
 thou shalt have, after thou hast lost the other, shall yet say in thine  
 ears, the place *is* too strait for me: give place to me that I may  
 21 dwell. Then shalt thou say in thine heart, Who hath begotten me  
 these, seeing I have lost my children and am desolate, a captive,  
 and removing to and fro? And who hath brought up these? Behold  
 22 I was left alone; these, where *had* they been? Thus saith the Lord  
 God, Behold I will lift up mine hand to the Gentiles, and set up  
 my standard to the people: and they shall bring thy sons in *their*  
 arms: and thy daughters shall be carried upon *their* shoulders.  
 23 And kings shall be thy nursing fathers, and their queens thy nursing  
 mothers: they shall bow down to thee with their face toward  
 the earth, and \* lick up the dust of thy feet, and thou shalt know  
 that I *am* the LORD; for they shall not be ashamed that wait for

V. 18. *These—Gentiles.* Thy church shall not only be restored, but vastly enlarged and adorned by the accession of the *Gentiles*.

V. 19. *Thy waste places—*Thy own land, whereof divers parts lie waste for want of people to possess them. *Land of destruction—*Which before was desolate and destroyed.

V. 20. *The children—*Those *Gentiles* which shall be begotten by thee, when thou shalt be deprived of thine own natural children, when the generality of the *Jews* cut themselves off from God.

V. 21. *Who—*Whence have I this numberless issue? *Seeing—*Seeing I was in a manner left childless. *Desolate—*Without an husband, being forsaken by God, who

Numb. 88.

formerly owned himself for my husband.

V. 22. *Behold—*I will call them to me. *Set my standard—*As generals do to gather their forces together. *Thy sons—*Those who shall be thine by adoption, that shall own God for their father, and *Jerusalem* for their mother. *Carried—*With great care and tenderness, as nurses carry young infants. *Carried—*As sick or infirm persons used to be carried.

V. 23. *Lick the dust—*They shall highly reverence and honour thee. These expressions are borrowed from the practice of the eastern people, who bowed so low as to touch the ground. *Ashamed—*Their expectations shall not be disappointed.

V. 24. *Shall*

|| Chap. lx. 4.

11 X 2  
\* *Psal.* lxxii. 9.



24 me. Shall the prey be taken from the mighty, or the the lawful  
 25 captive delivered? But thus saith the LORD, even the captives of  
 the mighty shall be taken away, and the prey of the terrible shall  
 be delivered: for I will contend with *him* that contendeth with  
 26 thee, and I will save thy children. And I will feed them that op-  
 press thee, with their own flesh, and they shall be drunken with  
 their own || blood, as with sweet wine: and all flesh shall know  
 that I the LORD *am* thy faviour and thy redeemer, the mighty  
 One of Jacob.

## C H A P. L.

*The dereliction of the Jews is not of Christ; for he hath power to save, ver. 1—4. And was obe-  
 dient in that work, and God is present with him, ver. 5—9. An exhortation not to trust in  
 ourselves, but in God, ver. 10, 11.*

1 **T**HUS saith the LORD, Where \* is the bill of your mother's  
 divorcement, whom I have put away: or which of my † cre-  
 ditors *is it* to whom I have sold you? Behold, for your iniquities  
 have ye sold yourselves, and for your trangressions is your mother  
 2 put away. Wherefore when I came, *was there* no man? When I  
 called, *was there* none to answer? ‡ Is my hand shortened at all,  
 that it cannot redeem? Or have I no power to deliver? Behold,  
 § at my rebuke, I ||| dry up the sea: I make the \*\* rivers a wilder-  
 ness; their fish stinketh because *there is* no water, and dieth for  
 3 thirst. I clothe the heavens with blackness, and I make sackcloth  
 4 their covering. The LORD GOD hath given me the tongue of the

V. 24. *Shall the prey*—Here is a double impediment to their deliverance, the power of the enemy who kept them in bondage, and the justice of God which pleads against their deliverance.

V. 25. *For I*—I the almighty God will undertake this work.

V. 1. *Thus saith the Lord*—The scope of this and the next chapter, is to vindicate God's justice, and to convince the Jews that they were the causes of their own calamities. *Behold*—You can blame none but yourselves and your own sins, for all your captivities and miseries.

V. 2. *Wherefore*—The general accusa-

tion delivered in the last words he now proves by particular instances. *When—When I*, first by my prophets, *came* to call them to repentance. *No man*—That complied with my call. *To answer*—To come at my call. *Is my hand*—What is the reason of this contempt? Is it because you think I am either unwilling or unable to save you? *A-wilderness*—As dry and fit for travelling as a wilderness.

V. 3. *I clothe*—When it is necessary to save my people, I cover them with thick and dark clouds *black as sackcloth*, Rev. vi. 12.

V. 4. *Given me*—This and the following passages.

¶ Rev. xiv. 20. xvi. 6. \* Hos. ii. 2. † 2 Kings iv. 1. ‡ Numb. xi. 23. Chap. lix. 1.  
 § Nah. i. 4. ||| Exod. xiv. 21. \*\* Josh. iii. 16.



learned, that I should know how to speak a word in season to *him*  
*that is* † weary: he wakeneth morning by morning, he wakeneth  
 5 mine ear to hear as the learned. The LORD GOD hath opened mine  
 6 ear, and I was not † rebellious, neither turned away back. § I gave  
 my back to the smiters, and || my cheeks to them that plucked off  
 7 the hair: I hid not my face from shame and spitting. But the  
 LORD GOD will help me, therefore shall I not be confounded: there-  
 fore have I set my face like a flint, and I know that I shall not be  
 8 ashamed. \* *He* is near that justifieth me, who will contend with  
 me? Let us stand together: who *is* mine adversary? Let him come  
 9 near to me. Behold, the LORD GOD will help me, who *is* he *that*  
 shall condemn me? Lo, they all shall wax old as a garment; the  
 10 †† moth shall eat them up. Who *is* among you that feareth the LORD,  
 that obeyeth the voice of his servant, that walketh in †† darkness,  
 and hath no light? Let him trust in the name of the LORD,  
 11 and stay upon his God. Behold, all ye that kindle a fire,  
 that compass *yourselves* about with firebrands: walk in the light of

passages may be in some sort understood of the prophet *Isaiah*, but they are far more evidently and eminently verified in Christ, and indeed seem to be meant directly of him. *The tongue*—An ability of speaking plainly, and convincingly, and persuasively. *Weary*—Burdened with the sense of his deplorable condition. *Wakeneth*—Me, from time to time, and continually. *To hear*—He by his Divine power assists me to the practice of all his commands and my duties, with all attention and diligence.

V. 6. *I gave*—I patiently yielded up myself, to those who smote me.

V. 8. *Justifieth*—God will clear up my righteousness, and shew by many and mighty signs and wonders, that I lived and died his faithful servant. *Let him come*—I am conscious of mine own innocency, and I know that God will give sentence for me.

V. 9. *They*—Mine accusers and enemies. *The moth*—Shall be cut off and consumed by a secret curse.

V. 10. *The voice*—Of Christ, who is called God's *servant*, by way of eminency and to intimate that though he was God, yet he would *take upon himself the form of a servant*. *In darkness*—Not in sin, but in misery, that lives in a disconsolate and calamitous condition. *No light*—No comfort. *Trust*—Let him fix his faith and hope in the mercy, and faithfulness, of the Lord, declared in his word, and in his interest in God, who by the mediation of this servant is reconciled to him and made *his God*.

V. 11. *All ye*—You that reject the light which God hath set up, and seek for comfort and safety, by your own inventions. *Walk*—Use your utmost endeavours to get comfort from these devices. *This*—This shall be the fruit of all, you shall receive nothing but vexation and misery.

V. r. *Look*

\* Matt. xi. 28. † John xiv. 31. Phil. ii. 8. Heb. x. 5, &c. § Matt. xxvi. 67. xxvii. 26.  
 || Lam. iii. 30. \* Rom. viii. 32, 33. †† Chap. li. 8. †† Chap. lviii. 8. 10. lix. 9. 10.  
 § John ix. 39.



your fire, † and in the firebrands *that* ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

## C H A P. LI.

Abraham our pattern to trust in Christ, in his promises, and righteous salvation: this is constant, but men are transitory, ver. 1—8. A prayer of the Godly in affliction, ver. 9—11. The Lord's answer, ver. 12—17. He bewails Jerusalem, ver. 18—20. The bitter cup taken from her, and given to her enemies, ver. 21—23.

1 **H**EARKEN to me, ye that follow after righteousness, ye that  
 2 seek the LORD: look unto the rock *whence* ye are hewn, and  
 3 to the hole of the pit *whence* ye are digged. Look unto Abraham  
 your father, and unto Sarah *that* bare you; for I called him alone,  
 4 and blessed him, and increased him. Therefore the LORD shall  
 comfort Zion: he will comfort all her waste places, and he will  
 make her wilderness like Eden, and her desert like the garden of  
 the LORD: joy and gladness shall be found therein, thanksgiving  
 5 and the voice of melody. Hearken unto me, my people, and give  
 ear unto me, O my nation: for a law shall proceed from me, and  
 6 I will make my judgment to rest for a light of the people. My  
 righteousness is near: my salvation is gone forth, and mine arms  
 shall judge the people: the isles shall wait upon me, and on mine  
 arm shall they trust. Lift up your eyes to the heavens, and look  
 upon the earth beneath: for \* the heavens shall vanish away like

V. 1. *Look*—Consider the state of Abraham and Sarah, from whom all of you sprang.

V. 2. *Him alone*—To follow me to an unknown land: him only of all his kindred. *Increased*—Into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily raise his church when they are in the most forlorn condition.

V. 14. *Therefore*—For the sake of Abraham, and of that covenant which I made with him. *Garden*—Flourishing as the garden of Eden.

V. 4. *My people*—Ye Jews, whom I chose to be my peculiar people. *A law*—A new law, even the doctrine of the gospel. *Judgment*—Judgment is here the same thing with

law, the word of God, or the evangelical doctrine, of which he saith that he will make it to rest, that is settle and establish it. *The people*—People of all nations.

V. 5. *My righteousness*—My salvation, the redemption of all my people, Jews and Gentiles, which is the effect of his righteousness, his justice, faithfulness, or mercy. *Is gone*—Shall shortly go forth. *Judge*—Shall subdue the Gentiles to my authority, and rule them by my word and spirit. *Isles*—The remote countries shall expect this salvation from me, and from me only.

V. 6. *The heavens*—The heavens and earth shall pass away, in regard of their present state, and properties, and use, as smoke

\* Psal. cii. 26. Matt. xxiv. 35.



smoak, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be  
 7 for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people † in whose heart is my law, ‡ fear ye not the reproach of men, neither be ye afraid of their  
 8 revilings. For § the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever,  
 9 and my salvation from generation to generation. Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and  
 10 wounded the || dragon? Art thou not it which hath \* dried the sea, the waters of the great deep? That hath made the depths of the  
 11 sea a way for the ransomed to pass over? Therefore †† the redeemed of the LORD shall return, and come with singing unto Zion, and everlasting joy shall be ‡‡ upon their head: they shall obtain glad-  
 12 nefs and joy, and sorrow and mourning shall flee away. I, even I am he that comforteth you: who art thou, that thou shouldest be afraid §§ of a man that shall die, and of the son of man who shall be  
 13 made as ||| grafs?—And forgettest the LORD thy maker, that hath \*\* stretched forth the heavens, and laid the foundations of the earth? And hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of  
 14 the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.  
 15 But I am the LORD thy God that \*† divideth the sea, whose waves  
 16 roared: the LORD of hosts is his name. And I have put my words

*smoak* is said to vanish, tho' the substance of it be not destroyed.

V. 7. *Know*—That love and practise it.

V. 8. *Like wool*—Like a woollen garment, which is sooner corrupted by moths or such creatures, than linen.

V. 9. *Put on*—Put forth thy strength.

*Rahab*—*Egypt*, from its pride or strength.

*The dragon*—*Pharaoh*, so called, *Psal.* lxxiv.

13.

V. 11. *Therefore*—This verse contains an answer to the prophet's prayer. I did

these great things, and I will do the like again. *Joy*—Like a crown of glory.

V. 13. *Where is the fury*—Is it not all gone? He speaks of the thing as if it were already done, because it should certainly and suddenly be done.

V. 16. *I have*—These words are spoken by God to his church and people, to whom he speaks both in the foregoing and following verses. For God's word is frequently said to be *put into the mouths*, not only of the prophets, but of the people also.

† *Psal.* xxxvii. 31. ‡ *Matt.* x. 28. § *Chap.* i. 9. || *Psal.* lxxiv. 13, 14. *Ezek.* xxix. 3.

*Chap.* xxvii. 1. \* *Exod.* xiv. 21. †† *Chap.* xxxv. 10. ‡‡ *Psal.* vii. 16. §§ *Psal.*

cxviii. 6. ||| *Chap.* xl. 6. 1 *Pet.* i. 24. \*\* *Job* ix. 8. *Psal.* civ. 2. *Chap.* xl. 22.

alii. 5. xlv. 24. \*† *Job* xxvi. 12. *Jer.* xxxi. 35.



† in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and † lay the foundations of the earth,  
 17 and say unto Zion, Thou *art* my people. § Awake, awake, stand up, O Jerusalem, who hast drunk at the hand of the LORD the cup of his fury; thou hast || drunken the dregs of the \* cup of trembling,  
 18 and wrung them out. *There is none* to guide her among all the sons whom she hath brought forth: *neither is there any* that taketh her by  
 19 the hand, of all the sons *that* she hath brought up. †† These two things are come unto thee: who shall be sorry for thee? Desolation, and destruction, even famine, and sword: by whom shall I comfort  
 20 thee? †† Thy sons have fainted; they lie at the head of all the streets; as a wild bull in a net: they are full of the fury of the  
 21 LORD, the rebuke of thy God. Therefore hear now this, thou afflicted, and §§ drunken, but not with wine. Thus saith thy Lord, the LORD, and thy God, *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou shalt no more drink it again.  
 23 But |||| I will put it into the hand of them that afflict thee: which \*\* have said to thy soul, Bow down that we may go over: and thou

also. *Covered*—Have protected thee by my almighty power, that I may bring thee to that perfect and blessed estate which is reserved for the days of the Messiah, which in scripture phrase is called a *making of new heavens, and a new earth*, Chap. lxxv. 17.

V. 17. *Awake*—Heb. *Rouse up thyself*: come out of that forlorn condition in which thou hast so long been. *Stand up*—Upon thy feet, O thou who hast been thrown to the ground. *Drunk*—Who hast been sorely afflicted. *The cup*—Which strikes him that drinks it with deadly horror. *And wrung*—Drunk every drop of it.

V. 18. *None to guide*—When thou wast drunk with this cup, and not able to go.

V. 19. *These things*—Those which follow, which tho' expressed in four words, may fitly be reduced to two things, *the desolation*

or *devastation* of the land, and *the destruction* of the people by *famine* and *sword*. So *famine* and *sword* are not named as new evils, but only as the particular ways of bringing the destruction. *By whom*—I cannot find any man who is able to comfort and relieve thee.

V. 20. *Fainted*—They are so far from being able to comfort thee, that they themselves faint away. *They lie*—Dead by famine or the sword. *As a bull*—Those of them who are not slain are struggling for life.

V. 21. *Not with wine*—But with the cup of God's fury.

V. 22. *That pleadest*—Who, tho' he has fought against thee, is now reconciled to thee, and will maintain thy cause against all thine adversaries.

V. 23. *Go over*—That we may trample upon thee.

V. 1. *Awake*

† Deut. xviii. 18. Chap. xlix. 2, 3. † Psal. xi. 13. lx. 2. lxxv. 3. § Chap. li. 1.  
 || Psal. lxxv. 8. \* Zech. xii. 2. †† Chap. xlvii. 9. †† Lam. ii. 11, 12. §§ Chap.  
 xxix. 9. ||| Jer. xxv. 26. 29. \*\* Psal. lxvi. 11.



hast laid thy body as the ground, and as the street to them that went over.

## C H A P. LII.

*The church redeemed and called upon to rejoice therein, ver. 1—6. The universal preaching of the gospel glorious, ver. 7—10. A call to free ourselves from bondage, ver. 11, 12. Christ's kingdom shall be exalted. ver. 13—15.*

1 **A** WAKE, \* awake, put on thy strength, O Zion, put on thy  
beautiful garments, O Jerusalem, the holy city: for hence-  
forth there shall no more come into thee the uncircumcised, and  
2 the unclean. Shake thyself from the dust: arise, and sit up, O Jeru-  
salem: loose thyself from the bands of thy neck, O captive daugh-  
3 ter of Zion. For thus saith the LORD, † Ye have sold yourselves for  
4 nought, and ye shall be redeemed without money. For thus saith  
the Lord God, My people went down aforetime into ‡ Egypt to so-  
5 journ there, but § the Assyrian oppressed them without cause. Now  
therefore, what have I here, saith the LORD, that my people is taken  
away for nought? They that rule over them make them to howl,  
saith the LORD, and my name continually every day is || blasphemed.

V. 1. *Awake*—This is a prediction and promise what she should do, that she should *awake* or *arise* out of her low estate, and be strong and courageous. *Beautiful garments*—Thy sorrows shall be ended, and thou shalt be advanced into a glorious condition. *O Zion*—O my church. *Come*—Either to molest thee, or defile thee. *The uncircumcised*—Heathens or infidels. *Unclean*—Nor any others, who are unholy..

V. 2. *The dust*—In which thou hast sat as a mourner. *The bands*—The yoke of thy captivity shall be taken off from thee.

V. 3. *Sold yourselves*—By your sins, without any valuable consideration paid by them either to you, or to your Lord and owner. *Without money*—Without paying any ransom.

V. 4. *Egypt*—Where they had protection and sustenance, and therefore owed subjection to the king of Egypt. And yet

when he oppressed them I punished him severely, and delivered them out of his hands. *The Assyrian*—The king of Babylon, who is called *the king of Assyria*. 2 Kings xxiii. 29. as also the *Persian* emperor is called, Ezra 6. 22. because it was one and the same empire which was possessed, first by the *Assyrians*, then by the *Babylonians*, and afterwards by the *Persians*. *Without cause*—Without any such ground or colour, by mere force invading their land, and carrying them away into captivity.

V. 5. *What have I*—Why do I sit still here, and not go to Babylon to punish the *Babylonians*, and to deliver my people? *For nought*—Without any provocation, or pretence of right. *Howl*—By their unmerciful usage. *Blasphemed*—The *Babylonians* blasphemed me as if I wanted either power or good will to save my people out of their hands.

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11 Y

V. 6. *Shall*

\* Chap. li. 17. † Psal. xlv. 12. Chap. xlv. 13. Jer. xv. 13. ‡ Gen. xli. 6. § Jer. l. 17. || Ezek. xxxvi. 20. 23. Rom. ii. 24.



6 Therefore my people shall know my name: therefore *they shall know*  
 7 in that day, that I *am* he that doth speak, behold, *it is I*. \* How  
 beautiful upon the mountains are the feet of him that bringeth good  
 tidings, that publisheth peace, that bringeth good tidings of good,  
 that publisheth salvation, that saith unto Zion, Thy God reigneth.  
 8 Thy watchmen shall lift up the voice, with the voice together shall  
 they sing: for they shall see eye to eye, when the LORD shall bring  
 9 again Zion. Break forth into joy, † sing together, ye waste places  
 of Jerusalem: for the LORD hath comforted his people, he hath  
 10 redeemed Jerusalem. The LORD hath made bare his holy arm in  
 the eyes of all the nations, and ‡ all the ends of the earth shall see  
 11 the salvation of our God. § Depart ye, depart ye, go ye out from  
 thence, touch no unclean *thing*, go ye out of the midst of her, be  
 12 ye clean, that bear the vessels of the LORD. For ye shall not go out  
 with haste, nor go by flight: for the LORD will go before you: and  
 13 the God of Israel *will be* your rereward. Behold, my servant shall

V. 6. *Shall know*—They shall experience my power and goodness in fighting for them. *In that day*—When I shall redeem my people: which work was begun by the return of the *Jews* from *Babylon*, and perfected by the coming of the Messiah. *Behold*—That all these promises are the words of the omnipotent, unchangeable God.

V. 7. *The mountains*—Of *Judea*, to which these glad tidings were brought, and from which they were spread abroad into other countries. *Of him*—Or, of them; the singular number being put for the plural. *Reigneth*—In the days of the Messiah, God did discover and exercise his dominion over the world far more eminently than ever he had done from the beginning of the world until that time.

V. 8. *Thy watchmen*—Thy ministers, who descry the approach of this heavenly king. *Lift up the voice*—To give notice to all people of these glad tidings; and by way of exultation, to sing forth the praises of God for this glorious day. *Eye*—Distinctly

and familiarly, their eyes beholding the eyes of this king of glory. They shall be eye and ear-witnesses of the words and works of Christ, and therefore their testimony shall be more certain and valuable. *Bring again*—When God shall complete the work of bringing his church out of captivity.

V. 11. *Depart*—Out of *Babylon*. *Touch*—Carry not along with you any of their superstitions or idolatries. *Ye*—And especially you priests and *Levites*, who minister in holy things, and carry the holy vessels of the temple, keep yourselves from all pollution.

V. 12. *Not by flight*—But securely, and in triumph, being conducted by your great captain the Lord of hosts. *Rereward*—So that none shall be able either to oppose you in your march, or to fall upon you in the rear.

V. 13. *Behold*—This is the beginning of a new prophecy, which is continued from hence to the end of the next chapter. *My servant*—That it is Christ who is here

spoken

\* Nah. i. 15. Rom. x. 15.

† Chap. xlix. 13. lv. 12.

‡ Psal. xcvi. 2. Luke iii. 6.

§ Chap. xlviii. 20. 2 Cor. vi. 17. Rev. xviii. 4.



14 prosper, he shall be exalted, and extolled, and be very high. As  
 many were astonished at thee; (his & visage was so marred more  
 15 than any man, and his form more than the sons of men.) So shall  
 he sprinkle many nations, the kings shall shut their mouths at him:  
 for *that* || which had not been told them shall they see, and *that*  
 which they had not heard shall they understand.

## C H A P. LIII.

*The incredulity of the Jews; the death of Christ, and the blessed effects thereof, ver. 1—10. His  
 exaltation and glory, ver. 11, 12.*

1 **W**H O \* hath believed our report? And to whom is the arm  
 2 of the LORD revealed? † For he shall grow up before him  
 as a tender plant, and as a root out of a dry ground: he hath no  
 form nor comeliness: and when we shall see him, *there* is no beauty

spoken of, is so evident, that the *Chaldee* paraphrast, and other ancient, and some later *Hebrew* doctors, understand it directly of him, and that divers *Jews* have been convinced and converted to the Christian faith, by the evidence of this prophecy. *Prosper*—This is fitly put in the first place to prevent those scandals which otherwise might arise from the succeeding passages, which describe his state of humiliation. *Very high*—Here are three words signifying the same thing to express the height and glory of his exaltation.

V. 14. *Astonished*—At his humiliation. *Thee*—At thee, O my servant. *His form*—Christ, in respect of his birth, breeding, and manner of life, was most obscure and contemptible. His countenance also was so marred with frequent watchings, and fastings, and troubles, that he was thought to be near fifty years old when he was but about thirty, *John* viii. 57. and was farther spoiled with buffetings, and crowning with thorns, and other cruel and despiteful usages.

V. 15. *So*—His exaltation shall be answerable to his humiliation. *Sprinkle*—  
 Numb. 88.

With his word or doctrine; which being often compared to rain or water, may be said to be *sprinkled*, as it is said to be *dropped*, Deut. xxxii. 2. Ezek. xx. 46. *Kings*—Shall be silent before him out of profound humility, reverence, and admiration of his wisdom. *For*—They shall hear from his mouth many excellent doctrines, which will be new and strange to them. And particularly that comfortable doctrine of the salvation of the *Gentiles*, which was not only new to them, but strange and incredible to the *Jews* themselves.

V. 1. *Who*—*Who*, not only of the *Gentiles*, but even of the *Jews*, will believe the truth of what I say? And this premonition was highly necessary, both to caution the *Jews* that they should not stumble at this stone, and to instruct the *Gentiles* that they should not be seduced with their example. *The arm*—The Messiah, called the arm or power of God, because the almighty power of God was seated in him. *Revealed*—Inwardly and with power.

V. 2. *As a root*—And the reason why the *Jews* will generally reject their Messiah, is, because he shall not come into the world  
 with

{ Chap. liii. 3. 10. || Rom. xv. 21. \* *John* xiii. 38. Rom. x. 16. † Chap. xlix. 7. lii. 14.  
 Mark ix. 12.



3 that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.  
 4 Surely † he hath borne our griefs, and carried our sorrows: yet we  
 5 did esteem him stricken, smitten of God and afflicted. But he *was* § wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace *was* upon him, and with his || stripes  
 6 we are healed. All we like sheep have gone astray: we have turned every one to his own way, and the LORD hath laid on him  
 7 the iniquity of us all: He was oppressed, and he was afflicted, yet \* he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his  
 8 mouth. He was taken away by distress and judgment: but who

with secular pomp, but *he shall grow up*, (or *spring up*, out of the ground) *before him*, (before the unbelieving *Jews*, of whom he spake ver. 1. and that in the singular number, as here, who were witnesses of his mean original; and therefore despised him) *as a tender plant* (small and inconsiderable) *and as a root, or branch*, grows out out of a dry, barren ground. *No form*—His bodily presence shall be mean and contemptible. *No beauty*—This the prophet speaks in the person of the unbelieving *Jews*. *We*—Our people, the *Jewish* nation.

V. 3. *We hid*—We scorned to look upon him.

V. 4. *Yet*—Our people believed that he was thus punished by the just judgment of God.

V. 5. *Wounded*—Which word comprehends all his pains and punishments. *For our iniquities*—For the guilt of their sins, which he had voluntarily taken upon himself, and for the expiation of their sins, which was hereby purchased. *The chastisement*—Those punishments by which our peace, our reconciliation to God, was to be purchased, were laid upon him by God's justice with his own consent. *Healed*

—By his sufferings we are saved from our sins.

V. 6. *We*—All mankind. *Astray*—From God. *Have turned*—In general, to the way of sin, which may well be called a man's *own way*, because sin is natural to us, inherent in us, born with us; and in particular, to those several paths, which several men chuse, according to their different opinions, and circumstances. *Hath laid*—Heb. *hath made to meet*, as all the rivers meet in the sea. *The iniquity*—Not properly, for he knew no sin; but the punishment of iniquity, as that word is frequently used. That which was due for all the sins of all mankind, which must needs be so heavy a load, that if he had not been God as well as man, he must have sunk under the burden.

V. 7. *He opened not*—He neither murmured against God, nor reviled men.

V. 8. *Taken away*—Out of this life. *By distress and judgment*—By oppression and violence, and a pretence of justice. *His generation*—His posterity. For his death shall not be unfruitful; when he is raised from the dead, he shall have a spiritual seed, a numberless multitude of those who shall believe in him. *Cut off*—By a violent

† Matt. viii. 17. § Rom. iv. 25. 1 Cor. xv. 3. || 1 Pet. ii. 24. \* Matt. xxvi. 63. xxvii. 12. 14. Mark xiv. 61. xv. 5. Acts viii. 32.



shall declare his generation? For he was cut off out of the land of  
 9 the living: for the transgression of my people was he stricken. And  
 he made his grave with the wicked, and with the rich after his  
 death; though he had done no violence, neither was any † deceit  
 10 in his mouth. Yet it pleased the LORD to bruise him, he hath put  
 him to grief: when thou shalt have made his soul an offering for sin,  
 he shall see his seed, he shall prolong his days, and the pleasure of  
 11 the LORD shall prosper in his hand. He shall see of the travel of  
 his soul, and shall be satisfied: by his knowledge, shall ‡ my righte-  
 12 ous servant justify many: for he shall bear their iniquities. There-  
 fore will I give him a portion with the great, and he shall divide the  
 spoil with the strong: because he hath poured out his soul unto

lent death. And this may be added as a reason of the blessing of a numerous posterity conferred upon him, because he was willing to be cut off for the transgression of his people.

V. 9. *With the wicked*—This was a farther degree of humiliation. He saith, *he made his grave*, because this was Christ's own act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked*, does not denote the sameness of place, as if he should be buried in the same grave with other malefactors, but the sameness of condition.

V. 10. *He*—God was the principal cause of all his sufferings, tho' mens sins were the deserving cause. *When*—When thou, O God, shalt have made, thy son a sacrifice, by giving him up to death for the atonement of mens sins. His soul is here put for his life, or for himself. *Shall see*—He shall have a numerous issue of believers reconciled by God, and saved by his death. *Prolong*—He shall live and reign with God for ever. *The pleasure*—God's gracious decree for the salvation of mankind shall be effectually carried on by his ministry and mediation.

V. 11. *Shall see*—He shall enjoy. *The*

*travel*—The blessed fruit of all his labours, and sufferings. *Satisfied*—He shall esteem his own and his father's glory, and the salvation of his people, an abundant recompence. *By his knowledge*—By the knowledge of him. *Justify*—Acquit them from the guilt of their sins, and all the dreadful consequences thereof. And Christ is said to *justify* sinners meritoriously, because he purchases and procures it for us. *Many*—An innumerable company of all nations. *For*—For he shall satisfy the justice of God, by bearing the punishment due to their sins.

V. 12. *I*—God the father. *A portion*—Which is very commodiously supplied out of the next clause. *With the strong*—God will give him happy success in his glorious undertaking: he shall conquer all his enemies, and set up his universal and everlasting kingdom in the world. *Because*—Because he willingly laid down his life. *Transgressors*—He prayed upon earth for all sinners, and particularly for those that crucified him, and in heaven he still intercedes for them, by a legal demand of those good things which he purchased; by the sacrifice of himself, which, though past, he continually represents to his father, as if it were present.

V. 1. Sing

† 1 Pet. ii. 22. 1 John iii. 5.

‡ Chap. xlii. 1. xlix. 3.



death: and he § was numbered with the transgressors, and he bare the sin of many, and || made intercession for the transgressors.

## C H A P. LIV.

*The blessings and fulness of the gospel-church, ver. 1—4. The Gentiles becoming Christ's spouse, to whom his love is everlasting, ver. 5—10. Her glories, ver. 11, 12. The gifts of the Holy Ghost, ver. 13. Her sure preservation, ver. 14—17.*

- 1 **S**ING, \* O barren, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for † more *are* the children of the desolate, than the children of the
- 2 married wife, saith the LORD. ‡ Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare
- 3 not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right-hand, and on the left, and thy seed §§ shall inherit the Gentiles, and make the desolate cities to be inhabited.
- 4 Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy ||| youth, and shalt not remember the reproach of
- 5 thy widowhood any more. For thy maker is thine husband, (the

V. 1. *Sing*—The prophet having largely discoursed of the sufferings of Christ, and of the blessed fruits thereof, and here foreseeing that glorious state of the church, he breaks forth into this song of triumph. And as the foregoing chapter literally speaks of Christ, so doth this of the church of Christ. This church, consisting at first of the *Jews*, and afterwards of the *Gentiles*, had been *barren*, till the coming of Christ. *The desolate*—The church of the *Gentiles*, which in the times of the Old Testament was desolate, does now bring forth to God a more numerous posterity than that of the *Jews*.

V. 2. *Enlarge*—That it may be capable of the *Gentiles*, who shall flock to thee in great numbers. *Strengthen*—That they

may be able to support that great weight which the tents thus enlarged, shall be upon them.

V. 3. *For*—Thou shalt bring forth a multitude of children; for this word is commonly used of any extraordinary propagation of living creatures. *On the left*—On every side, in all the parts of the world. *Thy seed*—Thy spiritual seed, the church of the New Testament, which is accounted *Abraham's* seed, or children.

V. 4. *Ashamed*—For the barrenness and widowhood, which once was the matter of thy grief and shame. *Forget*—Thou shalt not be upbraided with thy former barrenness in thy youthful state.

V. 5. *Thy maker*—Will own thee for his spouse

§ Mark xv. 28. Luke xxii. 37. || Luke xxiii. 34. Rom. viii. 34. Heb. vii. 25. ix. 24. 1 John ii. 1. \* Zeph. iii. 14. Gal. iv. 27. † 1 Sam. ii. 5. Chap. xlix. 20, 21. ‡ Chap. xlix. 19, 20. §§ Chap. lxi. 4, 5, 6. ||| Ezek. xxiii. 8.



\* LORD of hosts is his name) and thy redeemer the Holy One of  
 6 Israel, the God of the whole earth shall he be called. For the  
 LORD hath called thee as a woman forsaken and grieved in spirit,  
 and as a wife of youth, tho' thou† wast refused, saith thy God.  
 7 † For a small moment have I forsaken thee, but with great mercies  
 8 will I gather thee. In a little wrath I hid my face from thee, for a  
 moment; but with everlasting kindness will I have mercy on thee,  
 9 saith the LORD thy redeemer. For this is as the waters of § Noah  
 unto me: for as I have sworn that the waters of Noah should no  
 more go over the earth, so have I sworn that I would not be wroth  
 10 with thee, || nor rebuke thee. For \*\* the mountains shall depart, and  
 the hills be removed, but my kindness shall not depart from thee,  
 neither shall the covenant of my peace be removed, saith the LORD,  
 11 that hath mercy on thee. Oh thou afflicted, tossed with tempest, and  
 not comforted, behold, I will lay thy stones with †† fair colours, and  
 12 lay thy foundations with sapphires. And I will make thy windows of

spouse. *The Lord*—Who hath the sovereign command of all men and creatures, and therefore can subdue the *Gentiles* to thee, and can make thee to increase and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaks in the foregoing verse. *The God*—The God and father of all nations, whereas formerly he was called only *the God of Israel*.

V. 6. *Called thee*—To return to him. *As forsaken*—When thou wast like a woman forsaken. *And grieved*—For the loss of her husband's favour. *Of youth*—As affectionately as an husband recalls his wife which he married in his youth.

V. 7. *For a moment*—In comparison of God's everlasting kindness. *Gather thee*—From all the places where thou art dispersed, from all parts of the world.

V. 8. *With everlasting kindness*—With kindness to thee and thy seed through all succeeding generations.

V. 9. *This*—This covenant of grace

and peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood to drown the world. *Wrath*—So as to forsake thee utterly.

V. 10. *The mountains*—Shall sooner depart from their places than any kindness shall depart from thee. *The covenant*—That covenant whereby I have made peace and friendship with thee, and have promised to thee all manner of happiness. God will not cast off his Christian church, as he cast off the church of the *Jews*, the New covenant is established upon better and surer promises than the Old. *The Lord*—Who doth this not for thine own merits, but merely for his own grace and mercy.

V. 11. *O thou*—Who hast been, in a most afflicted and comfortless condition. *With sapphires*—I will make thee exceedingly beautiful and glorious, by a plentiful effusion of excellent gifts, and graces.

V. 12. *Agates*—The proper signification of

\* Luke i. 32. † Jer. xxx. 17. ‡ Psal. xxx. 5. Chap. xxvi. 20. 2 Cor. iv. 17. § Gen. viii. 21. ix. 11. || Psal. ix. 5. \*\* Psal. xlv. 2. Matt. v. 18. †† 1 Chron. xxix. 2. Rev. xxi. 19.



agates, and thy gates of carbuncles, and all thy borders of pleasant  
 13 stones. And all thy children *shall be* † taught of the LORD, and great  
 14 *shall be* the peace of thy children. In righteousness shalt thou be  
 established : thou shalt be far from oppression, for thou shalt not fear,  
 15 and from terror, for it shall not come near thee. Behold they shall  
 surely gather together, *but* not by me : whosoever shall gather to-  
 16 gether against thee, shall fall before thee. Behold, I have created  
 the smith that bloweth the coals in the fire, and that bringeth forth  
 an instrument for his work, and I have created the waster to destroy.  
 17 No weapon that is formed against thee shall prosper ; and every  
 tongue *that* shall rise against thee in judgment, thou shalt condemn.  
 This is the heritage of the servants of the LORD, and their righteous-  
 ness is of me, saith the LORD.

of the *Hebrew* names of precious stones is unknown to the *Jews* themselves. It may suffice us to know that this was some very clear and transparent, and precious stone. *Thy borders*—The utmost parts or walls.

V. 13. *Taught*—Not only outwardly by his word, but inwardly by his spirit. *The peace*—1. Inward peace arising from the clear discoveries of God's love and reconciliation to us, and wrought by the spirit of adoption, which is more abundantly given to believers under the gospel, than under the law. 2. Outward peace, safety, and happiness.

V. 14. *Established*—Thine affairs shall be managed with righteousness, which is the glory of any society. *Oppression*—Either by thine own governors, or by foreign powers.

V. 15. *Behold*—It is true some will combine and make an attempt against thee. *But*—Without any such commission from me, as *Sennacherib* and *Nebuchadnezzar* had.

V. 16. *The smith*—Both the smith that makes warlike instruments, and the soldier that uses them, are my creatures, and totally at my command, and therefore they cannot hurt you without my leave. *The waster*—To destroy only whom and when I please.

V. 17. *Condemn*—And I will deliver thee not only from the fury of war, but also from the strife of tongues. *This*—This blessed condition, is the portion allotted them by me. *Righteousness*—The reward of their righteousness. *Of me*—I give it, and I will continue it to them.

C H A P.

† Chap. xi. 9. *Jer.* xxxi. 34. *John* vi. 45. 1 *Cor.* ii. 16. 1 *Thef.* iv. 9.  
 1 *John* ii. 20.



## C H A P. LV.

*An invitation to seek for spiritual blessings from Christ, whom the Father sends, ver. 1—5. To come to him speedily and by repentance, ver. 6, 7. His grace infinite, ver. 8, 9. His word powerful, ver. 10, 11. The joy of believers, ver. 12, 13.*

- 1 **H**O, \* every one that thirsteth, come ye to the waters, and he  
that hath no money; come ye, buy, and eat, yea come,  
2 buy wine and milk, without money, and without price. Where-  
fore do ye spend money for *that which* is not bread, and your labour  
for *that which* satisfieth not? Harken diligently unto me, and eat  
ye *that which* is good, and let your soul delight itself in fatness.  
3 Incline your ear, and come unto me: hear, and your soul shall  
live, and I will make an everlasting covenant with you, *even the*  
4 † sure mercies of David. Behold, I have given him *for* a witness  
5 to the people, a leader and commander to the people. Behold,  
thou shalt call a nation *that* thou knewest not, and nations *that*  
knew not thee, shall run unto thee, because of the LORD thy

V. 1. *Thirsteth*—For the grace of God and the blessings of the gospel. This *thirst* implies a vehement, and active, and restless desire after it. *No money*—Those who are most worthless and wicked, if they do but thirst may be welcome. *Buy*—Procure or receive that which is freely offered. *Wine and milk*—All gospel-blessings; in particular, that peace and joy in the Holy Ghost, which are better than wine, and that love of God which nourishes the soul, as *milk* does the body.

V. 2. *Money*—All your time, and strength, and cost. *Not bread*—For those things which can never nourish or satisfy you, such as worldly goods, or pleasures. *Eat ye*—That which is truly and solidly, and everlastingly good. *In fatness*—In this pleasant food of gospel-enjoyments.

V. 3. *An everlasting covenant*—That everlasting covenant of grace and peace which I made with *Abraham*, and his seed. *Of David*—Even that covenant which was made first with *Abraham*, and then with

*David*, concerning those glorious and sure blessings which God hath promised to his people, one and the chief of which was giving Christ to die for their sins. *David* here seems to be put for the son of *David*.

V. 4. *Behold*—I have appointed, and will in due time actually give. *Him*—The *David* last mentioned, even Christ. *A witness*—To declare the will of God concerning the duty and salvation of men, *to bear witness to truth, to confirm God's promises*, and, among others, those which respect the calling of the *Gentiles*: to be a witness of both parties of that covenant made between God and men. *The people*—To all people.

V. 5. *Thou*—Thou, O *Messiah*. *Call*—To the knowledge of thyself. *Knewest not*—With that special knowledge which implies approbation. *Because*—Because the Lord shall by many tokens, manifest himself to be thy God, and thee to be his son and faithful servant. *Glorify thee*—By confirm-

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\* *John* iv. 14. vii. 37. *Rev.* xxi. 6. xxii. 17. † *2 Sam.* vii. 8. *2 Chron.* vi. 42. *Psal.* lxxxix. 24. 28, 29. 33. 37. *Acts* xiii. 34.



GOD, and for the Holy One of Israel; for he hath glorified thee.  
 6 † Seek ye the LORD while he may be found: call ye upon him while  
 7 he is near. Let the wicked forsake his way, and the unrighteous  
 man his thoughts: and let him return unto the LORD, and he will  
 have mercy upon him, and to our God, for he will abundantly  
 8 pardon. For my thoughts *are* not your thoughts, neither *are* your  
 9 ways my ways, saith the LORD. For *as* the heavens are higher  
 than the earth, so are my ways higher than your ways, and my  
 10 thoughts than your thoughts. For § as the rain cometh down, and  
 the snow, from heaven, and returneth not thither, but watereth  
 the earth, and maketh it bring forth and bud, that it may give  
 11 seed to the sower, and bread to the eater; So shall my word be  
 that goeth forth out of my mouth: it shall not || return unto me void,  
 but it shall accomplish that which I please, and it shall prosper  
 12 *in the thing* whereto I sent it. Therefore ye shall go out with joy,  
 and be led forth with peace: the mountains and the hills shall  
 \* break forth before you into singing, and all † the trees of  
 13 the field shall clap their hands. †† Instead of the thorn shall come  
 up the fir-tree, and instead of the briar shall come up the myrtle-

ing thy word with illustrious signs and miracles, and particularly by thy resurrection, and glorious ascension.

V. 6. *Seek*—Labour to get the knowledge of God's will, and to obtain his grace and favour. *While*—In this day of grace, while he offers mercy and reconciliation. *Near*—Ready and desirous to receive you to mercy.

V. 7. *Return*—By sincere repentance, and faith.

V. 8. *For*—If any man injure you, especially if he do it greatly and frequently, you are slow and backward to forgive him. But I am ready to forgive all penitents, how many, and great, and numberless soever their sins be.

V. 10. *The snow*—Which in its season contributes to the fruitfulness of the earth. *Returneth not*—Without effect. *And bread*—That it may bring forth store of bread-

corn, both for mens present supplies, and for seed for the next year.

V. 11. *My word*—My promises, concerning the pardon of the greatest sinners. *Void*—Without success.

V. 12. *Therefore*—Ye shall be released from your bondage. *Peace*—Safely and triumphantly. *Clap*—There shall be a general rejoicing, so that even the senseless creatures shall seem to rejoice with you.

V. 13. *Instead*—Whereas your land was filled *with thorns and briars*, as was foretold, they shall be rooted out, and it shall be planted with fir-trees and myrtle-trees, and such other trees, as are useful either for fruit or for delight. The church shall be delivered from pernicious things, and replenished with all divine graces and blessings. *It*—This wonderful change shall bring much honour to God. *A sign*—For a monument, of God's infinite power, and

† *Psal.* xxxii. 6.    § *Deut.* xxxii. 2.    || *Chap.* xlv. 23. *Matt.* x. 13.    \* *Psal.* cxvi. 12.  
 xcvi. 8.    † *1 Chron.* xvi. 33.    †† *Chap.* xli. 19, 20.



tree: and it shall be to the LORD for a name, for an everlasting sign, that shall not be cut off.

## C H A P. LVI.

*The blessedness of the Godly, without any respect of persons, ver. 1—8. Blind watchmen shall be destroyed, ver. 9—12.*

1 **T**HUS saith the LORD, Keep ye judgment, and do justice:  
 2 for my salvation is near to come, and my righteousness to  
 3 be revealed. Blessed is the man *that* doth this, and the son of man  
 4 *that* holdeth it fast: that keepeth the sabbath from polluting it,  
 5 and keepeth his hand from doing any evil. Neither let the son of the  
 6 stranger, that hath joined himself to the LORD, speak, saying, The  
 LORD hath utterly separated me from his people; neither let the eu-  
 7 nuch say, Behold, I *am* a dry tree. For thus saith the LORD unto the  
 8 eunuchs that keep my sabbaths, and chuse *the things* that please me,  
 9 and take hold of my covenant; Even unto them will I give in mine  
 10 house, and within my walls, a place and a name better than of sons  
 11 and of daughters: I will give them an everlasting name, that shall  
 12 not be cut off. Also the sons of the stranger, that join themselves  
 to the LORD, to serve him, and to love the name of the LORD, to be  
 his servants, every one that keepeth the sabbath from polluting it,

and faithfulness, and love to his people to all succeeding generations.

V. 1. *My salvation*—That eminent salvation by the *Messiah*, and in which, without this you shall have no share. *Is near*—So the scripture often speaks of things which are at a great distance, as if they were present or at hand, *Hab. ii. 3. James v. 8, 9. Rev. xxii. 20. My righteousness*—The same thing which he called *salvation*.

V. 2. *The man*—Every man not only Jews but *Gentiles*, as it is explained in the following verses. *The sabbath*—The sabbath seems to be put here, as sacrifice is elsewhere, for the whole worship of God.

V. 3. *The stranger*—The stranger, the *Gentile*, who by birth is a stranger to  
 Numb. 88.

God, that hath turned from dumb idols to the living God. *The eunuch*—Who is here joined with the stranger, because he was forbidden to *enter into the congregation of the Lord*, Deut. xxiii. 1. Under these two instances he understands all those, who either by birth, or by any ceremonial pollution, were excluded from church privileges, and so he throws open the door to all true believers. *A dry tree*—A fruitless tree, accursed by God with the curse of barrenness.

V. 4. *Take hold*—That stedfastly keep the conditions of my covenant.

V. 5. *In mine house*—In my temple. *Better*—A far greater blessing and honour than that of having posterity, even my favour, and my spirit, and eternal felicity.

V. 7. *Moun-*



7 and taketh hold of my covenant. Even them will I \* bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar: for † mine house shall be called an house of prayer for all people.  
 8 The Lord God, who gathereth the out-casts of Israel, saith, Yet will I gather *others* to him, besides those that are gathered unto him.  
 9 All ye beasts of the field, come to devour, *yea*, all ye beasts in the  
 10 forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark, sleeping, lying down, loving to  
 11 slumber. Yea, they *are* greedy dogs *which* ‡ can never have enough, and they *are* shepherds that cannot understand: they § all look to  
 12 their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink, and to morrow shall be as this day, *and* much more abundant.

V. 7. *Mountain*—To my house, which stood upon mount Zion. *Joyful*—By accepting their services, and comforting their hearts with the sense of my love. *Accepted*—They shall have as free access to mine house and altar, as the *Jews* themselves, and their services shall be as acceptable to me. Evangelical worship is here described under such expressions as agreed to the worship of God which then was in use.

V. 8. *The Lord*—Who will gather to himself, and bring into their own land, those that are cast out of their own land. *Yet*—I will make a far more comprehensive gathering of the *Gentiles*.

V. 9. *Come*—This is a prediction of *Israel's* destruction by their cruel enemies. The prophet having largely discoursed concerning the *Messiah*, and his kingdom, and having encouraged the *Gentiles* with God's gracious promises made to them, now proceeds to terrify the unbelieving

*Jews*, and to shew that as the *Gentiles* would believe, and be saved, so they would reject their *Messiah*, and be destroyed.

V. 10. *His—Israel's. Watchmen*—Priests and teachers; he mentions only the teachers, because ignorance was most shameful in them, but hereby he supposes the gross ignorance of the people. *Bark*—They are also slothful and negligent in instructing the people, and do not faithfully reprove them for their sins.

V. 11. *They look*—They regard neither God's glory, nor the peoples good, but only the satisfaction of their own base desires. *Quarter*—In their several stations.

V. 12. *Say they*—Unto their brethren, fellow-priests, or other jolly companions. *Fill ourselves*—We will drink not only to delight, but even to drunkenness, as the word signifies, which shews their dreadful security and contempt of God, and their abandoning of all care of their own or peoples souls.

CHAP.

\* Chap. ii. 2.

† Matt. xxi. 13. Matt. xi. 17. Luke xix. 46.

‡ Ezek. xxxiv. 2, 3.

§ Chap. liii. 6. lvii. 17.



## C H A P. LVII.

*The blessed death of the righteous, not duly lamented by the Jews, who also commit idolatry, and trust in man: they are threatened, ver. 1—12. Evangelical promises to the penitent, ver. 13—19. No peace to the wicked, ver. 20, 21.*

1 **T**HE righteous perisheth, and no man layeth it to heart;  
 2 and \* merciful men are taken away, † none considering that  
 3 the righteous is taken away from the evil to come. He shall enter  
 4 into peace: they shall rest in their beds, *each one* that walked in  
 5 his uprightness. But draw near hither, ye sons of the forcerers,  
 6 the seed of the adulterer, and the whore. Against whom do ye  
 sport yourselves? Against whom make ye a wide mouth, *and* draw  
 out the tongue? Are ye not children of transgression, a seed of  
 5 falshood? Enflaming yourselves with idols ‡ under every green  
 tree; § slaying the children in the valleys under the clifts of the  
 6 rocks? Among the smooth stones of the stream *is* thy portion;  
 they are thy lot: even to them hast thou poured a drink-offering,  
 thou hast offered a meal-offering. Should I receive comfort in

V. 1. *The righteous*—Just and holy men. *No man*—Few or none. *Layeth it to heart*—Is duly affected with this sad sign of God's displeasure.

V. 2. *He*—This just and merciful man shall enter into a state of rest, where he shall be out of the reach of the approaching miseries. *They*—Just men. Here is a sudden change of the number, which is very frequent in the prophets. *Beds*—In their graves, which are not unfitly called their *beds*, as their death is commonly called *sleep* in scripture.

V. 3. *Hither*—To God's tribunal, to receive your sentence. *Sons*—Not by propagation, but by imitation. *And the whore*—Not the genuine children of *Abraham*, their dispositions were far more suitable to a bastardly brood, than to *Abraham's* seed.

V. 4. *Against whom*—Consider whom it is that you mock and scoff, when you deride God's prophets. *A seed*—A gene-

ration of liars, whose practices contradict your professions, who deal deceitfully both with God and men.

V. 5. *Enflaming*—Lusting after them; and mad upon them. *Slaying*—In way of sacrifice to their idols. *Valleys*—He seems to allude to the valley of *Hinnom* in which these cruelties were practised. *Clifts*—Which they chose either for shade, or for those dark vaults, in rocks, which were convenient for idolatrous uses.

V. 6. *Portion*—Thou hast chosen for thy portion those idols, which were worshipped by the sides of brooks or rivers where such smooth stones commonly lie. *They*—Thou hast forsaken me and chosen idols. *Offered*—For the devil is God's ape, and idolaters used the same rites, and offerings in the worship of idols which God had prescribed in his own. *Comfort*—Should I be pleased with such a people and such actions?

V. 7. *Mountain*  
 § *Ezek. xvi. 20.*

\* *Psal. xii. 1. Micah vii. 2.* † *2 Kings xxii. 20.* ‡ *2 Kings xvi. 4.*  
 xx. 26.



7 these? || Upon a lofty and high mountain hast thou set thy bed;  
 8 even thither wentest thou up to offer sacrifice. Behind \* the doors  
 also and the posts hast thou set up thy remembrance; for thou hast  
 discovered *thyself to another* than me, and art gone up: thou hast  
 enlarged thy bed, and made thee *a covenant* with them; † thou lovest  
 9 their bed where thou sawest it. And ‡ thou wentest to the king  
 with ointment, and didst increase thy perfumes, and didst  
 send thy messengers far off, and didst debase *thyself even* unto hell.  
 10 Thou art wearied in the greatness of thy way; yet saidst thou not,  
 There is no hope: thou hast found the life of thine hand, there-  
 11 fore thou wast not grieved. And of whom hast thou been afraid or  
 feared, that thou hast lied, and hast not remembered me, nor laid  
*it* to thy heart? Have not I held my peace even of old, and thou  
 12 fearest me not? I will declare thy righteousness and thy works,  
 13 for they shall not profit thee. When thou criest, let thy compani-

V. 7. *Mountain*—In high places, which were much used for religious worship, both by *Israelites* and by Heathens. *Thy bed*—Thine altar, in which thou didst commit spiritual whoredom with idols,

V. 8. *The posts*—Behind the posts of the doors of thine house: where the Heathens placed their tutelar gods to whose protection they committed their houses, that so they might have their eyes and minds upon them, whensoever they went out or came in. *Set up*—Those monuments which thou didst set up there as remembrances of those idol-gods whom they represented. *Discovered*—Thou hast uncovered thy nakedness; to others beside me thine husband. *Gone up*—Into the adulterous bed. *Enlarged*—That it might receive many adulterers together. Thou hast multiplied thine idols and alars. *A covenant*—Thou hast covenanted to serve them.

V. 9. *The king*—The king of *Affyria*, called *the king* by way of eminency, to whom the *Israelites* in the days of *Isaiah* were very prone to trust, and send presents. And so the prophet passes from

their idolatry to another sin, even their confidence in Heathen princes. *Increase*—Didst send great quantities. *Far off*—Into *Affyria*, which was far from *Judea*. *Debase*—Thou wast willing to submit to the basest terms to procure their aid.

V. 10. *Wearied*—Thou hast not eased but tired thyself with thy tedious journey. *Yet*—And yet thou didst not perceive that thy labour was lost. *Hast found*—Thou hast sometimes found success in these ways. *Not grieved*—Therefore thou didst not repent of thy sin herein.

V. 11. *Feared*—And who are they, the fear of whom drives thee to these wicked courses? *Lied*—That thou hast dealt thus perfidiously with me. *Not remembered*—Hast thou forgotten all those great things which I have done for thee. *Held my peace*—Have not I forbore to punish thee from time to time, that by this goodness I might oblige thee to love me. *And thou*—Or, therefore thou dost not fear or regard me. Thou abusest my long-suffering.

V. 13. *But*—But they shall be carried

|| *Ezek.* xvi. 16. 25.

\* *Ezek.* viii. 10. xxiii. 14.

† *Ezek.* xvi. 26. 28. xxiii. 12, &c.

‡ Chap. xxx. 6. *Ezek.* xvi. 33. xxiii. 16.



ons deliver thee: but the wind shall carry them all away; vanity shall take *them*; but he that putteth his trust in me, shall possess  
 14 the land, and shall inherit my holy mountain: And shall say,  
 § Cast ye up, cast ye up, prepare the way, take up the stumbling-  
 15 block out of the way of my people. For thus saith the high and lofty  
 One that inhabiteth eternity, whose name is Holy; I dwell in the  
 high and holy *place*; || with him also *that is* of a contrite and humble  
 spirit, to revive the spirit of the humble, and to revive the heart  
 16 of the contrite ones. For \* I will not contend for ever, neither  
 will I be always wroth: for the spirit would fail before me, and  
 17 the souls † *which* I have made. For the iniquity of his covetousness  
 was I wroth, and smote him: I hid me, and was wroth, and he  
 18 went on frowardly in the way of his heart. I have seen his ways,  
 yet will heal him: I will lead him also, and restore comforts unto  
 19 him, even to his mourners. I create ‡ the fruit of the lips; peace,  
 peace to *him that is* far off, and to *him that is* near, saith the LORD,  
 20 and I will heal him. But the wicked *are* like the troubled sea, when  
 21 it cannot rest, whose waters cast up mire and dirt. §§ *There is no*  
 peace, saith my God, to the wicked.

ried away suddenly and violently by the blast of mine anger. *Vanity*—A vapour which quickly vanishes away. *Inherit*—Shall enjoy my favour and presence in my temple.

V. 14. *And he*—God will raise up a man who shall say with authority and efficacy. *Cast up*—Make causeways, where it is needful, for their safe and easy passage, and remove all things which may hinder them in their return.

V. 16. *For*—I will not proceed to the utmost severity with sinful men.

V. 17. *Covetousness*—Of which sin the *Jews* were eminently guilty. But this comprehends all those sins for which God contended with them. *He went*—Yet he was not reformed, but trespassed more and more.

V. 18. *Mourners*—To those who are hum-

bled under God's hand, *that mourn in Zion*, for their own and others sins.

V. 19. *I create*—I will by my almighty power produce. *Peace*—That peace which is not wrought by mens hands, but only by God's lips or word. The doubling of the word signifies the certainty and abundance this peace. *Far off*—To the *Gentiles* who are far from God, as well as to the *Jews*, who are called *a people near unto God*, Psal. cxlviii. 14.

V. 20. *Cast up*—Their minds are restless, being perpetually hurried with their own lusts and passions, and with guilt, and the dread of the divine vengeance.

V. 21. *No peace*—Though they may have a great share of prosperity, yet they have no share in this inward, and spiritual, and everlasting peace.

C H A P.

§ Chap. xl. 3. lxii. 10. || Psal. xxxiv. 18. li. 17. cxxxviii. 6. Chap. lxvi. 2. \* Psal. ciii. 9. Micah vii. 18. † Numb. xvi. 22. Job xxxiv. 14. Heb. xii. 9. ‡ Prov. xvi. 1. Heb. xiii. 15. §§ Chap. xlviii. 22.



## C H A P. LVIII.

*The hypocrisy of the Jews, in their fasts, ver. 1—5. A true fast described, ver. 6, 7. Promises to Godliness, ver. 8—12. To the keeping of the sabbath, ver. 13, 14.*

- 1 **C**R Y aloud, spare not, lift up thy voice like a trumpet, and  
 2 shew my people their transgression, and the house of Jacob  
 3 their sins. Yet they seek me daily, and delight to know my ways,  
 as a nation that did righteousness, and forsook not the ordinances  
 of their God: they ask of me the ordinances of justice: they take  
 4 delight in approaching to God. Wherefore have we fasted, *say they*,  
 and thou seeest not? *Wherefore* have we afflicted our soul, and thou  
 takest no knowledge? Behold, in the day of your fast, ye find  
 5 pleasure, and exact all your labours. Behold, ye fast for strife  
 and debate, and to smite with the fist of wickedness: ye shall  
 not fast as *ye do this* day, to make your voice to be heard on high.  
 Is it \* such a fast that I have chosen? † A day, For a man to afflict  
 his soul? *Is it*, to bow down his head as a bulrush, and to spread sack-

V. 2. *Yet*—They cover all their wickedness with a profession of religion. *Delight*—There are many men who take some pleasure in knowing God's will and word, and yet do not conform their lives to it. *As*—As if they were a righteous people. *Forsook*—As if they were not guilty of any apostacy from God, or disobedience to God's precepts. *Ask*—As if they resolved to observe them. *In approaching*—In coming to my temple to hear my word, and to offer sacrifices.

V. 3. *Afflicted*—Defrauded our appetites with fasting, of which this phrase is used, *Levit. xvi. 29.* *Ye find*—Either you indulge yourselves in sensuality, as they did, *Isa. xxii. 13.* But this does not agree with *that afflicting of their souls* which they now professed, and which God acknowledges; or you pursue and satisfy your own desires: though you abstain from bodily food, you do not mortify your sinful inclinations. *Exact*—Your money got by your labour, and lent to others, either for their need or your own advantage, which you require

either with usury, or at least with rigour, when either the general law of charity, or God's particular law, commanded the release, or at least the forbearance of them.

V. 4. *Behold*—Your fasting days, wherein you ought in a special manner to implore the mercy of God, and to shew compassion to men, you employ in injuring or quarrelling with your brethren, your servants or debtors, or in contriving mischief against them. *Heard*—In strife and debate. By way of ostentation.

V. 5. *Chosen*—*Approve of, accept, or delight in*, by a metonymy, because we delight in what we freely chuse. *For a day*—This may be understood, either for a man to take a certain time to afflict his soul in, and that either from even to even, *Lev. xxiii. 32.* or from morning to evening, or for a little time. *Wilt thou call*—Canst thou suppose it to be so? *A fast*—It being such an one as has nothing in it, but the dumb signs of a fast, nothing of deep *humiliation* appearing in it, or, real reformation proceeding

\* *Zech. vii. 5.*† *Lev. xvi. 29.*



cloth and ashes under *him*? Wilt thou call this a fast, and an accept-  
 6 able day to the LORD? *Is* not this the fast that I have chosen? To  
 loose the bands of wickedness, to undo the heavy burdens, and  
 † to let the oppressed go free, and that ye break every yoke?  
 7 *Is it* not § to deal thy bread to the hungry, and that thou bring  
 the poor that are cast out, to thy house? When thou seest the  
 naked, that thou cover him, and that thou hide not thyself from  
 8 thine own flesh? Then shall thy || light break forth as the morn-  
 ing, and thine health shall spring forth speedily: and thy righte-  
 ousness shall go before thee; the \* glory of the LORD shall be  
 9 thy rereward. Then shalt thou call, and the LORD shall answer;  
 thou shalt cry, and he shall say, Here I *am*: if thou take away  
 from the midst of thee, the yoke, the putting forth of the finger,  
 10 and speaking vanity. And *if* thou draw out thy soul to the hun-  
 gry, and satisfy the afflicted soul; then shall thy light rise in  
 11 obscurity, and thy darkness *be* as the noon day. And the LORD

proceeding from it. *Acceptable day*—  
 A day that God will approve of.

V. 6. *The bands*—The cruel obligations  
 of usury and oppression.

V. 7. *Cast out*—And thereby become  
 wanderers, having no abiding place.  
*To thy house*—That thou be hospitable,  
 and make thy house a shelter to them  
 that have none of their own left. *Hide*  
*not*—That seek no occasion to excuse  
 thyself. *Thy own flesh*—Some confine this  
 to our own kindred; but we can look on  
 no man, but there we contemplate our  
*own flesh*, and therefore it is barbarous,  
 not only to tear, but not to love and  
 succour him. Therefore feed him as thou  
 wouldest feed thyself, or be fed; shelter him  
 as thou wouldest shelter thyself, or be  
 sheltered; clothe him as thou wouldest  
 clothe thyself, or be clothed; if in any of  
 these respects thou wert in his circum-  
 stances.

V. 8. *Thy light*—*Happiness* and prospe-  
 rity. *Break forth*—It shall not only appear,  
 but *break forth*, dart itself forth, notwith-

Vol. II.

† Jer. xxxiv. 9.

§ Ezek. xviii. 7. 16.

12 A

Matt. xxv. 35.

9, 10.

\* Chap. lii. 12.

standing all difficulties, as the sun breaks,  
 and pierces through a cloud. *Thy health*—  
 Another metaphor to express the same  
 thing. *Righteousness*—The reward of thy  
 righteousness. *Before thee*—As the morn-  
 ing-star goes before the sun. *The glory*—  
 His glorious power and providence. *Thy*  
*rereward*—Thus the angel of his presence  
 secured the *Israelites* when they came up out  
 of Egypt.

V. 9. *Answer*—He will give an effectual  
 demonstration, that he hears thee. *Here*  
*I am*—A phrase that notes a person to be  
 ready at hand to help. *Take away*—From  
 among you. *The yoke*—All those pressures  
 and grievances before mentioned. *Putting*  
*forth*—Done by way of scoff, or disdainful  
 insulting. *Vanity*—Any kind of evil words.

V. 10. *Draw out*—Or, *open*, as when we  
 open a store, to satisfy the wants of the  
 needy. *Thy soul*—Thy affection, thy pity  
 and compassion. *Thy darkness*—In the very  
 darkness of the affliction itself thou shalt  
 have comfort.

V. 11. *Guide thee*—Like a shepherd.

And

|| Job xi. 17. Chap. l. 10. lix.



shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and  
 12 like a spring of water, whose waters fail not. And *they that shall be of thee*, † shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer  
 13 of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, holy to the LORD, honourable, and shalt honour him, not doing thine own works, nor finding thine  
 14 own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the LORD, and I will cause thee to ‡ ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

And he adds *continually* to shew that his conduct and blessing shall not be momentary, or of a short continuance, but all along as it was to *Israel* in the wilderness. *Satisfy*—Thou shalt have plenty, when others are in scarcity. *Make fat*—This may be spoken in opposition to the sad effects of famine, whereby the *flesh is consumed away, that it cannot be seen, and the bones that were not seen, stick out.* *A garden*—If thou relieve the poor, thou shalt never be poor, but as a well-watered garden, always flourishing. *Fail not*—Heb. *deceive not*, a metaphor which farther notes also the continuance of this flourishing state, which will not be like a land-flood, or brooks, that will soon be dried up with drought. Thou shalt be fed with a spring of blessing, that will never fail.

V. 12. *They shall be of thee*—Thy posterity. *Waste places*—Cities which have lain long waste; that shall continue for many generations to come. *The breach*—Breach is put

for *breaches*, which was made by God's judgment breaking in upon them in suffering the walls of their towns and cities to be demolished. *Paths*—Those paths that led from city to city, which being now laid desolate, and uninhabited, were grown over with grass, and weeds. *To dwell in*—These accommodations being recovered, their ancient cities might be fit to be re-inhabited.

V. 13. *If*—If thou take no unnecessary journeys, or do any servile works on the sabbath-day. *A delight*—Performing the duties of it with chearfulness, delighting in the ordinances of it. *Holy*—Dedicated to God, consecrated to his service.

V. 14. *In the Lord*—In his goodness and faithfulness to thee, and in the assurance of his love and favour. *To ride*—Thou shalt be above the reach of danger. *Feed thee*—Thou shalt enjoy the good of the land of *Canaan*, which God promised as an heritage to *Jacob*, and his seed, Gen. xxxv. 12.

C H A P.

† Chap. lxi. 4.

‡ Deut. xxxii. 13.



## C H A P. LIX.

*Sin separates between God and us, ver. 1, 2. Murder, theft, falsehood, injustice, cruelty, ver. 3—8. Calamity for sin, ver. 9—15. Salvation only of God, ver. 16—19. The covenant of the redeemer, ver. 20, 21.*

1 **B**EHOLD, the LORD's hand is not \* shortened, that it cannot  
2 save: neither his ear heavy, that it cannot hear. But your  
iniquities have separated between you and your God; and your  
3 sins have hid *his* face from you, that he will not hear. For † your  
hands are defiled with blood, and your fingers with iniquity,  
your lips have spoken lies, your tongue hath uttered perverseness.  
4 None calleth for justice, nor *any* pleadeth for ‡ truth: they trust  
in vanity, and speak lies, § they conceive mischief, and bring forth  
5 iniquity. They hatch cockatrice-eggs, and weave the spider's web:  
he that eateth of their eggs dieth, and *that which is* crushed, breaketh  
6 out into a viper. || Their webs shall not become garments, neither  
shall they cover themselves with their works: their works *are* works  
7 of iniquity, and the act of violence *is* in their hands. \*\* Their feet  
run to evil, and they make haste to shed innocent blood: their  
thoughts *are* thoughts of iniquity, wasting and destruction are in their  
8 paths. The way of peace they know not, and *there is* no judgment  
in their goings; they have made them crooked paths: whosoever  
9 goeth therein shall not know peace. Therefore is †† judgment far

V. 3. *Perverseness*—Perverse words are such as are contrary to God's word. Words every way contrary to God's will.

V. 4. *None*—None seek to redress these wrongs, and violences; they commit all rapines, and frauds with impunity. *Bring forth*—These two words of *conceiving*, and *bringing forth*, denote their whole contrivance, and perfecting their wickedness.

V. 5. *Cockatrice-eggs*—One kind put for any venomous creature, a proverbial speech signifying by these *eggs* mischievous designs, and by *hatching* them their putting them in practice. *Web*—Another proverbial speech whereby is taught, both how by their

Numb. 89.

\* Numb. xi. 23. Chap. xxxvii. 27. l. 2.

Psal. vii. 14.

|| Job viii. 14, 15.

12 A 2

† Chap. i. 15.

\*\* Prov. i. 16. Rom. iii. 15.

plots they weave nets, lay snares industriously with great pains and artifice. And also how their designs will come to nothing, as the spider's web is soon swept away.

V. 6. *Webs*—Their contrivances shall not be able to cover or defend them.

V. 7. *Wasting*—They meditate on little or nothing else. *Paths*—In what way or work soever they are engaged, it all tends to ruin and destruction.

V. 8. *The way of peace*—They live in continual contentions, and discords. *Judgment*—No justice, equity, faith, or integrity.

V. 9. *Justice*—*Judgment*, and so justice is here taken for deliverance. God doth

not

‡ Jer. ix. 4. § Job xv. 35.

†† Ver. 11. 14.



from us, neither doth justice overtake us; we wait for light, but  
 10 behold obscurity; for brightness, *but* we walk in darkness. We †  
 grope for the wall like the blind, yea, we grope as if *we had* no eyes;  
 we stumble at noon-day as in the night; *we are* in desolate places  
 11 as dead *men*: We roar all like bears, and § mourn sore like doves;  
 we look for judgment, but *there is* none; for salvation, *but* it is far off  
 12 from us: For our transgressions are multiplied before thee, and  
 our sins testify against us: for our transgressions *are* with us, and as  
 13 for our iniquities we know them. In transgressing and lying against  
 the LORD, and departing away from our God, speaking oppression  
 and revolt, conceiving and uttering from the heart words of falsehood.  
 14 And judgment is turned away backward, and justice standeth afar  
 off: for truth is fallen in the street, and equity cannot enter.  
 15 Yea, truth faileth, and he *that* departeth from evil maketh himself  
 a prey: and the LORD saw *it*, and it displeased him that *there was* no

not defend our right, nor revenge our wrong, because of these outrages, and acts of violence, injustice, and oppression.

V. 10. *As dead men*—He compares their captivity to men dead without hope of recovery.

V. 11. *Mourn*—Their oppressing governors made the *wicked* roar like bears, and the good mourn like doves.

V. 12. *Transgressions*—The word here signifies sins of an high nature, such as wherein there is much of man's will against light: rebellious sins. *Multiplied*—They admit of no excuse; for they are acted before thee, and multiplied against thee, whereby thou art justly provoked to deny us all help. *Testify*—As so many witnesses produced proves our guilt. *Are with us*—Are still unforgiven. *We know*—We are convinced of them.

V. 13. *Lying*—*Transgressing* here, and *lying*, seem to be one and the same thing, inasmuch as in their transgressing the law of God, they broke their solemn engagement to God upon mount Sinai. *Departing*—Turning from God to idols. *Speaking*—As it were talking of little else one among ano-

ther, but how to oppress their neighbours, and apostatize from God. *Uttering*—That is, first contriving in their heart false accusations, false worship to the dishonour of God; laying the contrivances and uttering them. *From the heart*—And when they dealt with men in ways of fraud, it was *from the heart*, but when they spake with God it was *but* from the lip.

V. 14. *Judgment*—He speaks here of the sentences in courts of judicature. *Truth*—Truth is cast to the ground, and justice trampled under foot, even in publick. *Equity*—No such thing will be admitted in their courts.

V. 15. *Faileth*—All things are amiss, neither judgment or justice, or truth, is to be found among us. *A prey*—Or, as some render it, *is accounted mad*, is laughed at. *Josephus* tells us, that immediately before the destruction of *Jerusalem*, it was matter of scorn to be religious. The translators reach the meaning of the word by *prey*: the wicked, like wild beasts, endeavouring to devour such as are not as bad as themselves: where wickedness rules, innocency is oppressed.

V. 16. No

† Deut. xxviii. 28, 29. Job v. 14. Amos viii. 9. § Chap. xxxviii. 14.



16 judgment. And he saw that *there was* no man, and wondered that there was no intercessor: || therefore his arm brought salvation  
 17 unto him, and his \* righteousness it sustained him. † For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and  
 18 was clad with zeal as a cloke. ‡ According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to  
 19 his enemies, to the islands he will pay recompence. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in § like a flood, the spirit of the LORD shall lift up a standard against him.  
 20 Moreover, ||| the redeemer shall come to Zion, and unto them that  
 21 turn from transgression in Jacob, saith the LORD. And *as for* me, this is my covenant with them, saith the LORD, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth

V. 16. *No man*—To appear in the behalf of equity. *His arm*—He would do his work without help from any other. *Righteousness*—His justice; seeing there could be no justice found among them, he would avenge the innocent himself.

V. 17. *For*—God, resolving to appear as a man of war, puts on his arms; he calls *righteousness* his breast-plate, to shew the justness of his cause, as also his faithfulness in making good his promises. *Vengeance*—Or garments made of vengeance: as God is said to put on the former for their sakes, whom he would preserve, so he puts on these for their sakes, whom he will destroy, namely, his peoples enemies. *Zeal*—For his own honour, and for his own people. The sum of all these expressions is, to describe both the cause and effect together; the cause was *righteousness* and *zeal* in God, the effect, *salvation* to his people, and *vengeance* on his enemies.

V. 18. *Deeds*—Heb. *recompences* or *deserts*. That is, he will recompence his adversaries with those effects of his fury that they have

deserved. *Islands*—To those remoter nations under the king of *Babylon*, that thought themselves secure.

V. 19. *Fear*—Worship the Lord. *The west*—The western part of the world. *His glory*—The glorious God. *The rising of the sun*—The eastern parts. *When*—At what time soever the *devil*, or his instruments shall make violent irruptions upon the church. *A standard*—God shall make known himself to take their part and defend them, by his *spirit* alone.

V. 20. *The Redeemer*—Christ, of whom the apostle expounds it, *Rom. xi. 26.* the prophets usually concluding their promises of temporal deliverances with the promises of spiritual, especially such, of which the temporal were evident types.

V. 21. *My covenant*—What I have promised, to them that turn from their iniquity. *My words*—Which thou hast uttered by virtue of my spirit. *Of thy seed*—A promise of the perpetual presence of his word and spirit with the prophets, apostles, and teachers of the church to all ages.

V. 1. *Arise*

|| *Psal. xcvi. 1.* Chap. *lxiii. 5.* \* Chap. *xlvi. 21. lxiii. 5.* † *Eph. vi. 14. 17. 1 Thess. v. 8.* ‡ Chap. *lxiii. 6.* § *Rev. xii. 5.* ||| *Rom. xi. 26.*



of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

## C H A P. LX.

*The glory and blessing of the new church after a short affliction, ver. 1—22.*

1 **A** Rife, shine; for thy light is come, and \* the glory of the LORD  
2 is risen upon thee. For behold, the darkness shall cover the  
earth, and gross darkness the people: but the LORD shall arise  
3 upon thee, and his glory shall be seen upon thee. And the † Gen-  
tiles shall come to thy light, yea, kings to the brightness of thy rising.  
4 ‡ Lift up thine eyes round about and see; all they gather themselves  
together, they come to thee, thy sons shall come from far, and thy  
5 daughters shall be nursed at thy side. Then shalt thou see, and flow  
together, and thine heart shall fear, and be enlarged, because the  
abundance of the sea shall be converted unto thee, the forces of the  
6 Gentiles shall come unto thee. The multitude of camels shall cover  
thee: the dromedaries of Midian and Ephah: all they from Sheba

V. 1. *Arise*—A word of encouragement accommodated to the *Jewish*, or *Hebrew* style, wherein, as by *lying down*, is described a servile and calamitous condition, chap. xlvii. 1. so by *rising*, and standing up, a recovery out of it, into a free, and prosperous one, as may be seen frequently; *Rouze up*, intimating her deliverance to be at hand. Here under a type, of *Jerusalem's* restoration, is displayed the flourishing state of the *Gentile-church*, under the Messiah. *Thy light*—Thy flourishing and prosperous state.

V. 2. *The darkness*—All kinds of errors. *The Lord*—Christ: *Shall be seen*—shall be conspicuous; as the Lord's arising, to the darkness covering the earth, so the glory being seen, answers to that gross darkness.

V. 3. *The Gentiles*—A plain prophecy of the calling of the Gentiles.

V. 5. *See*—With delight the multitudes

of thy children running to thee. *Flow*—They shall flock together to behold such an amazing sight. *Fear*—Or stand amazed. *Enlarged*—Both with joy, and love. *The abundance*—The islands of the sea, the nations, shall turn to thee in religion, and affection. *The forces*—Or wealth.

V. 6. *The multitude*—The treasure, that is brought upon camels. By these, and such like figurative expressions in several verses of this chapter is implied the coming in of all nations to Christ, and therefore they are brought in as presenting the chief commodities of their respective countries. *Dromedaries*—A smaller sort of camel. *Ephah*—The *Midianites*, and *Ephahites* dwell beyond *Arabia*. *Sheba*—A country in *Arabia Felix*, whose queen it was, that came to visit *Solomon*, and her bringing gifts might be a type of this, *Solomon* being a type of Christ. *Gold*—The principal commodities with which this country abounded, by which

\* *Mal. iv. 2.*

† *Rev. xxi. 24.*

‡ *Chap. xlix. 18. 22, 23. lxvi. 11, 12.*



shall come : they shall bring § gold and incense, and they shall  
 7 shew forth the praises of the LORD. All the flocks of Kedar shall  
 be gathered together unto thee, the rams of Nebaioth shall minister  
 unto thee : they shall come up with acceptance on mine altar, and  
 8 I will glorify the house of my glory. Who *are* these *that* fly as a  
 9 cloud, and as the doves to their windows? Surely the isles shall  
 wait for me, and the ships of Tarshish first, || to bring thy sons from  
 far, their silver and their gold with them, unto the name of the  
 LORD thy God : and to the Holy One of Israel, because he hath glo-  
 10 rified thee. And the sons of strangers shall build up thy walls, and  
 their kings shall minister unto thee : for in my wrath I smote thee,  
 11 but in my favour have I had mercy on thee. Therefore thy gates  
 \* shall be open continually ; they shall not be shut day nor night,  
 that men may bring unto thee the wealth of the Gentiles, and *that*  
 12 their kings *may be* brought. For † the nation and kingdom that will  
 not serve thee shall perish : yea *those* nations shall be utterly wasted.  
 13 ‡ The glory of Lebanon shall come unto thee, the fir-tree, the pine-

which we are to understand whatever is precious.

V. 7. *Kedar*—*Arabia Petrea*. *Acceptance*—They shall not now, as heretofore, be rejected. *The house*—The temple, or my house : God shall become glorious by the multitude of sacrifices, that shall be offered, and accepted here. This is a type how glorious his New Testament worship shall be.

V. 8. *A cloud*—These metaphors import the number as well as speed, of those that should be begotten by the apostles doctrine.

V. 9. *Ships*—To convey them to me. *Tarshish*—Those that traffick by sea. In naming this he implies all that had commerce with other nations. *From far*—From the remotest parts. *Glorified*—He will make thee honourable in the eyes of the world, especially in setting up the ministry of the gospel in the midst of thee.

V. 10. *Minister*—Shall administer all necessities to thee. *I had mercy*—As I afflicted thee in my anger, so out of my compassion I will abundantly bless thee.

V. 11. *Therefore*—For that purpose ; by reason of the conflux of people, that shall be continually flocking thither.

V. 12. *Serve*—That will not submit to Christ's scepter.

V. 13. *The glory*—The *box*, the *fir*, the *pine*, and the *cedar*, on account whereof *Lebanon* was so famous ; kings and great ones, the glory of the world, and also persons of a lower rank, shall be the materials, and members of Christ's church. *To beautify*—This is the reason and end why the *glory of Lebanon* is to be brought hither ; by these trees understand the beauty, and nobility of the church. *Sanctuary*—The temple wherein was the sanctuary. *The place of my feet*—The ark, so called, because, supposing God after the manner of men

§ Chap. lxi. 6.

|| Gal. iv. 26.

\* Rev. xxi. 25.  
xxxv. 2. xli. 19.

† Zech. xiv. 17.

‡ Chap.



tree, and the box together, to beautify the place of my sanctuary,  
 14 and I will make the place of my feet glorious. The sons also of  
 them that afflicted thee, shall § come bending unto thee, and all  
 they that despise thee shall || bow themselves down at the soles of thy  
 feet; and they shall call thee, The city of the LORD, The Zion of  
 15 the Holy One of Israel. Whereas thou hast been forsaken and  
 hated, so that no man went through *thee*, I will make thee an eter-  
 16 nal excellency, a joy of many generations. \* Thou shalt also suck  
 the milk of the Gentiles, and shalt suck the breast of kings, and thou  
 shalt know that † I the LORD *am* thy Saviour and thy Redeemer, the  
 17 mighty One of Jacob. For brass I will bring gold, and for iron I  
 will bring silver, and for wood brass, and for stones iron: I will  
 also make thy officers peace, and thine exactors righteousness.  
 18 Violence shall no more be heard in thy land, wasting nor destruction  
 within thy borders: but thou shalt call ‡ thy walls Salvation, and  
 19 thy gates Praise. §§ The sun shall be no more thy light by day, nei-  
 ther for brightness shall the moon give light unto thee: but the LORD  
 shall be unto thee an everlasting light, and ||| thy God thy glory.

to sit between the wings of the *cherubim*, his feet would rest upon the ark. All this is made good in the gospel-church.

V. 14. *The sons*—Either their posterity, or themselves, for it is the manner of the *Hebrews* so to speak. *Bending*—Humbling themselves, as penitents. *Call thee*—They shall acknowledge her to be so.

V. 15. *Forsaken*—Both of God and of her inhabitants. *No man went*—Thy streets were left desolate.

V. 16. *Shalt suck*—That the church shall draw, or receive the wealth of nations, and the riches, and power of kings, and whatever is most excellent, and that it shall come freely, and affectionately, as milk flows from the breast of the mother.

V. 17. *For brass*—An allusion to the days of *Solomon*, when gold was as brass. *Peace*—*Loving, meek, and peaceable*. *Righteousness*

—Most righteous. Such even thy tax-gatherers shall be.

V. 18. *Salvation*—They shall be safe, and able to defend thee; thou shalt be as safe, as salvation itself can make thee. *Thy gates*—Within and *upon* thy gates and walls, thou shalt sing praises. All this will be fulfilled during the thousand years wherein Christ shall reign upon earth.

V. 19. *The sun*—These shall not be esteemed in comparison of the spiritual light of the church; but here laid down for the churches *comfort* as the former was for her safety, so that God will not only be a shield, but a sun. *The Lord*—Christ shall scatter all darkness and ignorance, and this light shall not *wax*, and *wane*, and suffer *eclipses*, and settings, as the sun and moon do, but shall be constant, without shadow of change. *The glory*—Always ministering matter of glorying in him.

V. 21. *The*

§ Chap. xlv. 14. xlix. 23. || Rev. iii. 9. \* Chap. xlix. 23: lxi. 6. † Chap. xliii. 3.

‡ Chap. xxvi. 1. §§ Rev. xxi. 23. xxii. 5. ||| Zech. ii. 5.



20 Thy sun shall no more go down, neither shall thy moon withdraw  
itself: for the LORD shall be thine everlasting light, and the days of  
21 thy mourning shall be ended. Thy people also *shall be* all righteous:  
they shall inherit the land for ever, the § branch of my planting, ||  
22 the work of my hands, that I may be glorified. A little one shall  
become a thousand, and a small one a strong nation; I the LORD  
will hasten it in its time.

## C H A P. LXI.

*Christ and his blessed office, ver. 1—3. The church's repair and increase, ver. 4—6. And joy, ver. 7—11.*

1 **T**HE \* spirit of the LORD is upon me, because the LORD hath  
anointed me to preach good tidings unto the meek, he hath  
sent me to bind up the broken-hearted, to proclaim liberty to the  
captives, and the opening of the prison to *them that are bound*.  
2 To proclaim the acceptable year of the LORD, and the day of ven-  
3 geance of our God, to comfort all that mourn. To appoint unto  
them that mourn in Zion, to give unto them beauty for ashes,  
the oil of joy for mourning, the garment of praise for the spirit of

V. 21. *The branch*—Thy people being of my planting, the work of my hands.

V. 22. *In time*—In due time, the time that I have appointed.

V. 1. *Upon me*—Though the prophet may speak of himself, yet it is principally to be understood of Christ. *Anointed*—Set me apart, both capacitating him with gifts, and commissioning him with authority; and yet more, as it is applied to Christ, a power to make all effectual, from whence he hath also the name of *Messiah* among the *Hebrews*, and of *Christ* among the *Greeks*; nay Christ alone among the prophets hath obtained this name, *Psal.* xlv. 7. The prophet describes first, who Christ is, and then what are his offices. *Liberty*—This appertains to Christ's kingly office, whereby he proclaims liberty from the dominion of sin, and from the fear of hell.

V. 2. *Vengeance*—It being necessary, that

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§ Chap. iv. 2. lxi. 3. Chap. xxxii. 16. *Matt.* xv. 13.

\* *Luke* iv. 18.

where God will deliver his people, he should take vengeance on their enemies; principally on the enemies of his church, and the spiritual ones chiefly, Satan, sin, and death.

V. 3. *Ashes*—By *ashes* understand whatever is proper for days of mourning, as by *beauty* whatever may become times of rejoicing. *Oil of joy*—He calls it *oil of joy* in allusion to those anointings they were wont to use in times of joy, gladness for heaviness; and it is called a *garment* in allusion to their festival ornaments, for they had garments appropriated to their conditions, some suitable to times of rejoicing, and some to times of mourning. *Called*—That they may be so. *Trees*—That they shall be firm, solid, and well rooted, being by faith engrafted into Christ, and bringing forth fruit suitable to the soil wherein they are planted.

V. 5. *Strangers*

|| Chap. xxix. 23. xlv. 11.



heaviness, that they might be called trees of righteousness, the  
 4 planting of the LORD, that he might be glorified. And they shall  
 † build the old wastes, they shall raise up the former desolations,  
 and they shall repair the waste cities, the desolations of many gene-  
 5 rations. And strangers shall stand and feed your flocks, and the  
 6 sons of the alien *shall be* your plow-men, and your vine-dressers. But  
 ye shall be named the priests ‡ of the LORD: *men* shall call you the mi-  
 nisters of our God: § ye shall eat the riches of the Gentiles, and in their  
 7 glory shall ye boast yourselves. For your shame *ye shall have* dou-  
 ble; and *for* confusion they shall rejoice in their portion: because  
 in their land they shall possess the double; everlasting joy shall be  
 8 unto them. For I the LORD love judgment, || I hate robbery for  
 burnt-offerings, and I will direct their work in truth, and I will make  
 9 an everlasting covenant with them. And their seed shall be among  
 the Gentiles, and their offspring among the people: all that see  
 them shall acknowledge them, that they *are* the seed which the  
 10 LORD hath blessed. I will greatly rejoice in the LORD, my soul shall  
 be joyful in my God; for he hath clothed me with the garments of  
 salvation, he hath covered me with the robe of righteousness, as a  
 bridegroom decketh *himself* with ornaments, and as a bride adorneth

V. 5. *Strangers—Gentiles*, such as are not of the natural race of the *Jews*, but *Gentile* converts. Or, such as shall have no more than an outward profession. *Stand—Ready* to be at thy service. *Flocks—The churches* with the word of God. *Plow-men—Shall* manage the whole work of God's spiritual husbandry.

V. 6. *The priests—The whole body* of them shall now be as near to God as the priests were formerly, and shall be a royal priesthood. This is most certainly true of all the faithful under the gospel.

V. 7. *Double—Honour. Portion—Of* honour, that God will give them.

V. 8. *Love judgment—I will do them right*, for I love justice in myself, and in them that practise it. *Robbery—All things gotten* by injustice, though it be for sacrifice. *Direct—I will lead them so*, that they shall do all things in sincerity. *Everlasting covenant*

—Though you have broken covenant with me, yet I will renew my ancient covenant made with your fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated.

V. 9. *Shall be—That is, eminently* a promise of the increase of the church; such shall be their prosperity, and multiplying, that they shall be known abroad by their great increase; or else, the meaning is, the church shall have a seed of the *Gentiles*, whereas the church has been confined to one corner of the world, now it shall remain in one nation alone no more, but shall fill all the nations of the earth. *Hath blessed—There* shall be such visible characters of God's love to them, and of God's grace in them.

V. 10. *I will—This is spoken in the* person of the church. *Garments, &c.—* With salvation as with a garment, and with righteousness as with a robe.

V. 11. *Righteousness*

† Chap. lviii. 12. ‡ 1 Pet. ii. 5. 9. Rev. i. 6. v. 10. § Chap. lx. 6. 16. || Chap. i. 13



11 *herself* with her jewels. || For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all nations.

## C H A P. LXII.

*A prayer of the watchmen for the church in confidence of God's gracious designs and promises to it,*  
ver. 1—12.

1 **F**OR Zion's sake will I not hold my peace, and for Jerusalem's  
sake I will not rest, until the righteousness thereof go forth as  
2 brightness, and the salvation thereof as a lamp that burneth. All  
the Gentiles shall see thy righteousness, and all kings thy glory:  
and \* thou shalt be called by a new name, which the mouth of the  
3 LORD shall name. Thou shalt also be a † crown of glory in the  
hand of the LORD, and a royal diadem in the hand of thy God.  
4 ‡ Thou shalt no more be termed, Forsaken; § neither shall thy land  
any more be termed, Desolate: but thou shalt be called Hephzi-  
bah, and thy land, Beulah: for the LORD delighteth in thee,—and

V. 11. *Righteousness*—His great work of salvation shall break out and appear. *Praise*—As the natural product, and fruit of it.

V. 1. *Zion's sake*—*Zion* and *Jerusalem* are both put for the church, *Heb. xii. 22.*  
*My peace*—These seem to be the words of the prophet strongly resolving, notwithstanding all difficulties, to solicit God for the church's happiness, and constantly excite to the belief of it by his preaching, though it were long before it came, for *Isaiah* lived near two hundred years before this was accomplished. *Righteousness*—With reference to the *Babylonians*, understand it of the righteousness of God, who hath promised his people deliverance, and he must be righteous, and so understand *salvation* before; or rather, the vindicating of his people's cause in the eyes of the nations by the ruin of the *Babylonians*; he will shew that his people have a righteous cause. *Lamp*—And to that purpose is set up where it may be seen continually, to  
Numb. 89.

signify how eminently conspicuous this prosperous estate of the church should be among the nations, and as it may particularly relate to revealing of Christ unto the world.

V. 2. *A new name*—The church shall be more renowned than ever, both in respect of her *condition*, and so called *Hephzi-bah*, and of her *relation*, and so called *Beulah*, and this new name the Lord gives them accordingly, ver. 4.

V. 3. *Crown of glory*—An expression to set forth the dignity of her state. *In the hand*—Preserved and defended by God's hand. *Royal diadem*—The same thing with the former for substance. Or, the royal priesthood, whereof the apostle speaks, 1 *Pet. ii. 9.*

V. 4. *Forsaken*—As a woman forsaken by her husband. *Thy land*—The inhabitants of the land. *Hephzi-bah*—*My delight is in her*; a new name agreeing with her new condition. *Beulah*—*Married*; agreeing to her

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|| Chap. xlv. 8. \* Chap. lxxv. 15. Ver. 12. † *Zech. ix. 16.* ‡ *Hof. i. 10.* 1 *Pet. ii. 10.*  
§ Chap. liv. 67.



5 thy land shall be married. For as a young man marrieth a virgin,  
 so shall thy sons marry thee: and as the bridegroom rejoiceth over  
 6 the bride, so || shall thy God rejoice over thee. \*I have set watch-  
 men upon thy walls, O Jerusalem, which shall never hold their peace  
 day nor night: ye that make mention of the LORD, keep not  
 7 silence; And give him no rest 'till he establish, and 'till he make  
 8 Jerusalem a praise in the earth. The LORD hath sworn by his right-  
 hand, and by the arm of his strength, Surely, I will no more † give  
 thy corn to be meat for thine enemies, and the sons of the stranger  
 9 shall not drink thy wine, for the which thou hast laboured: But  
 they that have gathered it, shall eat it, and praise the LORD; and  
 they that have brought it together, shall drink it ‡ in the courts of  
 10 my holiness. Go through, go through the gates; § prepare ye  
 the way of the people, cast up, cast up the high-way, gather out the  
 11 stones, lift up a standard for the people. Behold, the LORD hath  
 proclaimed unto the end of the world, ||| say ye to the daughter of  
 Zion, Behold, thy salvation cometh, behold, his \*\* reward is with  
 12 him, and his work before him. And they shall call them, The holy  
 people, the redeemed of the LORD: and thou shalt be called, Sought  
 out, a city not forsaken.

her new relation. *Married*—Thou shalt see the increase of thy children again in the land, as the fruit of thy married condition, which by reason of thy being forsaken of thy husband, were in a manner wasted and decayed: and this refers to the great enlargement of the church in the gospel days.

V. 6. *Day nor night*—There shall be a vigilant and industrious ministry. *Ye*—That is, are his servants. And here especially are meant his servants in ordinary, his *remembrancers*, such as put God in mind of his promise, and such as make the Lord to be remembered, putting his people in mind of him.

V. 7. *A praise*—By sending the Messiah, and those labourers into his vineyard, whereby the church may be established,

and settled on sure foundations, and so become matter of praise to God. All the nations shall praise him for her.

V. 9. *But*—Thou shalt not sow, and another reap, as formerly. *Courts*—In my courts: holiness being put for God himself.

V. 10. *Go through*—It is doubled by way of emphasis. Go meet the *Gentiles*, whom God purposes to bring into the church. *Prepare*—Let them not have any obstructions in their way. *Stones*—That there be no stumbling-stone, or offence in their way. *Standard*—An allusion to soldiers, that set up their standard that the army may know where to repair from all quarters.

V. 11. *Zion*—To Jerusalem, or the church. *Thy salvation*—Thy saviour. *Reward*—The reward due to the work.

C H A P.

|| Chap. lxxv. 19. \* Ezek. iii. 17. † Deut. xxviii. 31, &c. Jer. v. 17. ‡ Deut. xii. 12. xiv. 26. xvi. 11. 14. § Chap. xl. 3. xvii. 14. ||| Zech. ix. 9. Matt. xxi. 5. John xii. 15. \*\* Chap. xl. 10. Rev. xxii. 12.



## C H A P. LXIII.

*Christ's victory over his enemies, ver. 1—6. and mercy towards his church: in judgment remembering mercy, ver. 7—14. The church's prayer and complaint in faith, ver. 15—19.*

1 **W**HO is this that cometh from Edom,\* with died garments from Bozrah? This *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness,  
2 mighty to save. Wherefore † *art thou* red in thine apparel, and thy  
3 garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people *there was* none with me: for I trod them in mine anger, and trampled them in my fury; and their blood was sprinkled upon my garments, and I stained all my  
4 raiment. For the ‡ day of vengeance *was* in mine heart, and the  
5 year of my redeemed is come. § And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own || arm brought salvation unto me, and my zeal, it upheld  
6 me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the  
7 earth. I will mention the loving-kindness of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to

V. 1. *Who*—The church makes enquiry, and that with admiration, who it is that appears in such a habit or posture? *Edom*—*Idumea*, where *Esau* dwelt. It is put for all the enemies of the church. *Bozrah*—The capital city of *Idumea*. Here is also an allusion to the garments of this conqueror, *Edom* signifying *red*, and *Bozrah* a *vintage*. *Glorious*—Such as generals march before their armies in. *Righteousness*—Here Christ gives an answer, wherein he both asserts his *fidelity*, that he will faithfully perform what he hath promised, and that he will truly execute *justice*. *Mighty*—I have power to accomplish salvation.

V. 3. *Trodden*—I have destroyed the enemies of my people, I have crushed them as grapes are crushed, this being an

usual metaphor to describe the utter destruction of a people.

V. 4. *Of vengeance*—To take vengeance on the enemies of my church.

V. 5. *None to help*—Not that he needed it, but to see what men would do, in regard his people needed it; therefore the standing, or not standing by his people, is the same thing with standing, or not standing by him. *Uphold*—A metaphor, taken from a staff, that is an help to one that leans on it.

V. 6. *Drunk*—They go as it were to and fro, not knowing what to do with themselves. *Bring down*—Whatever it is wherein their strength lies, he will bring to the very dust, to nothing.

V. 7. *Mention*—Here begins a new matter,

\* Rev. xix. 13.

† Rev. xix. 13.

‡ Chap. xxxiv. 8. lxi. 2.

§ Chap. lix. 16.

|| Psal. xcvi. 1.



8 the multitude of his loving-kindnesses. For he said, Surely they  
*are* my people, children *that* will not lie: so he was their saviour.  
 9 \* In all their affliction he was afflicted, and the angel of his pre-  
 sence saved them: † in his love and in his pity he redeemed them,  
 10 and he ‡ bare them, and carried them all the days of old. But  
 they rebelled, and § vexed his holy spirit; therefore he was turned  
 11 to be their enemy, *and* he fought against them. Yet he remembered  
 the days of old, Moses *and* his people, *saying*, Where *is* he *that* ||  
 brought them up out of the sea, with the shepherds of his flock?  
 12 Where *is* he *that* \*\* put his holy spirit within him? That led *them*  
 by the right-hand of Moses, with his glorious arm, †† dividing the  
 13 water before them, to make himself an everlasting name. That led  
 them through the deep, as an horse in the wilderness, that they  
 14 should not stumble. As a beast goeth down into the valley, the  
 spirit of the LORD caused him to rest: so didst thou lead thy people,

ter, which contains the prophet's prayer, to the end of chap. 64. wherein he begins with mentioning the great kindnesses that God had shewn the Jews, and that *emphatically*, setting them forth with the greatest advantages.

V. 8. *He said*—When he made a covenant with our fathers, and brought them out of Egypt. *Not lie*—That will keep my covenant. *So he*—Not Cyrus, Zerubbabel, or Nehemiah, but Christ himself.

V. 9. *The angel*—The same that conducted them through the wilderness; the Lord Jesus Christ, who appeared to Moses in the bush. *Saved them*—From the house of bondage. *Carried*—He carried them in the arms of his power, and on the wings of his providence. And he is said to do it *of old*, To remember his ancient kindness for many generations past.

V. 11. *He remembered*—This relates, either 1. To the people, and then *he* is collectively taken, and so it looks like the language of the people in Babylon, and must be read, *he shall remember*. Or, 2.

It may look back to their condition in the wilderness, and thus they may properly say, Where is he? Or that God who delivered his people of old, to do the like for us now? There is a like phrase used by God, as it were recollecting himself, *Where is he?* Where am I with my former bowels, that moved me to help them of old? *His people*—What great things he had done for them by Moses. *The sea*—Here God speaks of himself, as in the former clause, that divided the sea for them. *Shepherds*—Moses and Aaron. *Holy spirit*—Those abilities and gifts, wherewith God furnished Moses, as properly proceeding from the Spirit.

V. 13. *As an horse*—With as much ease and tenderness, as an horse led by the bridle. *Not stumble*—That, tho' the sea were but newly divided, yet it was dried and smoothed by the wind, that God sent, as it were to prepare the way before them.

V. 14. *The valley*—A laden beast goeth warily and gently down the hill. *Rest*—Led them easily, that they should not be over-

\* Judg. x. 16. † Deut. vii. 7, 8. ‡ Exod. xix. 4. Deut. i. 31. Chap. xlvi. 3. § Exod. xv. 24. Numb. xiv. 11. Psal. lxxviii. 40. 56. xcv. 9. Eph. iv. 30. || Exod. xiv. 30. Jer. ii. 6. \*\* Neh. ix. 20. †† Exod. xiv. 21. Josh. iii. 16.



15 to make thyself a glorious name. † Look down from heaven, and behold from the habitation of thy holiness, and of thy glory; Where is thy zeal, and thy strength, the founding § of thy bowels, 16 and of thy mercies towards me? Are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer, 17 thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return 18 for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: || our adversaries 19 have trodden down thy sanctuary. We are *thine*, thou never barest rule over them; they were not called by thy name.

over-travelled, or fall down, through weariness; thus *Jeremiah* expresses it, chap. xxxi. 2. and thus God gave them rest from their enemies, drowning them in the sea, and in their safe conduct, that they could not annoy or disturb them, leading them till he found them a place for resting; the word for *leading*, and *resting*, being much of a like notion, *Zech.* x. 6. pointing at their several rests by the way, *Numb.* x. 33. or it may be read by way of interrogation, as all the foregoing words, and be the close of that enquiry, And where is the spirit, that caused them to rest? Or he led them to *Canaan* the place of their rest.

V. 15. *Look*—Now the prophet begins to expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works. God sees every where, and every thing, but he is said to look down from *heaven*, because there is his throne whereon he sits in majesty. *Behold*—Not barely see, but behold with regard, and respect thy poor people. *Where*—What is become of that love, which of old would not let thee suffer thy people to be wronged? *Strength*—That power

of thine manifested in those great acts? *The founding*—This is spoken of God after the manner of men.

V. 16. *Abraham*—He who was our father after the flesh, though he be dead, and so ignorant of our condition. *Redeemer*—This is urged as another argument for pity; because their Father was their Redeemer. *From everlasting*—Thou hast been our Redeemer of old.

V. 17. *Made us*—Suffered us to err. *Hardened*—Suffered it to be hardened. *Thy fear*—The fear of thee. *Servants sake*—For our sakes, that little remnant that are thy servants. *Inheritance*—The land of *Canaan*, which God gave them as an inheritance.

V. 18. *People*—The people set apart for his servants. *A little while*—Comparatively to the promise, which was for ever. *Sanctuary*—The temple.

V. 19. *Thine*—We continue so; we are in covenant, which they never were; and thus it is an argument they use with God to look upon them. *Never*—Not in that manner thou didst over us. *They*—Neither owned thee, nor were owned by thee.

—C H A P.



## C H A P. LXIV.

*The church's prayer continued, for the illustration of God's glory, ver. 1—5. With a confession of their sins, and complaint of their afflictions, ver. 6—12.*

- 1 **O** That thou wouldest rent the heavens, that thou wouldest come down, that \* the mountains might flow down at thy presence.  
 2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may  
 3 tremble at thy presence. When † thou didst terrible things *which* we looked not for: thou camest down, the mountains flowed down  
 4 at thy presence. For since the beginning of the world ‡ *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for  
 5 him. Thou meetest him that rejoiceth, and worketh righteousness, § *those* that remember thee in thy ways: behold, thou *art* wroth, for we have sinned: to those is continuance, and we shall be saved.  
 6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags, and we all do || fade as a leaf, and our iniquities, as

V. 1. *Rent*—A metaphor taken from men, that when they would resolutely help one in distress, break and fling open doors and whatever may hinder. *Flow down*—That all impediments might be removed out of the way: possibly an allusion to God's coming down upon mount Sinai, in those terrible flames of fire.

V. 2. *Fire*—Come with such zeal for thy people, that the solid mountains may be no more before thy breath, than metal that runs, or water that boils by the force of a vehement fire. *Known*—That thine enemies may know thy power, and that thy name may be dreaded among them.

V. 3. *Terrible things*—This may relate to what he did among the *Egyptians*, tho' it be not recorded, and afterward in the wilderness. *Looked not for*—Such things as we could never expect. *Mountains*—Kings, princes, and potentates, may *metaphorically* be understood by these mountains.

V. 4. *Besides thee*—This is to be applied

to all the wonderful works, that God at all times wrought for his people: and thus they are a plea with God, that they might well expect such things from him now, that had done such wonderful things for their fathers. *Waiteth*—This may be taken with reference both to the state of grace and glory, those incomprehensible things that are exhibited through Christ in the mysteries of the gospel.

V. 5. *Meetest*—As the father the prodigal. *Worketh*—That rejoices to work righteousness. *Continuance*—To those that work righteousness. *Be saved*—In so doing, in working righteousness.

V. 6. *Unclean*—Formerly there were some that feared thee; but now we are all as one polluted mass, nothing of good left in us by reason of an universal degeneracy. *And all*—The very best of us all are no better than the uncleanest things. *Taken*—Carried away to *Babylon*, as leaves hurried away by a boisterous wind.

V. 7. *That*

\* *Amos ix. 5. Micah i. 4. † Exod. xxxiv. 10. Judg. v. 4, 5. Psal. lxxviii. 8. Hab. iii. 3. ‡ Psal. xxxi. 19. 1 Cor. ii. 9. § Chap. xxvi. 8. || Psal. xc. 5, 6.*



7 the wind, have taken us away. Yet \* *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our  
8 iniquities. But now, O LORD, thou *art* our father: † *we are* the clay, and thou our potter, and we all *are* the work of thine hand.  
9 Be not ‡ wroth very sore, O LORD, neither remember iniquity for  
10 ever: behold, see we beseech thee, we *are* all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a  
11 desolation. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are  
12 laid waste. Wilt thou refrain thyself for these *things*, O LORD? Wilt thou hold thy peace, and after afflict us very sore?

## C H A P. LXV.

*The calling of the Gentiles: the Jews for their incredulity, idolatry, and hypocrisy, rejected, ver. 1—7. A remnant shall be saved, ver. 8—10. Judgments on the wicked, and blessings on the Godly, ver. 11—16. The flourishing and peaceable state of the New Jerusalem, ver. 17—26.*

1 **I** § Am sought of *them* that asked not for me: I am found of *them* that sought me not: I said, Behold me, behold me, unto a

V. 7. *That calleth*—That call upon thee as they ought. *Take hold*—Either to stay thee from departing from us, or to fetch thee back when departed.

V. 8. *Our father*—Notwithstanding all this thou art our father both by creation, and by adoption, therefore pity us thy children.

V. 9. *Thy people*—Thou hast no people in covenant but us, and wilt thou not leave thyself a people in the world?

V. 11. *Pleasant things*—The king's palace, and the houses of the nobles, and other pieces of state and magnificence.

V. 12. *Wilt thou*—Do none of these things move thee to take vengeance? *Thy peace*—Wilt thou be as one that regards not?

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12 C

\* Hof. vii. 7. † Chap. xxix. 16. xlv. 9. Jer. xviii. 6. Rom. ix. 20, 21. ‡ Psal. lxxix. 8. § Rom. ix. 24, 25, 26. x. 20. Eph. ii. 12, 13.

V. 1. *I am, &c.*—This in the primary sense of this text, is a prophecy of the conversion of the Gentiles, upon the rejection of the Jews; for their contempt and crucifying of Christ, cannot be doubted by any, who will not arrogate to themselves a greater ability to interpret the prophecies of the Old Testament, than St. Paul had, who, Rom. x. 20. expressly so interprets it, and applies it, which shews the vanity of the Jews in their other interpretations of it. *Sought*—The word signifies properly a diligent enquiry in things relating to God. *Asked not*—That in times past made no enquiry after me; *I am now found by them that formerly sought me not.* *I said*—I invited whole nations by the preaching of my gospel to behold me, and that with impunity,



2 nation *that* was not called by my name. I have spread out my hands  
 all the day unto a rebellious people, which walketh in a way that  
 3 *was* not good, after their own thoughts; A people that provoketh  
 me to anger continually to my face, that sacrificeth in gardens,  
 4 and burneth incense upon altars of brick; Who remain amongst  
 the graves, and lodge in the monuments, which eat swines flesh,  
 5 and broth of abominable things is in their vessels; Who say, Stand  
 by thyself, come not near to me; for I am holier than thou:  
 These *are* a smোক in my nose, a fire that burneth all the day.  
 6 Behold, it is written before me, I will not keep silence; but will re-  
 7 compensate, even recompense into their bosom. Your iniquities,  
 and the iniquities of your fathers together (saith the LORD) who  
 have burnt incense upon the mountains, and blasphemed me upon  
 the hills: therefore will I measure their former work into their bo-  
 8 som. Thus saith the LORD, as the new wine is found in the cluster,

tunity, doubling my words upon them, and this I did unto a *nation not called by my name*, with whom I was not in covenant.

V. 2. *I have spread*—Applied to the *Jews*, Rom. x. 21. *I have stretched out my hands*, I have used all means to reduce them, I have stretched out the *hands* of a *passionate orator* to persuade them, of a *liberal benefactor* to load them with my benefits; this I have done continually in the whole course of my providence with them.

V. 3. *To my face*—With the utmost impudence, not taking notice of God's omnipresence, and omniscience. *In gardens, &c.*—Directly contrary to the divine rule.

V. 4. *Remain*—They *remained among the graves*, there *consulting with devils*, who were thought to delight in such places; or to practise *necromancy*, all which were forbidden, Deut. xviii. 11. chap. viii. 19. *Monuments*—Some interpret it of idol temples, some of caves and dens, in which the Heathens used to worship their idols. *Broth of abominable things*—Of such flesh as was to the *Jews* unclean by the law.

V. 5. *Holier*—Thus they esteemed them-

selves *holier* than others, though all their *holiness* lay in rituals, and those too such as God never commanded. Of these God saith, *These are a smোক in my nostrils, a fire that burneth all the day*; that is, a continual provocation to me: as *smোক* is an offence to our noses.

V. 6. *Behold*—They may think I take no notice of these things; but I will as certainly remember them, as princes or great men that record things in writing which they would not forget.

V. 7. *Together*—Yea, and when I reckon with them, I will punish them, not only for their personal sins, but for the sins of their parents, which they have made their own, by imitation. *Their former*—I will not only punish the late sins that they have committed, but the former sins of this kind, which those that went before did commit, and they have continued in.

V. 8. *Thus, &c.*—These words may be conceived as a gracious answer from God to the *prophet*, pleading God's covenant with *Abraham, Isaac, and Israel*. To this God replies, that he intended no such severity. His threatening should be made good upon the generality of this people.

*Blessing*



and *one* faith, Destroy it not, for a † blessing is in it : so will I do for  
 9 my servants sakes, *that* I may not destroy them all. And I will bring  
 forth a seed out of Jacob, and out of Judah an inheritor of my moun-  
 tains : and mine elect shall inherit it, and my servants shall dwell  
 10 there. And Sharon shall be a fold of flocks, and the ‡ valley of  
 Achor a place for the herds to lie down in, for my people that  
 11 have fought me. But ye *are* they that forsake the LORD, that forget  
 my holy mountain, that prepare a table for that troop, and that  
 12 furnish the drink-offerings unto that number. Therefore will I  
 number ye to the sword, and ye shall all bow down to the slaugh-  
 ter, because § when I called, ye did not answer, when I spake,  
 ye did not hear, but did evil before mine eyes, and did chuse  
 13 *that* wherein I delighted not. Therefore thus saith the Lord God :  
 Behold my servants shall eat, but ye shall be hungry : Behold my  
 servants shall drink, but ye shall be thirsty : Behold my servants  
 14 shall rejoice, but ye shall be ashamed : Behold my servants shall

*Blessing*—But yet, as in a vineyard, which is generally unfruitful, there may be some vine that brings forth fruit, and has the hopes of new wine in the cluster, and as to such, the gardner bids his servant destroy it not, for there is in them what speaks God's blessing. So—So (saith God) will I do for my servants sake, that I may not destroy them all, for the sake of my servants, Abraham, Isaac, and Jacob.

V. 9. *Judah*—God farther promises to bring out of Judah an inheritor of his mountains which refers to the Jews return out of the captivity of Babylon to Jerusalem, to worship God in his temple, upon mount Zion. *Mine elect*—My chosen ones. The term signifies such as are dignified with some special favour. The whole nation of the Jews are called a chosen people.

V. 10. *A fold*—Sharon was a place of great fruitfulness for pastures. It was become like a wilderness, God here promises that it should again be a place for the flocks.

V. 11. *Forget*—To forget God's holy moun-

Numb. 89.

† Joel ii. 14.

‡ Hos. ii. 15.

12 C 2

§ Prov. i. 24. Chap. lxxvi. 4. Jer. vii. 13.

tains, signifies not to regard the true worship of God. God calls Zion his holy mountain. *That troop*—The idols of the ten tribes, and of the Assyrians, were a troop, where as the God of Israel was one God. By preparing a table, here seems to be meant, the feasts they made upon their sacrifices in imitation of what the true God had commanded his people. *Furnish*—God had appointed drink offerings for his honour, but these people had paid their homage to idols. *Number*—The multitude of their idols.

V. 12. *To the sword*—A great number of you shall perish by the sword ; or possibly the term number may refer to all in the next phrase, so that none of them should escape. God saith he will number them, tell them out one by one to the sword. *Bow down*—As you have bowed down to idols. *I called*—By my prophets, you did not answer by doing the things which I enjoined. *Chuse*—You sinned deliberately chusing sinful courses, the things which I hated.

V. 15. A



15 sing for joy of heart, but ye shall cry for sorrow of heart, and shall  
 16 howl for vexation of spirit. And ye shall leave your name for a  
 curse unto my chosen; for the Lord God will slay thee, and || call  
 17 his servants by another name. That he who blesteth himself in the  
 earth, shall bless himself in the God of truth, *and* \* he that sweareth  
 in the earth, shall swear by the God of truth, because the former  
 troubles are forgotten, and because they are hid from mine eyes.  
 18 For behold, I create † new heavens, and a new earth, and the former  
 shall not be remembered nor come into mind. But be ye glad,  
 and rejoice for ever, *in that* which I create, for behold I create  
 19 Jerusalem, a rejoicing, and her people a joy. And ‡ I will rejoice  
 in Jerusalem, and joy in my people, and the § voice of weeping shall  
 20 be no more heard in her, nor the voice of crying. There shall be  
 no more thence, an infant of days, nor an old man that hath not  
 filled his days: for the child shall die an hundred years old, but the  
 21 sinner being an hundred years old shall be accursed. And ||| they  
 shall build houses and inhabit *them*, and they shall plant vineyards,  
 22 and eat the fruit of them. They shall not build, and another  
 inhabit, they shall not plant, and another eat, for as \*\* the days of  
 a tree *are* the days of my people, and mine elect shall long enjoy  
 23 the work of their hands. They shall not labour in vain, nor bring  
 forth for trouble, for they *are* the seed of the blessed of the Lord,  
 24 and their offspring with them. And it shall come to pass that before

V. 15. *A curse*—They shall use your names as examples, of the eminent wrath of God upon sinners. *Another name*—He will not suffer *his own people* to be called by a name by which *idolaters* are known.

V. 16. *God of truth*—Because they shall see what God promised is fulfilled. *Are hid*—That is, they are at an end.

V. 17. *I create*—I am about wholly to change the *state* not only of *my people*, but to bring a new face upon the *world*, which shall abide until a *new heavens and earth appear*, in which shall dwell nothing but *righteousness*. *Not be remembered*—That state of things shall be so glorious, that the former

state of my people shall not be remembered.

V. 18. *You*—The church, as well under the gospel, as under the law.

V. 20. *An infant*—Those that were now children, shall die at a great age. *But*—Yet none of these things shall be of any advantage to wicked men, but if any of them shall live to be an hundred years old, yet they shall die accursed.

V. 23. *With them*—Is blessed with them.

V. 24. *Before they call*—God promised, chap. lviii. 9. to answer them, *when they called*: here he promises to answer the words, as soon as they should be formed in their hearts before they could get them out of their

|| Chap. lxii. 2. \* Deut. vi. 13. Psal. lxiii. 11. Chap. xix. 18. xlv. 23. Zech. i. 5. † Chap. lxvi. 22. 2 Pet. iii. 13. Rev. xxi. 1. ‡ Chap. lxii. 5. § Chap. xxxv. 10. Rev. vii. 17. 24. ||| Amos ix. 14. \*\* Psal. xcii. 12.



they call, I will answer, and while they are yet speaking, I will  
 25 hear. The \* wolf and the lamb shall feed together, and the lion  
 shall eat straw like the bullock, and dust *shall be* the serpent's meat.  
 They shall not hurt nor destroy in all my holy mountain, saith the  
 LORD.

## C H A P. LXVI.

*God is served with the spirit, and not by ceremonies, ver. 1—5. The wonderful birth and  
 benefits of the gospel-church, ver. 6—14. Severe judgments against the wicked, ver. 15—17.  
 The Gentiles shall be an holy church, ver. 18—23. The eternal punishment of the  
 wicked, ver. 24.*

1 **T**HUS saith the LORD, \* The heaven is my throne, and the  
 earth is my footstool: where is the house that ye build unto  
 2 me? And where is the place of my rest? For all those *things* hath  
 my hand made, and all those *things* have been, saith the LORD: but  
 to this *man* will I look, † *even* to him *that is* poor and of a contrite  
 3 spirit, and ‡ trembleth at my word. He that killeth an ox, *is as if*  
 he slew a man: he that sacrificeth a lamb, *as if* he § cut off a dog's  
 neck: he that offereth an oblation, *as if* he offered swines blood:  
 he that burneth incense, *as if* he blessed an idol: yea, they have

their lips. *While*—Yea, while they were speaking.

V. 25. *The wolf, &c.*—God here promises to take off the fierceness of the spirits of his peoples enemies, so that they shall live quietly and peaceably together. *And dust*—God promises a time of tranquility to his church under the metaphor of *serpents eating the dust*, their proper meat, Gen. iii. 14. instead of flying upon men: it signifies such a time, when wicked men shall no more eat up the people of God.

V. 1. *The heaven*—The highest heaven, is the place where I shew myself in my majesty. So *Psal.* xi. 4. *Psal.* ciii. 19. *Matt.* v. 34. Hence we are taught to pray; *our father which art in heaven.* *And the earth is my footstool*—Or a place wherein I set my feet, *Matt.* v. 35. *The house*—Can there be an house built, that will contain me?

*My rest*—Or where is the place wherein I can be said to rest in a proper sense?

V. 2. *Have been*—They were not only made by God, but kept in being by him. *Look*—Yet God will look with a favourable eye to him that hath a *broken and contrite spirit*, whose heart is subdued to the will of God, and who is poor, and low in his own eyes. *Trembleth*—Who *trembleth* when he hears God's threatening words, and hears every revelation of his will with reverence.

V. 3. *He that, &c.*—Solomon, *Prov.* xv. 8. gives a full commentary on the whole verse; *The sacrifice of the wicked is an abomination to the Lord.* *As if*—From hence it is plain, that the prophet is not here reflecting upon idolatrous worship, but *formal worship*: upon those who in a formality worshipped the true God, and by acts which he had appointed:

¶ Chap. xi. 6. 9. \* *Kings* viii. 27. *Acts* vii. 48, 49. xvii. 24. † *Psal.* xxxiv. 18. li. 17. Chap. lvii. 15. ‡ *Ezra* ix. 4. x. 3. *Prov.* xxviii. 14. Ver. 5. § *Deut.* xxiii. 18.



chosen their own ways, and their soul delighteth in their abomina-  
 4 tions. I also will chuse their delusions, and will bring their fears  
 upon them, || because when I called none did answer, when I spake,  
 they did not hear, but they did evil before mine eyes, and chose that  
 5 in which I delighted not. Hear the word of the LORD, ye that \* trem-  
 ble at his word: your brethren that hated you, that cast you out  
 for my name sake; said, † Let the LORD be glorified: but he shall  
 6 appear to your joy, and they shall be ashamed. A voice of noise  
 from the city, a voice from the temple, a voice of the LORD that  
 7 rendereth recompence to his enemies. Before she travailed she  
 brought forth, before her pain came, she was delivered of a man-  
 8 child. Who hath heard such a thing? Who hath seen such things?  
 Shall the earth be made to bring forth in one day? Or shall a nation  
 be born at once? For as soon as Zion travailed, she brought forth  
 9 her children. Shall I bring to the birth, and not cause to bring forth?

pointed. God by the prophet declares, that these mens services were no more acceptable to him than *murther, idolatry*, or the most *horrid profanation of his name*. *Own ways*—They live as they list. *Delight*—They take pleasure in their sins.

V. 4. *Chuse*—They have chosen to *mock and delude me*, I will chuse to suffer them to *delude themselves*; they have chosen to work wickedness, I will chuse the effect. *Their fears*—That is, the things which they feared. *Did not hear*—God accounts that those do not hear, who do not obey his will.

V. 5. *You*—That truly fear God. *Your brethren*—By nation. *Cast you out*—That cast you out of their synagogues, cast you out of their city, and some of you out of the world. *For my names sake*—*For my sake*; for your adherence to my law. *Glorified*—Thinking they did God good service, *John xvi. 2.*

V. 6. *A voice*—The expression of a prophetic *extasy*, as if he said, I hear a sad and affrighting noise; it comes not from the city only, but from the *temple*, wherein these *formalists* have so much gloried. There

is a noise of soldiers slaying, and of the *poor people* shrieking or crying out. *Of the Lord*—A voice of the Lord, not in thunder, but that rendereth *recompence to his enemies*. Thus he seems to express the destruction of the *Jews* by the *Roman armies*, as a thing at that time doing.

V. 7. *Before*—The whole verse is expressive of a great and sudden salvation, which God would work for his church, like the delivery of a woman, and that of a *man-child*, before her travail, and without pain. Doubtless it refers to the coming of *Christ*, and the sudden propagation of the gospel.

V. 8. *For*—As soon as the voice of the gospel put the church of the *Jews* into her travail, in *Christ's* and the *Apostles* time, it presently brought forth.

V. 9. *Shall I*—I, that in the ordinary course of my providence use to give a birth to women, to whom I have given a power to conceive, shall I not give a birth to my people, whom by my promises I have made to conceive such expectations? *And shut*—Nor shall *Zion* once only bring forth,



saith the LORD; shall I cause to bring forth, and shut *the womb*?  
 10 saith thy God. Rejoice ye with Jerusalem, and be glad with her  
 all ye that love here: rejoice for joy with her, all ye that  
 11 mourn for her: That ye may suck and be satisfied with the  
 breasts of her consolations, that ye may milk out, and be delighted  
 12 with the abundance of her glory. For thus saith the LORD, Behold  
 I † will extend peace to her like a river, and the glory of the Gen-  
 tiles like a flowing stream; then shall ye § suck; ye shall be || borne  
 13 upon her sides, and be dandled upon her knees. As one whom his  
 mother comforteth, so will I comfort you, and ye shall be comforted  
 14 in Jerusalem. And when ye see *this*, your heart shall rejoice,  
 and your bones shall flourish like an herb: and the hand of the  
 LORD shall be known towards his servants, and his indignation to-  
 15 wards his enemies. For behold the LORD will come with fire, and  
 with his chariots, like a whirl-wind, to render his anger with fury,  
 16 and his rebukes with flames of fire. For by fire, and by his sword,  
 will the LORD plead with all flesh, and the slain of the LORD shall be

forth, but she shall go *on*, her womb shall not be shut, she shall every day bring forth more and more children, and my presence shall be with my church, to the end of the world.

V. 11. *Consolations*—The gospel doctrine was their breasts of consolation. *Her glory*—Christ was the glory of the people of Israel, though he was also a light to the Gentiles.

V. 12. *Like a river*—It is plain this prophecy relates to a farther conversion of the Jews than hath been yet seen. Ye—Ye Jews also. *Her sides*—The Gentiles were borne upon the sides of Jerusalem and dandled upon her knees, as first hearing from the Apostles (who were members of the Jewish church) the glad tidings of salvation.

V. 13. *As one whom, &c.*—That is, in the most tender, and compassionate way.

V. 14. *Rejoice*—The peace of the church and the propagation of the king-

dom of Christ, is always the cause of an heart rejoicing to such as fear God, so that they flourish like an herb in the spring. *The hand*—The power, protection, and influence of God.

V. 15. *With fire*—With terrible judgments, or with fire in a proper sense, understanding it of the fire with which enemies use to consume places brought under their power. *Whirlwind*—With a sudden sweeping judgment. *Fury*—That is, with fervour; for fury properly taken, is not in God. *Rebukes*—They had contemned the rebukes of the law, now God will rebuke them with fire, and sword.

V. 16. *Plead*—God at first pleads with sinners by words, but if he cannot so prevail, he will plead with them in a way by which he will overcome; by fire, pestilence and blood. *All flesh*—Thus he threatens to do with all the wicked Jews. *The slain*—Those whom God should cause to be slain.

V. 17. *Gardens*

† Chap. xlviii. 18. lx. 5.

§ Chap. lx. 16.

|| Chap. xlix. 22. lx. 4.



17 many. § They that sanctify themselves, and purify themselves in the gardens, behind one *tree* in the midst, eating swines flesh, and the abomination, and the mouse, shall be consumed together, saith  
 18 the LORD. And I *know* their works, and their thoughts; it shall come that I will gather all nations, and tongues, and they shall come and see my  
 19 glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pull, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my  
 20 glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel  
 21 bring an offering in a clean vessel into the house of the LORD. And || I  
 22 will also take of them for priests, and for Levites, saith the LORD. For  
 \* as the new heavens, and the new earth, which I will make shall remain before me (saith the LORD) so shall your seed, and your name

V. 17. *Gardens*—In which they worshipped idols. *In the midst*—Behind one of the trees, or one by one behind the trees. *The abominations*—All those beasts forbidden the Jews for meat. God will not only destroy gross idolaters, but all those who make no conscience of yielding obedience to the law of God in such things as seemed to them of a minute nature, and such as they easily might have obeyed.

V. 18. *Come*—It shall come to pass that I will cast them off, and then I will gather all nations, &c. *My glory*—My oracles, my ordinances, which hitherto have been locked up in the church of the Jews, and been their glory, shall be published to the Gentiles.

V. 19. *A sign*—By this may be understood Christ, Luke ii. 34. or the ministry of the word attended with miracles, these were set up among the Jews first, then among the Gentiles. *Afar off*—To all the quarters of the world. *They shall*—This was eminently made good after the destruction of Jerusalem, when the believers among the

Jews, as well as the apostles, went about publishing the gospel to all people, which was declaring the Lord's glory.

V. 20. *Your brethren*—Those who are the children of Abraham, not considered as the father of the Jewish nation only, but considered as the father of many nations, and as the father of the faithful, and so are your brethren, shall be brought out of all nations for an offering to the Lord. *Holy mountain*—And they shall be brought into the church, which began at Jerusalem. *As*—And they shall come with as much joy and gladness, with as much sincerity and holiness, as the Godly Jews do when they bring their offerings in clean vessels.

V. 21. *For priests*—God will find among the converted Gentiles those who though they are not of the tribe of Levi, yet shall do the true work of priests and Levites.

V. 22. *The new heavens*—The new state of the church to be raised up under the Messiah. *Remain*—As I intend that shall abide, so there shall be a daily succession of true believers for the upholding of it.

V. 23. And

§ Chap. lxv. 3, 4.

|| Exod. xxix. 6. Chap. lxi. 6. 1 Pet. ii. 9. Rev. i. 6.  
 lxv. 17. 2 Pet. iii. 13. Rev. xxi. 1.

\* Chap.



23 remain. And it shall come to pass that from one new moon to another, and from one sabbath to another shall all flesh come to worship  
 24 before me, saith the LORD. And they shall go forth, and look upon the carcases of the men that have sinned against me: for their † worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.

V. 23. *And, &c.*—In the gospel-church there shall be as constant and settled a course of worship (though of another nature) as ever was in the *Jewish* church: Christians are not bound to keep the *Jewish* sabbaths or new-moons. But New Testament worship is expressed by Old Testament phrases. The *Jews* were only obliged to appear three times in a year at *Jerusalem*, but (saith the prophet) the gospel-church shall worship God from one sabbath to another.

† Mark ix. 44. 46. 48.

# N O T E S

O N

## The Book of J E R E M I A H.

*It was the great unhappiness of this prophet, to be a physician to, but that could not save, a dying state, their disease still prevailing against the remedy; and indeed no wonder that all things were so much out of order, when the book of the law had been wanting above sixty years. He was called to be a teacher in his youth, in the days of good Josiah, being sanctified and ordained by God to his prophetic office from his mother's womb, chap. i. 5. in a very evil time, though the people afterward proved much worse upon the death of that good king. He setting himself against the torrent of the corruptions of the times, was always opposed, and unkindly treated by his ungrateful countrymen, as also by false prophets, and the priests, princes, and people, who encouraged all their impieties and unrighteousness: at length he threatened their destruction and captivity by the Chaldeans, which he lived to see, but foretells their return after seventy years; all which accordingly came to pass. He also, notwithstanding his dreadful threatnings, intermixes divers comfortable*



able promises of the Messiah, and the days of the gospel; he denounces also heavy judgments against the Heathen nations, that had afflicted God's people, both such as were near, and also more remote, as Egypt, the Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Hazor, Elam, but especially Babylon herself, that is made so great a type of the Anti-christian Babylon in the New Testament. Upon the murder of Gedaliah, whom the Chaldeans had made governor of Judea, he was forcibly against his will carried into Egypt, where (after he had prophesied from first to last between forty and fifty years) he probably died; some say he was stoned.

Whatever else we hear mentioned of his writings, they are either counterfeit as the prophecies of Baruch, &c. or it is likely we have the sum of them in this book, though possibly some of his sermons might have had some enlargements in that roll, which by his appointment, was written by Baruch, chap. xxxvi. 2, &c.

# J E R E M I A H.

## C H A P. I.

The pedigree, time, and calling of Jeremiah, confirmed against his excuses, ver. 1—10. His visions of an almond-rod and seething pot, ver. 11—14. His heavy message against Judah, ver. 15, 16. God promises him his assistance, ver. 17—19.

**1** THE words of Jeremiah the son of Hilkiah, of the priests that  
**2** were in Anathoth in the land of Benjamin. To whom the  
 word of the LORD came in the days of Josiah the son of Amon king  
**3** of Judah, in the thirteenth year of his reign. It came also in the  
 days of Jehoiakim, the son of Josiah king of Judah, unto the end of  
 the eleventh year of Zedekiah the son of Josiah king of Judah, unto

V. 1. *Anathoth*—Was a city three miles from Jerusalem, allotted out of the tribe of Benjamin for the priests.

V. 2. *The word*—That commission from God that authorized him to his prophetic work, for the space of forty-one years successively in Judea, viz. from the 13th year of Josiah to the 11th year of Zedekiah, besides the time that he prophesied in Egypt. *In the days*—During his reign. *Thirteenth*—By which it appears that Jeremiah

prophesied the last eighteen years of Josiah's reign; for he reigned thirty-one years, 2 Kings xxii. 1.

V. 3. *It*—The word of the Lord. *Jehoiakim*—Called at first by Josiah, Eliakim. Jehoahaz and Jehoiakin, whereof the former reigned before him, the latter succeeded, are conceived not to be mentioned, because they reigned each of them but three months, and therefore not considerable. *Of Jerusalem*—The inhabitants of Jerusalem, under



4 the carrying away of Jerusalem captive \* in the fifth month. Then  
 5 the word of the LORD came unto me, saying, Before I † formed  
 thee in the belly, I knew thee; and before thou camest forth out of  
 the womb, ‡ I sanctified thee, and I ordained thee a prophet unto  
 6 the nations. Then said I, Ah, § Lord God, Behold, I cannot speak:  
 7 for I *am* a child. But the LORD said unto me, Say not I *am* a child;  
 for thou shalt go to all that I shall send thee, and whatsoever I com-  
 8 mand thee, thou shalt speak. Be not afraid of their faces: for || I  
 9 *am* with thee to deliver thee, saith the LORD. Then the LORD put  
 forth his hand, and touched my mouth, and the LORD said unto me,  
 10 Behold, I have \*\* put my words in thy mouth. See, I have this  
 day set thee over the nations, and over the kingdoms, to †† root  
 out, and to pull down, and to destroy, and to throw down, to build  
 11 and to plant. Moreover, the word of the LORD came unto me,

under Zedekiah, during all which time *Jeremiah* prophesied. *Captive*—This does not terminate the time of his prophecies; for he prophesied also both in *Judea*, and in *Egypt* afterwards: but only relates to what he prophesied while the city and temple were standing, the rest seeming to be added as a supplement. *Fifth month*—Of that present year; for, tho' the year end not at the fifth month, yet it might end the year of Zedekiah's reign, because he might begin his reign at the fifth month of the year.

V. 4. *Then*—When he was first called to his office.

V. 5. *I sanctified*—I ordained thee for this public service. He speaks thus to *Jeremiah*, not to the other prophets, because he stood in need of greater encouragement than they, both in respect of the tenderness of his years, and the difficulties which he was to encounter with.

*The nations*—To other nations besides the *Jews*.

V. 7. *Thou shalt speak*—Fear not, I will make thee eloquent and courageous.

V. 9. *Then*—God having excited the

prophet by command and promise, now in a vision confirms him, either by the hand of an angel, or by himself in some visible shape.

—V. 10. *The kingdoms*—Having now received his commission, he is directed to whom he is to go; to the greatest, not only single persons, but whole nations, as the *Babylonians*, *Persians*, and *Egyptians*. *To pull down*—That is, to prophecy that I will pull down; which I will as certainly effect, as if thou hadst done it thyself: for, according to scripture-usage, the prophets are said to do that which they foretell shall come to pass. *To plant*—Metaphors taken from architects and gardeners: either the former words relate to the enemies of God, and the latter to his friends; or rather to both conditionally: if they repent, he will build them up, he will increase their families, and settle them in the land; if they do not, he will root them up, and pull them down.

V. 11. *Came unto me*—This and the boiling chaldron, ver. 13. is thought to be at the same time, and in the same vision, when he was first appointed to the work.

Numb. 90. 12 D 2 *Almond-*  
 \* 2 Kings xxv. 8. Chap. lii. 12. † *Isa.* xlix. 1. 5. ‡ *Luke* i. 15. 41. *Gal.* i. 15, 16.  
 § *Exod.* vi. 12. || *Josh.* i. 5. *Heb.* xiii. 5, 6. \*\* Chap. v. 14. †† 2 Cor. x. 4, 5.



saying, Jeremiah, what seest thou? And I said, I see a rod of an  
 12 almond-tree. Then said the LORD unto me, Thou hast well seen;  
 13 for I will hasten my word to perform it. And the word of the  
 LORD came unto me the second time, saying, What seest thou?  
 And I said, I see a seething-pot, and the face thereof is towards the  
 14 north. Then the LORD said unto me, Out of the \* north an evil  
 15 shall break forth upon all the inhabitants of the land. For lo, I  
 will † call all the families of the kingdoms of the north, saith the  
 LORD: and they shall come, and they shall set every one his throne  
 at the entring of the gates of Jerusalem, and against all the walls  
 16 thereof round about, and against all the cities of Judah. And I  
 will utter my judgments against them touching all their wickedness,  
 who have forsaken me, and have burnt incense unto other gods,  
 17 and worshipped the works of their own hands. Thou therefore  
 gird up thy loins, and arise, and speak unto them all that I com-  
 mand thee: be not dismayed at their faces, lest I confound thee  
 18 before them. For behold, I have made thee this day ‡ a defenced

*Almond-tree*—That had leaves, and possibly blossoms on it, like Aaron's. This is a tree that blossoms early, and speedily, and so it may point at either God's readiness to smite, ver. 12, or Israel's ripeness to be smitten; this rod being like a portentous comet, shewing to Jeremiah the miseries that were at hand, as the death of Josiah, which soon followed this vision, the taxing them by Pharaoh Necho, presently after the breaking in of the Chaldees, Syrians, Moabites, and Ammonites, and then the Babylonian captivity.

V. 12. *Well seen*—Or thou hast seen and judged right. *Hasten*—Word for word, I will almond-tree it, that is, I will be upon them speedily, in a short time. *My word*—My threatening against Judah and its inhabitants.

V. 13. *Seething-pot*—I see a pot coming, meaning the Babylonian army, who would besiege Jerusalem as a fire plays round the pot, when it is to be made boil; and reduce the inhabitants to miserable extremities. *Face*—Or front of the pot, or furnace,

the place where the fire was put in, or blowed up to make it boil. *North*—Indicating from whence their misery should come, namely, from Chaldea, which lay north from Jerusalem.

V. 14. *North*—From Babylon.

V. 15. *The families*—Those nations that were under one lord. *Kingdoms*—The Babylonians, and their assistants; the Medes also being in confederacy with them, whose king's daughter Nebuchadnezzar married. *His throne*—Their seats, pavilions or tents shall be pitched, which shall be as so many thrones. *Entring*—Of the gates, or way leading to them.

V. 17. *Gird up*—It is a speech taken from the custom of the countries where they wore long garments; and therefore they girt them up about them, that they might not hinder them in any work that required expedition. *Consume thee*—Lest I destroy thee even in their sight, to become their reproach.

V. 18. *This whole land*—All its inhabitants in general; intimating, that though men

\* Chap. iv. 6. vi. 1. † Chap. v. 15. ‡ Isa. l. 7. Chap. vi. 27. xv. 20.



city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the  
 19 priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee: for I *am* with thee, saith the LORD, to deliver thee.

## C H A P. II.

*God's numerous and continued mercies render the Jews in their idolatry inexcusable, and unparalleled in any nation; and themselves the causes of their calamities, ver. 1—19. Their gross idolatry, ver. 20—28. Incurribleness, blood-shedding, and hypocrisy, ver. 29—37.*

1 **M**OREOVER, the word of the LORD came unto me, saying,  
 2 **G**o, and cry in the ears of Jerusalem, saying, thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a  
 3 land *that was* not sown. \* *Israel was* holiness unto the LORD, as the first fruits of his increase: † all that devoured him did offend;  
 4 evil came upon them saith the LORD. Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.  
 5 Thus saith the LORD, what iniquity have your fathers found in me that they are gone far from me, and have walked after vanity,  
 6 and are become vain? Neither said they, ‡ where is the LORD that brought us up out of the land of Egypt, that led us through the

men of all degrees should set themselves against him, yet God would support him against them all, and would carry him thro' his work, tho' his troubles would not be only great, but long; passing thro' several king's reigns.

V. 2. *Go*—From *Anathoth* to *Jerusalem*. *Remember*—I remind thee of the kindness that was between us. *The love*—When I entered into covenant with thee at the giving of the law. *Wilderness*—I took such care of thee, in the howling wilderness, a land that was not sown.

V. 3. *Holiness*—A people dedicated to God. *As*—As the first fruits were holy to God, so was *Israel*. *Devour*—All that

were injurious to him. *Offend*—Were liable to punishment. *Evil*—Evil was inflicted on them from the Lord, as upon the *Egyptians, Amalekites, Midianites, Canaanites*.

V. 5. *Vanity*—Idols. *Vain*—Fools; senseless as the stocks and stones that they made their idols of.

V. 6. *Neither*—They never concerned themselves about what God had done for them, which should have engaged them to cleave to him. *Of drought*—Where they had no water but by miracle. *Death*—Bringing forth nothing that might support life, therefore nothing but death could be expected; and besides, yielding so many venomous creatures, as many enemies

\* *Exod.* xix. 5, 6.† *Chap.* xii. 14.‡ *Isa.* lxiii. 9, 11, 13. *Hos.* xiii. 4.



wildernesses, through a land of deserts, and of pits: through a land of drought, and of the shadow of death, through a land that no man  
 7 passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof; but when ye entered, ye § defiled my land, and made  
 8 mine heritage an abomination. The priests said not, where is the LORD? And they that handle the || law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal,  
 9 and walked after *things that* do not profit. Wherefore I will yet plead with you, saith the LORD, and \* with your childrens children  
 10 will I plead. For pass over the isles of Chittim, and see, and send unto Kedar, and consider diligently and see if there be such a thing.  
 11 † Hath a nation changed *their* gods, which *are* ‡ yet no gods? But my people have changed their glory for *that which* doth not  
 12 profit. §§ Be astonished, O heavens, at this, and be horribly a-  
 13 fraid; be ye very desolate, saith the LORD. For my people have

enemies that they went in continual danger of. *No man dwelt*—As having in it no accommodation for travellers, much less for habitation.

V. 7. *My land*—Consecrated to my name; by your idols and many other abominations.

V. 8. *They*—They that should have taught others, knew as little as they, or regarded as little, who are said here to handle the law, the priests and *Levites*, who were the ordinary teachers of the law. *Pastors*—Either teachers, or kings and princes. *Prophets*—They that should have taught the people the true worship of God, were themselves worshippers of *Baal*.

V. 9. *Plead*—By his judgments, and by his prophets, as he did with their fathers, that they may be left without excuse. *Children*—God often visits the iniquities of the parents upon the children, when they imitate their parents.

V. 10. *Of Chittim*—All the isles in the

*Mediterranean* sea, with the neighbouring coasts; for the *Hebrews* call all people, that separated from them by the sea, islanders, because they came to them by shipping. *Kedar*—*Arabia* that lay east-south-east of *Judea*, as *Chittim* did more north or north-west; go from north to south, east to west, and make the experiment; look to *Chittim* the most civilized, or *Kedar* the most barbarous, yet neither have changed their gods.

V. 11. *Their glory*—The true God, who was their glory; and who always did them good, giving them cause to glory in him.

V. 12. *O ye heavens*—A pathetic expression, intimating that it is such a thing, that the very inanimate creatures, could they be sensible of it, would be astonished. *Be desolate*—Lose your brightness, as the sun seemed to do when Christ suffered.

V. 13. *Of living waters*—A metaphor taken from springs, called *living*, because they

§ *Psal.* lxxviii. 58.

|| *Rom.* ii. 19, 20, 21.  
xvi. 20.

\* *Lev.* xx. 5.  
§§ *Isa.* i. 2.

† *Micah* iv. 5. ‡ *Chap.*



committed two evils: they have forsaken me the || fountain of living waters; and hewed them out cisterns, broken cisterns, that  
 14 can hold no water. *Is Israel a servant? Is he a home-born slave? Why*  
 15 *is he spoiled?* The young lions roared upon him, and yelled, and they made his land waste; his cities are burnt without inhabitant.  
 16 Also the children of Noph and Tahapanes have broken the crown  
 17 of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?  
 18 And now what hast thou to do in the way to Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of Assyria, to  
 19 drink the waters of the river? \* Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know therefore and see, that *it is an evil thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is not in thee*, saith the Lord  
 20 God of hosts. For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress: when † upon

never cease, or intermit; such had God's care and kindness been over them. *Cisterns*—Either their *idols*, which are empty vain things, that never answer expectation, or the *Affyrians*, and *Egyptians*. Indeed all other supports, that are trusted to besides God, are but broken vessels.

V. 14. *A slave*—*Slave* is here added to *home-born* to express the baseness of his service, because the master had power to make those slaves who were born of slaves in his house. *Why*—Why is he thus tyrannized over, as if strangers had the same right over him as owners over their slaves?

V. 15. *Lions*—Understand the *Affyrians*, *Babylonians*, and *Egyptians*, called *lions* from their fierceness, and *young* from their strength. *Yelled*—Noting the terrible voice that the lion puts forth, either in seizing the prey, or devouring it.

V. 16. *Noph, &c.*—Two of the king of Egypt's principal seats. *Noph* was sometimes called *Memphis*, now *Cairo*. *Tahapanes* probably took its name from *Taphanes* queen of *Egypt*, 1 Kings xi. 19.

called also *Hanes*: Isa. xxx. 4. The inhabitants of these cities are called here their *children*.

V. 17. *When*—By the conduct of providence in the wilderness, keeping thee from all dangers.

V. 18. *And now*—What business hast thou there? *Sihor*—The *Nile*: it signifies black, called *Melas* by the *Greeks*, either from the blackness of the land it passed through, or of the soil it casts up. *The waters*—Here and by the same words before is meant, to seek help from either place. *River*—*Euphrates*, often called so by way of eminency.

V. 19. *Thy wickedness*—Thy own wickedness is the cause of thy correction. *Know*—Consider well, and thou canst not but be convinced.

V. 20. *Broken*—The bondage and tyranny that thou wert under in old time in *Egypt*, as also divers times besides. *Tree*—Under these shades idolaters thought there lay some hidden deity. *Wandereft*—The word properly signifies, making haste from



every high hill, and under every green tree thou wanderest, playing the harlot. Yet I had † planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou § wash thee with nitre, and take thee much soap, yet *thine* iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art* a swift dromedary, traversing her ways. A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure, in her occasion who can turn her away? All they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope. No, for I have loved strangers and after them will I go. As the thief is ashamed when

from one tree to another, or from one idol to another. *Playing*—committing idolatry, which is a spiritual harlotry, chap. iii. 1, 2.

V. 21. *A right seed*—A right seed of true believers.

V. 22. *Nitre*—Though interpreters do greatly vary in describing what is particularly meant here by *Nitre* and *Soap*, and would be superfluous to mention here; yet all agree, they are some materials that artists make use of for cleansing away spots from the skin. The blot of this people is by no art to be taken out; nor expiated by sacrifices; it is beyond the power of all natural and artificial ways of cleansing. *Marked*—Thy filthiness is so foul that it leaves a brand behind which cannot be hid or washed out, but will abide, *Jer.* xvii. 1.

V. 23. *Baalim*—The word is plural, as comprehensive of all their idols. *Thy way*—The filthiness thou hast left behind thee, whereby thou mayst be traced. *Valley*—Whether of *Hinnom* where they burnt their

children in sacrifice, or in any valleys where thou hast been frequent in thy idolatries. *Traversing*—A metaphor taken from creatures that are hunted, that keep no direct path.

V. 24. *A wild ass*—Another similitude for the more lively description of the same thing. *The wind*—This creature, by the wind, smells afar off which way her male is. *In her occasion*—That is, when she has an occasion to run impetuously to her male, she bears down all opposition. *In her month*—Perhaps the sense is, though *Jerusalem* be now madly bent upon going after her idols, that there is no stopping her, yet the time may come, in their afflictions, that they may grow more tame, and willing to receive counsel.

V. 25. *Withhold*—Take not those courses that will reduce thee to poverty, to go bare foot, and to want wherewith to quench thy thirst. *No hope*—We care not since there is no remedy. *Strangers*—idols.

V. 26. *Found*—Not ashamed of his sin of

† *Exod.* xv. 17. *Psal.* xliv. 2. *Matt.* xxi. 33. *Mark* xii. 1. *Luke* xx. 9. *Deut.* xxxii. 32.  
§ *Job* ix. 30.



he is found, so is the house of Israel ashamed; they, their kings, their  
 27 princes, and their priests, and their prophets. Saying to a stock,  
 thou art my father; and to a stone, thou hast brought me forth:  
 for they have turned *their* back unto me, and not their face: but  
 in the time of their § trouble they will say, Arise, and save us.  
 28 But where *are* thy gods that thou hast made thee? Let them arise,  
 if they || can save thee in the time of thy trouble: for *according* to  
 29 the number of thy cities are thy gods, O Judah. Wherefore will  
 ye plead with me? Ye all have transgressed against me, saith the  
 30 LORD. In vain have I \* smitten your children; they received no  
 correction: your own sword hath † devoured your prophets, like  
 31 a destroying lion. O generation, see ye the word of the LORD:  
 Have I been a wilderness unto Israel? A land of darkness? Where-  
 fore say my people, we are lords, we will come no more unto  
 32 thee? Can a maid forget her ornaments, *or* a bride her attire?  
 33 Yet my people have forgotten me days without number. Why

of theft, but that he is at last found.

V. 27. *Brought me forth*—Or *begotten me*; so is the word used, *Gen.* iv. 18. This denotes the sottish stupidity of this people, to take a lifeless stock or stone to be their maker, and to give the honour of God unto them. *Isa.* xlv. 17. *Turned*—They turn their faces towards their idols.

V. 28. *For*—Thou hast enough of them, imitating the Heathens, who had, according to *Varro*, above thirty thousand *deities*. Make trial if any, or all of them together, can help thee.

V. 30. *Children*—Your inhabitants in every city, they being frequently called the *children* of such a city. *Correction*—Instruction: though they were corrected, yet they would not be instructed. *Your sword*—You have been so far from receiving instruction, that you have, by the sword, and other ways of destruction, murdered those that I have sent to reprove you.

V. 31. *O generation*—O ye men of this

generation. *See*—You shall see the thing with your eyes, because your ears are shut against it. *A wilderness*—Have I been like the wilderness of *Arabia*, have not I accommodated you with all necessities? *A land of darkness*—As it were a land uninhabitable, because of the total want of light. Have I been a God of no use or comfort to them, that they thus leave me? Have they had nothing from me but misery and affliction? *We*—Words of pride and boasting.

V. 32. *A maid*—How unlikely is it, that a maid should forget her ornaments? *A bride*—Those jewels which the bridegroom was wont to present his bride with. *Forgotten*—In the neglect of my worship; me, who was not only their defence, but their glory.

V. 33. *Trimmeſt*—Or *deckeſt*. *Ezek.* xxiii. 40. thinking thereby to entice others to thy help. *Taught*—Nations that have been vile enough of themselves, by thy example are become more vile.

V. 34. *Skirts*

Vol. II. § *Isa.* xxvi. 16.

|| *Isa.* xlv. 20.

12 E

\* *Isa.* i. 5. ix. 13. Chap. v. 3.

† *Matt.*

xxiii. 29, &c.



trimmest thou thy way to seek love? Therefore hast thou also taught  
 34 the wicked ones thy ways. Also in thy skirts is found the blood of  
 the souls of the poor innocents: I have not found it by secret search  
 35 but upon all these. Yet thou sayest, because I am innocent, surely  
 his anger shall turn from me. Behold, I will plead with thee,  
 36 because thou sayest, I have not sinned. † Why gaddest thou  
 about so much to change thy way? Thou also shalt be ashamed  
 37 of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go  
 forth from him, and thine hands upon thine head: for the LORD  
 hath rejected thy confidences, and thou shalt not prosper in them.

## C H A P. III.

*God's forbearance with the idolatry of Judah, who is worse than Israel, ver. 1—11. Both called to repent, with gospel-promises, ver. 12—19. Misery by sin; salvation only of God, ver. 20—25.*

1 **M**EN use to say, if a man put away his wife, and she  
 go from him, and becomes another man's, shall he return  
 unto her again? Shall not that land be greatly polluted?  
 But thou hast played the harlot with many lovers; yet return  
 2 again to me, saith the LORD. Lift up thine eyes unto the high  
 places, and see where thou hast not been lien with: \* In the ways  
 hast thou sat for them, as the Arabian in the wilderness: and thou

V. 34. *Skirts*—Of thy garments: the tokens of cruelty may be seen openly there. *Innocents*—In thee is found the murder expressed here by *blood* of innocent persons, murdering souls as well as bodies. *Search*—*Heb.* by *digging*; as if the earth had covered the blood, or as if they had committed their wickedness in some obscure places. *These*—Upon thy garments, exposed openly to publick view.

V. 35. *Behold*—I will proceed in my judgment against thee. *Because*—Because thou justified thyself.

V. 36. *Why*—Why dost thou seek auxiliaries any where, rather than cleave to me? *Ashamed*—*Egypt* shall stand thee

in no more stead than *Assyria* hath done.

V. 37. *Yea*—All the help thou canst procure shall not prevent thy captivity, but from hence thou shalt go. *Thy hands*—An usual posture of mourning.

V. 1. *Shall he*—He cannot take her again according to the law, *Deut.* xxiv. 1, 2, 3, 4. Yet I am ready to be reconciled to you. *Polluted*—Would not so great a sin greatly pollute a nation? *Many*—Not with one only, but many idols.

V. 2. *Lien with*—Where there are not the footsteps of thy idolaters. *Sat*—To allure passengers. *As the Arabian*—An allusion to the custom of that people, who were

† Chap. xxxi. 22.

\* Gen. xxxviii. 14.



3 hast polluted the land with thy whoredoms, and with thy wicked-  
 4 nefs. Therefore the \* shower's have been withholden, and there  
 5 hath been no latter rain : and thou hast a † whore's forehead, thou  
 6 refusedst to be ashamed. Wilt thou not from this time cry unto me,  
 7 My father, thou *art* the guide of my youth? ‡ Will he reserve *his an-*  
 8 *ger* for ever? Will he keep *it* to the end? Behold, thou hast spoken and  
 9 done evil things as thou couldest. The LORD said also unto me, in the  
 10 days of Josiah the king, hast thou seen *that* which backsliding Israel  
 11 hath done? She is gone up upon every high mountain, and under  
 12 every green tree, and there hath played the harlot. And I said,  
 13 after she had done all these *things*, Turn thou unto me : but she  
 returned not : And her treacherous sister Judah saw it. And I saw,  
 when for all the causes whereby backsliding Israel committed a-  
 dultery, I had put her away and given her a bill of divorce, yet  
 her treacherous sister Judah feared not, but went and played the  
 9 harlot also. And it came to pass thro' the lightness of her whoredom,  
 that she defiled the land, and committed adultery with stones and  
 10 with stocks. And yet for all this, her treacherous sister Judah hath  
 not turned unto me with her whole heart, but feignedly, saith the  
 11 LORD. And the LORD said unto me ; The backsliding Israel hath  
 12 justified herself more than treacherous Judah. Go, and pro-  
 claim these words toward the north, and say, Return thou back-  
 sliding Israel, saith the LORD ; *and* I will not cause mine anger to  
 fall upon you : For I *am* § merciful, saith the LORD, *and* I will not  
 13 keep *anger* for ever. Only acknowledge thine iniquity, that thou  
 hast transgressed against the LORD thy God, and hast scattered thy

were wont to pitch their tents by the way-  
 sides, that they might meet with their  
 customers to trade, as they passed along.  
*Wickedness*—Not only thy idolatries, but  
 other wicked courses.

V. 3. *A whore's forehead*—For all this,  
 thou didst still remain obstinate, as  
 ashamed of nothing.

V. 4. *My father*—Wilt thou not as a  
 child call upon me, whom thou hast thus  
 greatly provoked. *The guide*—I have been  
 brought up by thee.

V. 5. *Will he*—Will he not be recon-  
 ciled ?

Numb. 90.

\* Chap. ix. 12.

† Chap. viii. 12. Zeph. iii. 5.

12 E 2

V. 6. *Israel*—The ten tribes who fell off  
 from Judah.

V. 8. *Given a bill*—Delivered her up  
 into the hands of the *Assyrian*, where God  
 took from her the title of being his church,  
 2 Kings xvii. 5, 6.

V. 10. *And yet*—Though God saw what  
 she did, and though she saw the shameful  
 idolatry of *Israel*, and what she had suffered.

V. 12. *The north*—To *Assyria* and  
*Media*, that lay northward from *Judea*,  
 whither the ten tribes were carried by  
 Tiglath-pileser, and Salmanezer.

V. 13. *Strangers*—To other gods, or to  
 idols,

‡ Isa. lvii. 16.

§ Ver. 5.



ways to the strangers under every green tree, and ye have not  
 14 obeyed my voice, saith the LORD. Turn, O backsliding children,  
 saith he LORD; for I am married unto you: and I will take you one  
 of a city, and two of a family, and I will bring you to Zion.  
 15 And I will give you || pastors according to mine heart, which shall  
 16 feed you with knowledge and understanding. And it shall come  
 to pass when ye be multiplied, and increased in the land, in those  
 days, saith the LORD, they shall say no more, The ark of the cove-  
 nant of the LORD: neither shall it come to mind, neither shall they  
 remember it, neither shall they visit it, neither shall *that* be done  
 17 any more. At that time they shall call Jerusalem the throne of  
 the LORD: and all the nations shall be gathered unto it, to the  
 name of the LORD, to Jerusalem: neither shall they \* walk any  
 18 more after the imagination of their evil heart. In those days the  
 house of Judah shall walk with the house of Israel, and they  
 shall come together out of the land of the north, to the land that  
 19 I have given for an inheritance unto your fathers. But I said,  
 How shall I put thee among the children, and give thee a plea-  
 sant land, a goodly heritage of the hosts of nations? And I said,

idols, running here and there up and down.

V. 14. *I am married*—I am in covenant with you, and this covenant notwithstanding all your unfaithfulness, I am ready to renew with you. *Family*—This word is taken frequently for a *country* or *nation*, and this may partly respect the fewness of those that will return. But chiefly it respects God's exact care of them, that being now married to them, there shall not be one in a city, or two in a country or tribe, but he will find them out. *Zion*—The ten tribes did never return into their own land, therefore this must be understood of a spiritual going up to *Zion*, when all *Israel* shall be saved, *Rom. xi. 26.*

V. 16. *Multiplied*—After the growth of the church under the *Messiah*. *The ark*—That whole worship with all the rites and ceremonies belonging to it shall cease, Christ being come, who was the substance

of what the ark, and all other rites shadowed. *Covenant*—Called also the *ark of the testimony*, because the two tables of the law, which were the testimony, or witness of the covenant were in it. *Any more*—It shall be no more in use; neither shall men trouble their thoughts about it, or mention it.

V. 17. *The throne*—Instead of the ark, the church typified by *Jerusalem*, shall be the place of God's residence, where by his spirit he will rule and act in his word and ordinances. *Jerusalem*—Dwelling in *Jerusalem*, or where the Lord placed his name, of old in *Jerusalem*, but now in the church. *Neither*—Both *Jews* and *Gentiles* shall now conform themselves to the will of God.

V. 18. *Judah*—The two kingdoms shall become one. *Shall come*—Of their captivity, a promise of their enjoying again their ancient possession at their last conversion.

V. 19. *Put*—Esteem thee as my child, 'till thou give some proof, of thy repen-  
 tance,



Thou shalt call me, My father, and shalt not turn away from me.  
 20 Surely, *as* a wife treacherously departeth from her husband, † so  
 have you dealt treacherously with me, O house of Israel, saith  
 21 the LORD. A voice was heard upon the high places, weeping  
*and* supplications of the children of Israel: for they have per-  
 verted their way, *and* they have forgotten the LORD their God?  
 22 Return, ye backsliding children, *and* I will heal your backslid-  
 ings: Behold, we come unto thee, for thou *art* the LORD our God.  
 23 Truly in vain *is* salvation hoped for from the hills, *and* from the mul-  
 titude of mountains: ‡ truly in the LORD our God *is* the salvation  
 24 of Israel. For shame hath devoured the labour of our fathers  
 from our youth; their flocks and their herds, their sons and their  
 25 daughters. We lie down in our shame, and our confusion covereth  
 us: for we have sinned against the LORD our God, we and our fa-  
 thers from our youth even unto this day, and have not obeyed the  
 voice of the LORD our God.

## C H A P. IV.

*An invitation to true repentance, by promises, ver. 1—4. And judgments coming on them by the Babylonians, contrary to the predictions of their false prophets, for their sins, ver. 5—18. A grievous lamentation for the miseries of Judah, ver. 19—31.*

1 **I**F thou wilt return, O Israel, saith the LORD, \*return unto me:  
 and if thou wilt put away thine abominations out of my sight,  
 2 then shalt thou not remove. And thou shalt swear, The LORD liveth

tance. *Give thee*—How shall I put thee into possession of that pleasant land. *Of nations*—Great hosts and multitudes of nations, or *Gentiles*, that shall be joined to them in the gospel church. *Thou shalt*—On this condition, that thou wilt own me, and not return any more to idols.

V. 21. *A voice*—Here the prophet seems to express *Israel's* repentance. *Forgotten*—This expresses, rather the matter of their prayer, than the cause of it.

V. 23. *The hills*—From *idols* which were worshipped upon hills. *Mountains*—The multitude of sacrifices, which they offer in the mountains.

V. 24. *Shame*—Sin, which causes shame, for that brought shame first into the world. *Devoured*—This hath been the fruit of our labour.

V. 25. *Lie down*—An expression to set forth the greatness of their repentance and sorrow in great perplexity, not knowing what to do, throws himself down upon his couch or bed.

V. 1. *If*—If thou wilt return, return; make no longer delay. *Remove*—Thou shalt not go out of thine own land into exile.

V. 2. *Swear*—This is put here for the whole worship of God, acknowledging and owning



in truth, in judgment, and in righteousness: and the nations shall  
 3 bless themselves in him, and in him shall they † glory. For thus  
 saith the LORD to the men of Judah and Jerusalem, Break up your  
 4 fallow ground, and ‡ sow not among thorns. § Circumcise your-  
 selves to the LORD, and take away the foreskins of your heart, ye  
 men of Judah, and inhabitants of Jerusalem: lest my fury come  
 forth like fire, and burn that none can quench it, because of the  
 5 evil of your doings. Declare ye in Judah, and publish in Jerusa-  
 lem, and say, Blow ye the trumpet in the land: cry, gather together,  
 and say, || Assemble yourselves, and let us go into the defended  
 6 cities. Set up the standard towards Zion; retire, stay not: \* for I  
 7 will bring evil from the north, and a great destruction. †† The lion  
 is come up from his thicket, and the destroyer of the nations is on  
 his way, he is gone forth from his place ‡‡ to make thy land desolate;  
 8 and thy cities shall be laid waste, without an inhabitant. For this  
 gird you with sackcloth, lament and howl: for the fierce anger of  
 9 the LORD is not turned back from us. And it shall come to pass at  
 that day saith the LORD, *that* the heart of the king shall perish, and  
 the heart of the princes; and the priests shall be astonished, and the  
 10 prophets shall wonder. Then said I, Ah Lord God, surely thou

owning God as the only God; which is strongly express'd by this act. *In truth*—That the matter and substance of it be true. *In judgment*—Deliberately, advisedly, and reverently. *In righteousness*—That none be injured by it, that the things we engage be both lawful and possible, and that we look to the performance. *The nations*—This shall be a means to work upon the Heathen nations, to come into the same way of worship. They shall think themselves happy to be incorporated with thee, that it may be with them according to that promise, *Gen. xii. 3.* *Glory*—Whereas before they gloried in their idols, they shall glory in God alone.

V. 3. *For*—The Lord turns now his speech from *Israel* to *Judah*. *Break up*—Prepare your hearts by making them soft, tender, and pliable, fit to embrace my word. A metaphor taken from plow-men.

*Thorns*—Rid your hearts and hands of what may hinder you of embracing my word.

V. 4. *Circumcise*—Put away your corruptions. *Heart*—Let it be inward, not outward in the flesh only.

V. 5. *The trumpet*—The Lord being now about to bring enemies upon them, speaks in martial language, warning them of the nature of their approaching judgment.

V. 6. *Retire*—Make haste away.

V. 7. *The lion*—*Nebuchadnezzar*, so called from his fierceness and strength.

V. 9. *The heart*—They shall have no heart to do any thing, they shall not be able to help their people, either by their counsel or arms. *Prophets*—False prophets that had nothing but visions of peace for them.

V. 10. *Deceived*—Hast suffered them to be deceived by their false prophets. *Where-*  
*as*

† 2 Cor. x. 17. ‡ Matt. xiii. 7. 22. § Deut. xxx. 6. || Chap. viii. 14. \* Chap. i. 13, 14, 15. vi. 22. †† Dan. vii. 4. ‡‡ Chap. ii. 15.



hast greatly deceived this people, and Jerusalem, saying, Ye shall  
 11 have peace; whereas the sword reacheth unto the soul. At that  
 time shall it be said to this people, and to Jerusalem, A dry wind  
 of the high places in the plain toward the daughter of my people,  
 12 not to fan, nor to cleanse. *Even* a full wind from those *places* shall  
 13 come unto me: now also will I give sentence against them. Be-  
 hold, he shall come up as clouds, and † his chariots *shall be* as a  
 whirlwind: § his horses are swifter than eagles: Woe unto us, for  
 14 we are spoiled. O Jerusalem, wash thine heart from wickedness,  
 that thou mayest be saved: how long shall thy vain thoughts lodge  
 15 within thee? For a voice declareth from Dan, and publisheth af-  
 16 fliction from mount Ephraim. Make ye mention to the nations,  
 behold, publish against Jerusalem, *that* watchers come from a far  
 17 country, and give out their voice against the cities of Judah. As  
 keepers of a field are they against her round about; because she  
 18 hath been rebellious against me, saith the LORD. || Thy way and  
 thy doings have procured these *things* unto thee; this *is* thy wicked-

as—To persuade them it should be well with them, when the sword is at the door, not only ready to take away the comforts of life, but even life itself.

V. 11. *At that time*—There shall be tidings brought both to the country and city. *A dry wind*—A drying wind, such as shall blast and scorch where it comes, without any rain or moisture. It points at the stormy and furious irruption of the *Babylonian* army. *In the plain*—Where there is no stop in the way to break its fury. *Toward*—Directly, and designedly, coming in the way leading to my people. *Not*—Not such a gentle wind, as is made choice of to separate the chaff from the wheat; but so boisterous and violent, that it shall sweep away, and lay waste, all together.

V. 12. *Full*—Heb. *Fuller than they*. A wind too strong for them. *Shall come*—It shall presently come to me, to receive my commission, and do my will.

V. 13. *As clouds*—Denoting the suddenness of them, when not expected, clouds often rising on a sudden, and overspread the whole face of the heavens; or the great

swiftness with which *Nebuchadnezzar* should march against them. *As a whirlwind*—Which, besides the swiftness, denotes also the confusion and amazement that they will cause.

V. 14. *Wash*—As a means to prevent the judgments that are impending. *Vain thoughts*—Vain fancies of safety.

V. 15. *From Dan*—*Dan* was the first place the *Chaldeans* came to, being the utmost boundary of *Canaan* northward. *Ephraim* was the innermost border of *Israel* in the north of *Judea*, intimating the march of the *Babylonians* thro' all *Israel*.

V. 16. *Make mention*—These words are a proclamation, summoning the nations by the *Chaldeans*. *Watchers*—*Chaldean* soldiers, who shall so carefully encompass *Jerusalem*, that none shall escape. *Give out*—They give a shout, encouraging the soldiers to battle.

V. 17. *As keepers*—They will watch that none relieve them, and that none get out to escape.

V. 18. *Bitter*—Thy wickedness hath been the cause of bringing such a bitter enemy against



ness, because it is bitter, because it reacheth unto thine heart.  
 19 \* My bowels, my bowels, I am pained at my very heart, my heart  
 maketh a noise in me, I cannot hold my peace, because thou hast  
 heard, O my soul, the sound of the trumpet, the alarm of war.  
 20 † Destruction upon destruction is cried, for the whole land is spoil-  
 ed: suddenly are my tents spoiled, *and* my curtains in a moment.  
 21 How long shall I see the standard, *and* hear the sound of the trum-  
 22 pet? For my people *is* foolish, they have not known me, they *are*  
 sottish children, and they have no understanding: they *are* wise to  
 23 do evil, but to do good they have no knowledge. ‡ I beheld the  
 earth, and lo, *it was* without form and void: and the heavens, and  
 24 they *had* no light. I beheld the mountains, and lo, they trembled,  
 25 and all the hills moved lightly. I beheld, and lo, *there was* no man,  
 26 and all the birds of the heavens were fled. I beheld, and lo, the  
 fruitful place *was* a wilderness, and all the cities thereof were broken  
 27 down at the presence of the LORD, *and* by his fierce anger. For  
 thus hath the LORD said, the whole land shall be desolate; § yet will  
 28 I not make a full end. For this shall the earth mourn, and || the  
 heavens above be black: because I have *spoken it*, I have purposed  
 29 *it*, and will not repent, neither will I turn back from it. The whole  
 city shall flee, for the noise of the horsemen and bowmen, they  
 shall go into thickets, and climb up upon the rocks: every city *shall*  
 30 *be* forsaken, and not a man dwell therein. And *when* thou art spoiled,

against thee, which hath reached unto thy very heart.

V. 19. *My bowels*—Here begins the complaint of the prophet. *My heart*—Is disturbed within me. *Because*—I have heard in the spirit of prophecy; it is as certain, as if I now heard the trumpet sounding.

V. 20. *Destruction*—Good *Josiah* slain, and four of his successors carried away, or slain. *My tents*—The enemy makes no more of overthrowing my stately cities, than if he were overturning of tents made of curtains.

V. 23. *I beheld*—I *Jeremiah* saw this in a vision. *It*—The land was squalid, and ruined, like the first chaos, for which reason possibly he calls *Judah* the earth,

in allusion to *Gen. i. 2*. *The heavens*—He seems to proceed in his metaphor of the chaos. Every thing above and below seemed to be wrapped up in dismal blackness.

V. 24. *Trembled*—He proceeds in his figurative expressions. Behold how the very mountains of *Judea* tremble! *Moved*—As easily as dust, or feathers in a whirlwind.

V. 25. *No man*—All being either slain, or carried captive, or fled.

V. 27. *Yet*—In the midst of judgment he will remember mercy.

V. 28. *Mourn*—Expressions to set forth the dreadfulnels of the judgment; he makes the elements to personate mourners.

V. 31. *In*

\* *Isa. xv. 5. xvi. 11. xxi. 3. xxii. 4.* † *Psal. xlii. 7.* ‡ *Isa. v. 25.* § Chap. v. 10. 18. xlv. 28. || *Isa. v. 30. l. 3.*



what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, <sup>31</sup> *thy* lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion: *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now, for my soul is wearied because of murderers.

## C H A P. V.

*None godly in Judah.* ver. 1. *They swear falsely, tho' God be a God of truth; they are incorrigible and senseless, and know not the law, or else wilfully violate it,* ver. 1—6. *Their idolatry, adultery,* ver. 7—9. *Contempt of God's word and prophets, which should be sadly verified,* ver. 10—18. *They forsake, forget, and fear not God, whose power is so great,* ver. 19—24. *They are rich through deceit and violence; their false prophets,* ver. 25—31.

<sup>1</sup> **R**UN ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth, and I will pardon it. And though they say, The <sup>2</sup> LORD liveth, surely they swear falsely. O LORD, *are* not thine eyes upon the truth? Thou hast \* stricken them, but they have not grieved; thou hast consumed them, *but* † they have refused to receive correction: they have made their faces harder than a rock,

V. 31. *In travail*—When the scripture would express any exquisite sorrow, it doth it by a woman in travail. *First child*—Which is usually the most painful. *Spreadeth her hands*—According to the use of persons in great anguish, clapping or wringing their hands together.

V. 1. *Run*—God gives leave to all the earth to look into the state of *Jerusalem*, by which he vindicates himself in the face of the whole world from all severity towards his people, whatever he brings upon them. *In the broad places*—Even there, where men meet from all quarters. *A man*—It seems worse than *Sodom* and *Gomorrah*, for God condescends to pardon *Jerusalem*, if there be but one righteous man found

in it; there he came no lower than ten. A man might walk the streets of *Jerusalem* long enough before he could meet with any one truly religious. *Executeth*—Among the magistracy. *Seeketh*—Among the commonalty, that deal faithfully and uprightly.

V. 2. *Though*—Though when they swear, they use the form of an oath, and say, the *Lord liveth*, or by the *living God*: yet it is neither in truth nor righteousness.

V. 3. *O Lord*—Dost not thou approve of truth and faithfulness. *Grieved*—They have not repented. *Consumed*—God had not only lightly chastised them, but wasted them by several enemies, yet they have profited nothing by it.



4 they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor  
 5 the judgment of their God. I will get me up to the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken  
 6 the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, † a wolf of the evenings shall spoil them, § a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces, because their transgressions are many, and their  
 7 backslidings are increased. How shall I pardon thee for this? Thy children have forsaken me, and sworn by *them that are no gods*: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses.  
 8 They were as fed horses in the morning: every one neighed after  
 9 his neighbour's wife. || Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?  
 10 Go ye up upon her walls, and destroy; but make not a full end:  
 11 take away her battlements; for they *are* not the LORD's. For \* the house of Israel and the house of Judah have dealt very treacher-  
 12 ously against me, saith the LORD. They have belied the LORD, and said, † *It is not he*, neither shall evil come upon us; neither shall we  
 13 see sword nor famine. And the prophets shall become wind, and  
 14 the word is not in them, thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word,

V. 4. *Poor*—The vulgar, that understand but little, of less conscience than the better sort. *Judgment*—The methods or ways of his providence.

V. 5. *But*—These are more refractory than the other; no law of God is able to hold them.

V. 6. *A lion*—Nebuchadnezzar and the Chaldean army are here pointed at under the metaphor of beasts of prey of three kinds; compared to a lion, which denotes his great power, courage, and pride. *A wolf*—For their greediness and unsatiableness. *A leopard*—The Chaldean army is compared to a leopard, not for its speed only, but for its vigilancy and subtilty.

V. 7. *They then*—Such is the natural effect of unsanctified prosperity.

V. 10. *Ye*—Ye Babylonians, go execute my vengeance on them. *Battlements*—Lay her and all her fortifications level with the ground. *For*—I disown them.

V. 12. *Belied*—Not believing that these words of the prophet were God's word.

V. 13. *Became wind*—A proverbial expression, all the prophet's threats shall come to nothing. *The word*—The prophet's words are not from God. *Thus*—It shall fall upon their own heads that have thus threatened us.

V. 14. *It*—The Chaldean army, shall consume and eat them up like fire.

† *Psal.* civ. 20.

§ *Hof.* xiii. 17.

|| *Ver.* 29. *Chap.* ix. 9.  
xxviii. 15.

\* *Chap.* iii. 20.

V. 15. *Israel*  
† *Isa.*



† behold, I will make my words in thy mouth fire, and this people  
 15 wood, and it shall devour them. Lo, I will bring a § nation upon  
 you from far, O house of Israel, saith the LORD: it is a mighty na-  
 tion, it is an ancient nation, a nation whose language thou knowest  
 16 not, neither understandest what they say. Their quiver is an open  
 17 sepulchre, they are all mighty men. And they shall eat up thine ||  
 harvest, and thy bread, *which* thy sons and thy daughters should  
 eat, they shall eat up thy flocks, and thine herds, they shall eat up  
 thy vines and thy fig-trees, they shall impoverish the fenced cities  
 18 wherein thou trustest, with the sword. Nevertheless in those days,  
 19 saith the LORD, I will not make a full end with you. And it shall  
 come to pass when ye shall say, \* Wherefore doth the LORD our  
 God all these *things* unto us? Then shalt thou answer them, Like as  
 ye have forsaken me, and served strange gods in your land, so shall  
 20 ye serve strangers in a land, *that* is not yours. Declare this in the  
 21 house of Jacob, and publish it in Judah, saying, Hear now this, †  
 O foolish people, and without understanding; which have eyes and  
 22 see not; which have ears and hear not: Fear ye not me? saith the  
 LORD: will ye not tremble at my presence, who have placed the  
 sand for the †† bound of the sea, by a perpetual decree, that it can-  
 not pass it; and though the waves thereof toss themselves, yet can  
 they not prevail; though they roar, yet can they not pass over it?  
 23 But this people hath a revolting and a rebellious heart; they are  
 24 revolted, and gone. Neither say they in their heart, Let us now  
 fear the LORD our God, that giveth rain, both the §§ former and the  
 latter in his season: he reserveth unto us the appointed weeks of

V. 15. *Israel*—By these are meant *Judah*; for *Israel* were in captivity before: called the house of *Israel*, not only because they descended from *Jacob*, but because they were the chief of that flock.

V. 18. *Nevertheless*—I have not done with you yet.

V. 20. *Judah*—By *Judah* and *Jacob* we are to understand the two tribes only.

V. 21. *And hear not*—They are wilfully blind, and obstinately deaf, will neither see, nor hear the word, will, or works

Numb. 90.

12 F 2

† Chap. i. 9. § *Isa.* v. 26. Chap. i. 15. vi. 22. || *Lev.* xxvi. 16. \* Chap. xiii. 22.  
 xvi. 10. † *Isa.* vi. 9. *Ezek.* xii. 2. *Matt.* xiii. 14. *John* xii. 40. *Acts* xxviii. 26.  
*Rom.* xi. 8. †† *Psal.* civ. 9. §§ *Deut.* xi. 14.

of God, of which he giveth two instances in the two following verses.

V. 22. *The sand*—That need not make rocks for walls unto it, but can give a check to it by so small a matter as the sand.

V. 23. *Gone*—From me.

V. 24. *The former rain*—The former to prepare the ground for sowing, and the latter to prepare the corn for ripening. *Reserveth*—He gives seasonable harvests according to his appointment. God would

let



25 the harvest. Your iniquities have turned away these *things*, and  
 26 your sins have withholden good *things* from you. For among my  
 people are found wicked *men*: they || lay wait as he that setteth  
 27 snares; they set a trap, they catch men. As a cage is full of birds,  
 so *are* their houses full of deceit: therefore they are become great,  
 28 and waxen rich. They are waxen \* fat, they shine: yea, they  
 overpass the deeds of the wicked: they judge not the cause of the  
 fatherless, † yet they prosper; and the right of the needy do they  
 29 not judge. Shall I not visit for these *things*? saith the LORD. Shall  
 30 not my soul be avenged on such a nation as this? A wonderful  
 31 and horrible thing is committed in the land. The prophets pro-  
 phesy ‡ falsely, and the priests bear rule by their means; and my  
 people love *to have it so*: and what will ye do in the end thereof?

## C H A P. VI.

*God sends and strengthens the Babylonians against Judah, ver. 1—5. for her oppression and spoils, ver. 6—8. and obstinacy; which provokes God's wrath, ver. 9—12. Their covetousness, false confidence, and impudence; people and priests refuse to obey God, ver. 13—17. Their hypocritical worship shall not prevent their sure destruction, ver. 18—25. The people called to mourn, ver. 26. The prophet encouraged under their wickedness, and the fruitfulness of his ministry among them, ver. 27—30.*

1 **O** Ye children of Benjamin, gather yourselves to flee out of the  
 midst of Jerusalem, and blow the trumpet in Tekoa: and set  
 up a sign of fire in Beth-haccerem: for evil appeareth out of the

let them know what a foolish, as well as wicked thing it is to set themselves against that God, that keeps the whole order of nature at his own disposal, which he can order as he sees men behave towards him.

V. 26. *They catch*—Such a trap did Jezebel lay for Naboth, 1 Kings xxi. 9, 10. Such an one was that conspiracy of more than forty men against Paul, Acts xxiii. 13, 14, 15.

V. 27. *Their houses*—They fill their houses with the goods of those they deceive, and over-reach.

V. 28. *Overpass*—They go beyond the Heathens themselves in wickedness.

V. 30. *The land*—Heb. *This land*: aggravating the greatness of the wonder, that such a thing should be in such a land.

V. 1. *Benjamin*—Judah, when the ten tribes fell off, the tribe of Benjamin adhered to Judah, and was incorporated into them; if it be asked why the prophet rather speaks to Benjamin than to Judah, the reason probably may be, because he being of Anathoth was of that tribe, and therefore mentions them as his own countrymen. *Gather*—Gather yourselves together by the sound of the trumpet at Tekoa, one of those fenced cities twelve miles from Jerusalem that Rehoboam built. *A sign—Fire*

|| Prov. i. 17, 18. \* Deut. xxxii. 15. † Job xii. 6. Psal. lxxiii. 12. ‡ Chap. xiv. 14. xxiii. 25, 26. Ezek. xiii. 6.



2 north, and great destruction. I have likened the daughter of Zion,  
 3 to a comely and delicate woman. The shepherds with their flocks  
 shall come unto her; they shall pitch *their* tents against her round  
 4 about; they shall feed every one in his place. Prepare ye war  
 against her; arise, and let us go up at noon. Woe unto us, for  
 the day goeth away, for the shadows of the evening are stretched  
 5 out. Arise, and let us go this night, and let us destroy her palaces.  
 6 For thus hath the LORD of hosts said, Hew ye down trees, and cast  
 a mount against Jerusalem. This is the city to be visited; she is  
 7 wholly oppression in the midst of her. As a fountain casteth out  
 her waters, so she casteth out her wickedness: \* violence and spoil  
 is heard in her; before me continually is grief and wounds.  
 8 Be thou instructed, O Jerusalem, lest my soul depart from thee:  
 9 lest I make thee desolate, a land not inhabited. Thus saith the  
 LORD of hosts, They shall thoroughly glean the remnant of Israel as  
 a vine: turn back thine hand as the grape-gatherer into the baskets.

*Fire a beacon.* *Beth-haccere*m—Signifies the house of the vineyard, probably some high tower built among the vineyards for the keepers of them to watch them.

V. 3. *The shepherds*—The Chaldean princes, with their armies, as so many flocks, shall come into this pleasant land. *In his place*—Each one in his quarter or station.

V. 4. *Prepare*—These seem to be the words of God calling them to this work. *Arise*—This shews how ready they will be to obey God's call. *The day goeth*—We delay, and tarry too long, and the day spends apace. *The shadows*—They were so eagerly set upon it, that they watched the lengthening of the shadow, which shews the approach of the evening.

V. 5. *This night*—They would lose neither day nor night; which shews that they were extraordinarily stirred up by God in this expedition.

V. 6. *Said*—To the Chaldeans: God would have the Jews to know, that they have not so much to do with the Chaldeans as with him; that they are his rod to scourge

them for their sins. And thus God is said to hiss for such whom he will employ in such work. *Isa.* v. 26. vii. 18. And he styles himself the *Lord of hosts*, to shew that it is in vain to contend in battle with them, whom he sends forth. *Trees*—Such as you may have need of to raise up works against the strong places. *Cast a mount*—Throw up one continued trench, as a mount round about it. *Oppression*—There are found in her all kinds of oppression and injustice.

V. 8. *Be thou instructed*—I would yet willingly spare them if it might be. *Depart*—Heb. *be disjointed*, a most emphatical metaphor, whereby God would express how great grief it is to him to withdraw himself from them, even like the separating one limb from another.

V. 9. *Glean*—Judah shalt be gleaned over and over, till there be a full end, none left. *Turn back*—As much as to say, they should not be content with one spoiling, but they should go back a second and a third time, to carry away both persons and spoil.

V. 10. *Their*

\* *Psal.* lv. 9, 10, 11.



10 To whom shall I speak and give warning, that they may hear? Behold, their † ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have  
 11 no delight in it. Therefore I am full of the fury of the LORD; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of*  
 12 days. And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them  
 13 even unto the greatest of them, every one is given to covetousness, ‡ and from the prophet even unto the priest, every one  
 14 dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.  
 15 Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that I*  
 16 visit them, they shall be cast down, saith the LORD. Thus saith the LORD, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk

V. 10. *Their ear*—An *uncircumcised ear*, signifies the rejecting of instruction; an *uncircumcised heart*, an obstinate and rebellious will. *They cannot*—They had brought themselves under that incapacity by their obstinacy and wilfulness. *A reproach*—They laugh at it, and scorn it.

V. 11. *I am full*—I am, as it were, filled with the fire of God's wrath, which I am forced to discharge myself of. *Abroad*—The streets being the places where children are wont to sport. *The husband*—One sex as well as the other, shall be a prey to the enemy. *Full of days*—Such as had filled up the number of their days, as were at the edge of the grave.

V. 13. *Falsely*—Heb. *doing falsehood*, as if that were their whole work, the proper sin of the priests and prophets, to deceive

the people, and to flatter them by false visions.

V. 14. *They have*—This refers peculiarly to the prophets; making light of these threatnings, dawbing over the misery and danger that was coming on the people, by perswading them, that it should not come, or if it did, it would be easily cured.

V. 15. *Committed*—Both by encouraging the people, and joining with them in their idolatries.

V. 16. *Stand*—He now turns his speech to the people, and gives them counsel; by a *metaphor* taken from *travellers*, that being in doubt of their way, stand still, and consider, whether the direction they have received from some false guide, be right or not.

V. 17. *Trumpet*

† Chap. vii. 26.

‡ Chap. xiv. 18. xxiii. 11.

§ Mal. iv. 4. Luke xvi. 29.



17 *therein*. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.  
 18 Therefore hear ye nations, and know, O congregation, what is  
 19 among them. § Hear, O earth: Behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.  
 20 || To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings *are* not  
 21 acceptable, nor your sacrifices sweet unto me. Therefore thus saith the LORD, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them: the  
 22 neighbour and his friend shall perish. Thus saith the LORD, Behold, a people cometh from the \* north country, and a great nation shall  
 23 be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea, and they ride upon horses, set in array as men for  
 24 war, against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us,  
 25 *and* pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on  
 26 every side. O daughter of my people, † gird *thee* with sackcloth, and wallow thyself in ashes: § make the mourning, *as for* an only son; most bitter lamentation: for the spoiler shall suddenly come

V. 17. *Trumpet*—The voice of his prophet, intimating his loud crying upon the account of eminent danger.

V. 18. *Nations*—He calls upon the nations round about to be spectators of his severity against *Judah*. *What*—The greatness of their punishment, as the effect of the greatness of their sins.

V. 20. *Sheba*—A country in *Arabia Felix*, to which country frankincense was peculiar. *The sweet cane*—The same that is mentioned as an ingredient in the holy oil, *Exod.* xxx. 23. To what purpose art thou at this trouble and charge to fetch these ingredients for thy incense.

V. 21. *I will lay*—I will suffer such things to be laid in their way, as shall be the occasion of their destruction. *The neighbour*—Men of all sorts and conditions.

V. 22. *Behold*—God shall stir up the *Chaldeans* like a great storm. *The sides*—The uttermost parts of the *Babylonian* territories.

V. 24. *We*—The prophet personates the peoples affections.

V. 25. *Go not forth*—Expressing the great danger that there would be every where.

V. 26. *Gird thee*—The prophet calls upon them to mourn in the deepest manner.

V. 27. *I*

§ *Isa.* i. 2. || *Isa.* i. 11. lxxvi. 3. *Amos* v. 21. *Micah* vi. 6, &c. \* *Chap.* x. 22. l. 41, 42, 43.

† *Chap.* xxv. 34. § *Zech.* xii. 10.



27 upon us. || I have set thee *for* a tower, *and* a fortress among my  
 28 people, that thou mayest know and try their way. They *are* all  
 grievous revolvers, \* walking with slanders; *they are* brass and  
 29 iron; they are all corrupters. The bellows are burnt, the lead is  
 consumed of the fire; the founder melteth in vain: for the wicked-  
 30 nefs is not plucked away. † Refuse silver shall *men* call them,  
 because the LORD hath rejected them.

## C H A P. VII.

*A call to true repentance, ver. 1—7. Not to live in theft, murder, adultery, perjury, &c. to trust in the outward worship and temple of God, by the example of Shiloh, ver. 8—15. The prophet is forbid to pray for them, ver. 16. Their idolatry, and its judgment, ver. 17—20. Their sacrifices rejected, and obedience required, ver. 21—28. They are called to mourn for their abominations in Tophet, and their judgments, ver. 29—34.*

1 **T**HE word that came to Jeremiah from the LORD, saying,  
 2 Stand in the gate of the LORD's house, and proclaim there  
 this word, and say, Hear the word of the LORD, all ye of Judah, that  
 3 enter in at these gates to worship the LORD. Thus saith the LORD  
 of hosts the God of Israel; ‡ Amend your ways, and your doings;  
 4 and I will cause you to dwell in this place. Trust ye not in lying

V. 27. *I have set thee*—Here God speaks by way of encouragement to the prophet, and tells him, he had made him a fortified tower, that he might be safe, notwithstanding all the attempts against him. *And try*—As refiners do metals; hereby he is encouraged to reprove them more freely, God will give him prudence to see what is amiss, and undauntedness to oppose it.

V. 29. *The bellows*—The prophet prosecutes his *metaphor* taken from *refining of metals*, intimating, that the prophets had spent their breath to no purpose, and their strength was consumed by their labour. *The lead*—The judgments which were heavy, as *lead* upon them, are all wasted, and do no good. *In vain*—Let the artist use his greatest skill

and industry, yet is it all in vain.

V. 30. *Refuse*—Such as will be rejected in payments.

V. 2. *The gate*—The east gate, which was the publick place of going out and coming in, and where the people were then wont to assemble. *Proclaim*—*Proclaiming* signifies both the authority by which he spake, and the divulging of what he spake plainly and boldly; possibly, it might be at some publick time, when all the males were to meet.

V. 4. *Saying*—Because this was God's house, they flattered themselves, that he would not suffer the *Chaldeans* to destroy it, therefore the prophet cautions them not to deceive themselves, trusting to the temple and its buildings, as the two courts and house, and holy of holies implied in the word

|| Chap. i. 18.

\* Chap. ix. 4.

† Isa. i. 22.

‡ Chap. xviii. 11. xxvi. 13.



words, saying, The temple of the LORD, the temple of the LORD,  
 5 the temple of the LORD *are* these. For if ye thoroughly amend your  
 ways, and your doings; if you thoroughly execute judgment be-  
 6 tween a man and his neighbour; *If* ye oppress not the stranger,  
 the fatherless and the widow, and shed not innocent blood in this  
 7 place, neither walk after other gods to your hurt: Then will I  
 cause you to dwell in this place, in the land that I gave to your  
 8 fathers, for ever and ever. Behold, ye trust in lying words that  
 9 cannot profit. Will ye steal, murder, and commit adultery, and  
 swear falsely, and burn incense unto Baal, and walk after other  
 10 gods whom ye know not; And come and stand before me in this  
 house which is called by my name, and say, We are delivered to  
 11 do all these abominations? Is \* this house, which is called by my  
 name, become † a den of robbers in your eyes? Behold, even I  
 12 have seen *it*, saith the LORD. But go ye now unto my ‡ place  
 which *was* in Shiloh, where I set my name at the first, and see what  
 13 I did to it, for the wickedness of my people Israel. And now,  
 because ye have done all these works, saith the LORD, and I spake  
 unto you, § rising up early, and speaking, but ye heard not; and  
 14 || I called you, but ye answered not; Therefore will I do unto *this*  
 house which is called by my name, wherein ye trust, and unto the  
 place which I gave to you and to your fathers, as I have done \*\* to

word *these*, which he doth as it were point to with his finger. The *emphasis*, in this threefold repetition, seems to relate to the confident and reiterated boasts of the temple, that were in their mouths. *These*—The prophet standing in the gate at which the people entered, as it were points at the several buildings pertaining to the temple.

V. 6. *Oppress not*—Here they are cautioned against three sins, that this people were generally addicted to, oppression, blood, and idolatry; and instances in the worst of oppressions, of such as God hath more especially taken into his immediate protection.

V. 9. *Will ye steal*—Can you think

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 \* Isa. lvi. 7. † Mark xi. 17. Luke xix. 46. ‡ Josh. xviii. 1. Judg. xviii. 31. § Ver. 24.  
 || Isa. lxv. 12. lxvi. 4. \*\* 1 Sam. iv. 10, 11. Psal. lxxviii. 60. Chap. xxvi. 6.

that this can be grateful to me, or advantageous to yourselves, to frequent my house, and yet retain these odious sins. *Whom*—Such as they had set up new, and never had any experience of, and therefore could have no reason to serve them?

V. 10. *Delivered*—After they had appeared before God with their sacrifices, they thought they were privileged to return to all those wickednesses.

V. 11. *A den*—Do you look upon this house as a sanctuary for robbers and murderers.

V. 12. *Shiloh*—A place in the tribe of Ephraim. *Where*—Where I did at first give you the pledges of my presence. *What I did*—He utterly forsook it.

V. 15. *Even*



15 Shiloh. And I will cast you out of my sight, as I have cast out all  
 16 your brethren, *even* the whole seed of Ephraim. Therefore † pray  
 not thou for this people, neither lift up cry nor prayer for them,  
 17 neither make intercession to me: for I will not hear thee. Seest  
 thou not what they do in the cities of Judah, and in the streets of  
 18 Jerusalem? The children gather wood, and the fathers kindle the  
 fire, and the women knead *their* dow to make cakes to the queen of  
 heaven, and to pour out drink-offerings unto other gods, that  
 19 they may provoke me to anger. Do they provoke me to anger?  
 faith the LORD: *do they* not *provoke* themselves to the confusion of  
 20 their own faces? Therefore thus faith the Lord God; Behold, mine  
 anger and my fury shall be poured out upon this place, upon man  
 and upon beast, and upon the trees of the field, and upon the fruit  
 of the ground; and it shall burn, and shall not be quenched.  
 21 Thus faith the LORD of hosts the God of Israel; ‡ Put your burnt.  
 22 offerings unto your sacrifices, and eat flesh. For I spake not unto  
 your fathers, nor commanded them in the day that I brought them  
 out of the land of Egypt, concerning burnt-offerings or sacrifices:  
 23 But this thing commanded I them, saying, § Obey my voice, and I  
 will be your God, and ye shall be my people: and walk ye in all  
 the ways that I have commanded you, that it may be well unto you.  
 24 But they hearkened not, nor inclined their ear, but walked in the  
 counsels *and* in the imagination of their evil heart; and || went back.  
 25 ward, and not forward. Since the day that your fathers came  
 forth out of the land of Egypt unto this day, I have even sent unto

V. 15. *Even*—The ten tribes.

V. 16. *Pray not*—Certainly the prophet did pray that God would save a remnant, though not that he would revoke his decree; or save the body of them.

V. 18. *The children*—Here God shews how busily they are employed from the youngest to the oldest for their idolatry. *The queen*—As the sun was looked upon as king, so the moon as the queen of heaven.

V. 20. *Shall not be quenched*—He follows the threatening with shewing

his resolution is not to be revoked.

V. 21. *Put*—*Ironical* words, take those that are peculiar, and to be all burnt to me, and do what you will with them, I will have none of them. *To your sacrifices*—That part of your sacrifices, which you are allowed to eat, they are but as profane food.

V. 22. *For*—God doth not condemn these offerings, save only *comparatively* in respect of obedience, not so much these, as obeying his commands.

V. 25. *Since the day*—The church of God hath

† Chap. xiv. 11. ‡ Isa. i. 11. Chap. vi. 20. Amos v. 21. § Deut. vi. 3. Exod. xix. 5. Lev. xxvi. 2. || Chap. xxxii. 33.



you all my servants the prophets, daily rising up early, and sending  
 26 *them*. \* Yet they hearkened not unto me, nor inclined their ear,  
 27 but † hardened their neck; they did worse than their fathers. There-  
 fore thou shalt speak all these words unto them, but they will not  
 hearken to thee: thou shalt also call unto them, but they will  
 28 not answer thee. But thou shalt say unto them, This is a nation that  
 obeyeth not the voice of the LORD their God, nor receiveth instruc-  
 29 tion: truth is perished, and is cut off from their mouth. ‡ Cut off  
 thine hair, *O Jerusalem*, and cast it away, and take up a lamenta-  
 tion on high places: for the LORD hath rejected and forsaken the ge-  
 30 neration of his wrath. For the children of Judah have done evil in  
 my sight, saith the LORD; § they have set their abomination in the  
 31 house which is called by my name, to pollute it. And they have  
 built the || high places of Tophet, which is in the valley of the son  
 of Hinnom, to burn their sons and their daughters in the fire; which  
 32 I commanded *them* not, neither came it into my heart. Therefore  
 behold, the days \*\* come, saith the LORD, that it shall no more be  
 called Tophet, nor the valley of the son of Hinnom, but the valley  
 of slaughter: for they shall bury in Tophet 'till there be no place.  
 33 And the †† carcases of this people shall be meat for the fowls of the  
 heaven, and for the beasts of the earth: and none shall fray *them*  
 34 away. Then will I cause to †† cease from the cities of Judah, and  
 from the streets of Jerusalem, the voice of mirth, and the voice of  
 gladness, the voice of the bridegroom, and the voice of the bride;  
 for the land shall be desolate.

hath never wanted teachers raised up and sent by God.

V. 28. *Cut off*—There is no believing them in any thing they say.

V. 29. *Cut off thine hair*—This was an usual token of sorrow among the *Jews*. *On high places*—Upon the high places were thou wentest a whoring from me. *The generation*—A generation destined to the wrath of God.

V. 30. *In the house*—It was not enough Numb. 91.

to have their idols abroad in the hills and groves, but they must bring them into God's house.

V. 31. *Tophet*—It comes from *Toph* a drum, because they beat drums to drown the childrens screeches, when they burnt them in sacrifice upon the altars, called here *high places*, to *Moloch*. *Tophet* was situate in a pleasant valley near *Jerusalem*, a place in the possession of the children of one *Hinnom*, Josh. xv. 8.

12 G 2

C H A P.

\* Chap. xi. 8. † *Neh.* ix. 17. 29. Chap. xvi. 12. xvii. 23. xix. 15. xxv. 3. ‡ Chap. xvi. 6. § 2 *Chron.* xxxiii. 4. *Ezek.* viii. 5, 6. || 2 *Kings* xxiii. 10. Chap. xix. 5. \*\* Chap. xvi. 6. †† *Psal.* lxxix. 2. Chap. xii. 9. xvi. 4. xxxiv. 20. †† *Isa.* xxiv. 7, 8. Chap. xvi. 9. xxxiii. 11. *Ezek.* xxvi. 13. *Hof.* ii. 11.



## C H A P. VIII.

*The calamity of the Jews, both dead and alive, ver. 1—3. Their brutish impenitency, ver. 4—7. Their vain boast of wisdom: their covetousness, security, impudence, ver. 8—12. Their grievous judgments, ver. 13—17. Bewailed by the prophet, ver. 18—22.*

1 **A**T that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of  
2 their graves. And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have fought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung  
3 upon the face of the earth. And death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD  
4 of hosts. Moreover, thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? Shall he turn away, and not return?  
5 Why *then* is this people of Jerusalem slidden back, by a perpetual  
6 backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright, no man repented him of his wickedness, saying, What have I done? Every one turned to his  
7 course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but \* my people  
8 know not the judgment of the LORD. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it,

V. 1. *The bones*—This denotes the utter desolation of the city, not only rasing the walls, but turning up the very sepulchres which were accounted sacred, and not to be violated.

V. 4. *Not arise*—Will they never think of rising again? *Not return*—Will he wander for ever?

V. 5. *Deceit*—Their false prophets, encouraging themselves in their wickedness, and pleasing themselves, that their miseries should not come upon them.

V. 6. *I*—God.

V. 7. *Appointed time*—The seasons of her going and coming. *The judgment*—God's vengeance, hovering over Jerusalem, and Judea.

V. 8. *How*—These things considered where is your wisdom? He speaks to the whole body of the people. *The Lord*—This may have a more special eye to the priests. *In vain*—For any use they made of it; neither need it ever have been copied out by the scribe. A scribe was a teacher, one well versed in the scripture, or esteemed to be so.

V. 13. *Poss.*



9 the pen of the scribes is in vain. † The wise *men* are ashamed, they are dismayed and taken; lo, they have rejected the word of the  
 10 LORD; and what wisdom is in them? Therefore ‡ will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to § covetousness, from the prophet even unto the priest, every one deal-  
 11 eth falsely. For they have || healed the hurt of the daughter of my people slightly, saying, Peace, peace when *there is* no peace. Were they \* ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall; in the time of their visitation they shall  
 13 be cast down, saith the LORD. I will surely consume them, saith the LORD; *there shall be* no grapes †† on the vine, nor figs on the †† fig-tree, and the leaf shall fade, *and the things that* I have given  
 14 them shall pass away from them. Why do we sit still? §§ Assemble yourselves, and let us enter into the fenced cities, and let us be silent there; for the LORD our God hath put us to silence, and given us ||| water of gall to drink, because we have sinned against  
 15 the LORD. We \*\* looked for peace, but no good *came*, *and* for a  
 16 time of health, and behold, *trouble*. The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones: for they are come and have devoured the land and all that is in it; the city, and those that dwell therein.  
 17 For behold, I will send serpents, cockatrices, among you, which *will not be* †\* charmed, and they shall bite you, saith the LORD.  
 18 When I would comfort myself against sorrow, my heart is faint in

V. 13. *Pass away*—Shall be taken away by their enemies.

V. 14. *Why*—The people at length seem to bethink themselves, and thus to bespeak each other. *Silent*—Keep close within our walls.

V. 16. *The snorting*—The fury of the Chaldeans march is described by the snorting of their horses, which is a noise they make through their nostrils. *Heard*—Even

to Jerusalem. *Have devoured*—It is spoken in a prophetic style, who use to express the certainty of what shall be, as if it actually were already.

V. 17. *Shall bite*—There will be no appeasing their fury by any method.

V. 18. *Sorrow*—The prophet now seems to speak, how greatly the calamity of this people affected him.

V. 19. *Why*

† Chap. vi. 15. ‡ Deut. xxviii. 30. Amos v. 11. Zeph. i. 13. § Isa. lvi. 11. || Chap. vi. 14. \* Chap. iii. 3. vi. 15. †† Isa. v. 1, &c. ††† Matt. xxi. 19. Luke xiii. 6, &c. §§ Chap. iv. 5. ||| Chap. xxiii. 15. \*\* Chap. xiv. 19. †\* Psal. lviii. 4, 5.



19 me. Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country: *Is not the LORD in Zion? Is not her king in her?* Why have they provoked me to anger with their graven images, *and* with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; affliction hath taken hold on me. *Is there no || balm in Gilead? Is there no physician there?* Why then is not the health of the daughter of my people recovered.

## C H A P. IX.

*The prophet's lamentation continues over their adultery, deceit, idolatry, which God would certainly punish, and they should be laid waste, when they should sufficiently lament, ver. 1—22. No trust in ourselves, but in God, who will punish all nations, ver. 23—26.*

1 **O**H \* that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh that I had in the wilderness a lodging place of way-faring men: that I might leave my people, and go from them: for † they be all adulterers, an assembly of treacherous men! And ‡ they bend their tongues *like* their bow for lies: but they are not valiant for the truth in the land: for they proceed from evil to evil, and they know not me, saith the LORD. § Take ye heed every one of his companion, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with flanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation is in the midst of deceit: through deceit they refuse to know me, saith the LORD. 7 Therefore thus saith the LORD of hosts; Behold, I will melt them,

V. 19. *Why*—As if God should seem to reply; let them not think it strange, seeing they have turned their backs upon me, and trusted to idols.

V. 21. *Am I hurt*—The prophet here shews how deeply he is affected with the peoples misery. *Black*—I am as those that are clad in deep mourning.

V. 2. *A lodging place*—Some retiring place, though it were but some mean hut in the wilderness.

V. 5. *Weary*—They use industry, and contrivance in it, they spare no labour.

V. 7. *Try them*—By melting them, I will bring upon them, the fire of the Chaldean war, that shall purge away those deceits in which

|| Gen. xxxvii. 25. Chap. xlvi. 11. li. 8. \* Isa. xxii. 4. Chap. iv. 19. xiv. 17. † Chap. v. 7, 8. ‡ Isa. lix. 4. 13. 15. § Chap. xii. 6. Micah vii. 5, 6.



and try them: for how shall I do for the daughter of my people?  
 8 Their tongue *is as* an arrow shot out; it speaketh || deceit: *one*  
 speaketh \* peaceably to his neighbour with his mouth, but in heart  
 9 he layeth his wait. Shall I not visit them for these *things*, saith the  
 10 LORD; shall not my soul be avenged on such a nation as this? For  
 the mountains will I take up a weeping, and wailing, and † for the  
 habitations of the plain a lamentation, because they are burnt up,  
 so that none can pass through *them*, neither can *men* hear the voice  
 of the cattle; both the fowl of the heavens, and beast are fled, they  
 11 are gone. And I will make Jerusalem heaps, and a ‡ den of dragons;  
 and I will make the cities of Judah desolate, without an inhabitant.  
 12 § Who is the wise-man, that may understand this? And *who is he* to  
 whom the mouth of the LORD hath spoken, that he may declare it,  
 for what the land perisheth, and is burnt up like a wilderness, that  
 13 none passeth through? And the LORD said, Because they have for-  
 faken my law, which I set before them, and have not obeyed my  
 14 voice, neither walked therein; But have walked after the imagi-  
 nation of their own heart, and after Baalim, which their fathers  
 15 taught them: Therefore thus saith the LORD of hosts, the God of  
 Israel, Behold, I will feed them, *even* this people, with ||| wormwood,  
 16 and give them water of gall to drink. I will \*\* scatter them also  
 among the heathen, whom neither they nor their fathers have  
 known: and I will send a sword after them, 'till I have consumed  
 17 them. Thus saith the LORD of hosts; Consider ye, and call for the  
 mourning women, that they may come; and send for cunning wo-  
 18 men that they may come. And let them make haste, and take up a

which they trust, that the remnant may be purified. *For how*—I have tried all other means.

V. 10. *Wailing*—The prophet having taken up a lamentation for the slaughter of the people, now re-assumes it for the desolation of the whole land. The *mountains* shall not be able to secure them, nor the *valleys* to feed them.

V. 12. *Who is*—Is there not a wise man among you, that will search into the cause of all these threatned judgments.

V. 16. *A sword*—But I will follow them with the sword, 'till they be destroyed, such of them as were appointed for destruction; for otherwise, they were not all consumed, a full end was not to be made.

V. 17. *Women*—Who were hired to tear their hair, and beat their breasts, with other mourning postures, a foolish custom which has obtained in most ages and countries. *Cunning*—Such as are most skillful in it.

V. 20. *Every*

|| *Psal.* xii. 2. cxx. 3. \* *Psal.* xxviii. 3. † *Chap.* xii. 4. xxiii. 10. *Hof.* iv. 3. ‡ *Isa.* xxxiv. 13. *Chap.* x. 22. § *Psal.* cvii. 43. ||| *Chap.* xxiii. 15. \*\* *Lev.* xxvi. 33. *Deut.* xxviii. 64.



wailing for us, that our eyes may run down with tears, and our eye-  
 19 lids gush out with waters. For a voice of wailing is heard out of  
 Zion, How are we spoiled? We are greatly confounded, because  
 we have forsaken the land, because our dwellings have cast *us* out.  
 20 Yet hear the word of the LORD, O ye women, and let your ear re-  
 ceive the word of his mouth, and teach your daughters wailing,  
 21 and every one her neighbour lamentation. For death is come up  
 into our windows, *and* is entered into our palaces, to cut off the  
 22 children from without, *and* the young men from the streets. Speak,  
 thus saith the LORD; Even the carcases of men shall fall as dung  
 upon the open field, and as the handful after the harvest-man, and  
 23 none shall gather *them*. Thus saith the LORD; Let not the wise man  
 glory in his wisdom, neither let the mighty man glory in his might,  
 24 let not the rich man glory in his riches. But † let him that glorieth  
 glory in this, that he understandeth and knoweth me, that *I am* the  
 LORD who exercise loving-kindness, judgment and righteousness in  
 25 the earth: for in these *things* I delight, saith the LORD. Behold the  
 days come, saith the LORD, that I will punish all *them which are cir-*  
 26 *cumcised*, with the uncircumcised; Egypt, and Judah, and Edom,  
 and the children of Ammon, and Moab, and all *that are* in the utmost  
 corners, that dwell in the wilderness: for all *these* nations *are* uncir-  
 cumcised, and all the house of Israel *are* ‡ uncircumcised in the heart.

V. 20. *Every one*—It denotes how large and universal the mourning shall be.

V. 21. *Death*—The unavoidableness of the ruin is expressed *metaphorically*, alluding to the storming of a city, wherein there is no respect had to sex, youth, or age.

V. 22. *As the handful*—They shall be no more regarded than a few scattered ears that drop out of the reapers hand, which either lie on the ground and are eaten by birds, or trod to dirt by beasts. *None*—None shall have so much respect to them, afford burial.

V. 24. *Knoweth*—Whether we make any curious distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his nature; and *knowing* God, as if that be more *practical*, as directing the conversation, we need not here enquire; yet certainly both center in this, that we so know and understand God as to trust in him, and depend on him alone in all conditions. *Exercise—Kindness*, as it relates to his own people; *judgment*, in punishing the wicked; *righteousness*, as he deals justly and uprightly with both.

C H A P.



## C H A P. X.

*They are forbid to be afraid of the tokens of heaven, and consult idols which are vain, ver. 1—5. and not to be compared with the majesty and power of God, who is Jacob's portion, ver. 6—16. The Babylonians destroy the temple; the brutish pastors and the flocks are scattered, ver. 17—22. The prophet's humble supplication, ver. 23—25.*

1 **H**EAR ye the word which the LORD speaketh unto you, O house  
2 of Israel. Thus saith the LORD, learn not the way of the  
heathen, and be not dismayed at the signs of heaven, for the hea-  
3 then are dismayed at them. For the customs of the people are  
vain: for \* one cutteth a tree out of the forest, the work of the hands  
4 of the workman, with the axe. They deck it with silver and with  
gold; they fasten it with nails and with hammers, that it move not.  
5 They are upright as the palm-tree, † but speak not: they must needs  
be ‡ borne, because they cannot go: Be not afraid of them, for  
6 they § cannot do evil, neither also is it in them to do good. Foras-  
much as || *there is* none like unto thee, O LORD: thou art great, and  
7 thy name is great in might. \*\* Who would not fear thee, O king of  
nations? For to thee doth it appertain: forasmuch as among all  
the wise men of the nations, and in all their kingdoms *there is* none  
8 like unto thee. But they are altogether †† brutish and foolish: the  
9 stock is a doctrine of vanities. Silver spread into plates is brought  
from Tarshish, and gold from Uphaz, the work of the workman,  
and of the hands of the founder: blue and purple is their cloathing:  
10 they are all the work of cunning men. But the LORD is the true  
God, he is the living God, and an ‡‡ everlasting king: at his wrath  
the earth shall tremble, and the nations shall not be able to abide

V. 2. *Learn not*—The Jews being to live among the Chaldeans in their captivity, where many of them were already, the prophet admonishes them against the Chaldean idolatries, who were all much addicted to astrology. *The signs*—This was so common among them, that Judicial astrologers, of what nation soever, were generally termed Chaldeans. *The Heathen*—Leave this to Heathens; it doth not become God's people.

V. 9. *Tarshish*—Is the proper name of a

sea-town in Cilicia, and being a noted port, it is usually put for the ocean, and may signify any place beyond the sea. Uphaz—Probably the best gold came from thence as the best silver from Tarshish.

V. 10. *But*—All these are but false gods. *Living*—These are all but dead stocks and stones, Jehovah is the only living God, having life in himself, and giving life to all things else. *An everlasting king*—Time devours them all, but the true God is everlasting.

V. 13. *When*

\* Isa. xlv. 9. 12, &c. † Psal. cxv. 5. cxxxv. 16. ‡ Isa. xlvi. 1. 7. § Isa. xli. 23.  
|| Exod. xv. 11. Psal. lxxxv. 8. 10. \*\* Rev. xv. 4. †† Psal. cxv. 8. Isa. xli. 29. Hab.  
ii. 18. Zech. x. 2. Rom. i. 21, 22. ‡‡ Psal. x. 16.



11 his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the  
 12 earth, and from under these heavens. He § hath made the earth by his power, he hath established the world by his wisdom, and ||  
 13 hath stretched out the heavens by his discretion. When he uttereth his voice *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is \* brutish in *his* knowledge, every founder is confounded by the graven image, for his molten image *is* a falshood, and *there is* no breath in them. They *are* vanity and the work of errors: in the time of their visitation they shall perish.  
 16 † The portion of Jacob *is* not like them, for he is the former of all things, and Israel *is* the rod of his inheritance, the LORD of hosts *is* his name. Gather up thy wares out of the land, O inhabitant of  
 18 the fortrefs. For thus saith the LORD, Behold, I will ‡ sling out the inhabitants of the land at this once, and will distress them, that they  
 19 may find *it so*. Woe is me for my hurt; my wound is grievous:  
 20 but I said, Truly this *is* a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent

V. 13. *When*—As in the former verse he relates God's unspeakable power and wisdom in his creating and fixing the stated order of things, so here he farther sets it forth in his providential ordering and disposing of them.

V. 14. *Every man*—Every idolator.

V. 15. *Visitation*—When God shall come to reckon with *Babylon* and her idols.

V. 16. *Portion*—God, who vouchsafes to be the portion of his people. *The former*—Idols are things framed or formed, but God is the former of all things. *The rod of his inheritance*—So called, because the inheritances of *Israel* were measured by a line, reed, or rod.

V. 17. *Gather up*—The prophet now enters upon another subject. *Thy wares*—Every thing thou hast any advantage by,

all thy merchandise, as men use to do in case of invasion by an enemy. *The fortrefs*—The inhabitants of *Jerusalem*, the chief place of security in *Judea*.

V. 18. *Sling out*—It denotes with how much violence and ease the *Chaldeans* shall hurry away the people into *Babylon*. And therefore it is said *at this once*, I will make one thorough quick work of it. *May find it so*—Though they would never believe it, yet they shall actually find the truth of my threatnings.

V. 19. *Woe is me*—Here the prophet personates the complaint of the people of the land.

V. 20. *My tabernacle*—He describes the overthrow of the land, or *Jerusalem*, by the breaking of the cords of a tabernacle, the use whereof is to fasten it on every side

§ Gen. i. 6. Chap. li. 15, &c. || Job ix. 8. Psal. civ. 2. Isa. xl. 22. \* Chap. li. 17, 18.

† Chap. li. 19. ‡ 1 Sam. xxv. 29.



21 any more, and to set up my curtains. For the pastors are become  
 brutish, and have not sought the LORD; therefore they shall not  
 22 prosper, and all their flocks shall be scattered. Behold, the noise of  
 the brute is come, and a great commotion out of the north-country,  
 23 § to make the cities of Judah desolate, and a den of dragons. O  
 LORD, I know that the || way of man *is* not in himself: *it is* not in  
 24 man that walketh to direct his steps. O LORD, \* correct me, but  
 with judgment, not in thine anger, lest thou bring me to nothing.  
 25 Pour out thy fury upon the heathen, that know thee not, and upon  
 the families, that call not on thy name: for they have eaten up  
 Jacob, and devoured him, and consumed him, and have made his  
 habitation desolate.

## C H A P. XI.

God's covenant, ver. 1—7. Their disobedience, ver. 8—10. Evils to come on them, ver.  
 11—17. and on the men of Anathoth, for conspiring to kill Jeremiah, ver. 18—23.

1 **T**HE word that came to Jeremiah from the LORD, saying,  
 2 Hear ye, the words of this covenant, and speak unto the men  
 3 of Judah, and to the inhabitants of Jerusalem: And say thou unto  
 them, Thus saith the LORD of hosts, † Cursed *be* the man that obey-  
 4 eth not the words of this covenant, Which I commanded your fa-  
 thers in the day *that* I brought them forth out of the land of Egypt,  
 from the ‡ iron furnace, saying, §§ Obey my voice, and do them ac-  
 cording to all which I command you, so shall ye be my people,  
 5 and I will be your God: That I may perform the ||| oath, which I

side to *stakes* in the ground, which cords being broken the tabernacle falls.

V. 21. *The pastors*—The rulers of church and state.

V. 22. *Noise*—Rumour, report.

V. 23. *It is not*—Lord we know it is not in our power to divert these judgments that are coming upon us, but thou canst moderate, and limit them as thou pleasest.

V. 24. *Correct me*—Seeing thou wilt punish us, let it be a *correction* only, not a *destruction*. Let it be in measure; *in the midst of judgment remember mercy*. Anger—

Lest if thou shouldst let out thy fury upon Numb. 91.

me, thou wouldst utterly consume me.

V. 25. *The Heathen*—Such as do not acknowledge thee for their God. *Call not*—One part of worship put for the whole. If thou wilt pour out thy fury, let the effects of it be to thine enemies, not unto thine own people.

V. 2. *Of this covenant*—The covenant here spoken of, was the covenant of the law of God, delivered by *Moses*, to which the people more than once promised obedience.

V. 5. *So be it*—God having ended his speech, the prophet saith, *Amen*, either asserting

§ Chap. iv. 6. vi. 23. || Prov. xvi. 11. xx. 24. \* Psal. vi. 1. xxxviii. 1. † Gal. iii. 10.

‡ Deut. iv. 10. 1 Kings viii. 51. §§ Lev. xxvi. 3. 12. ||| Deut. vii. 12. viii. 18. ix. 5:



have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So  
 6 be it, O LORD. Then the LORD said unto me, Proclaim all these words, in the cities of Judah, saying, Hear ye the words of this co-  
 7 venant and do them. For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, \* rising early, and protesting, saying, Obey my voice,  
 8 † Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to  
 9 do, but they did *them* not. And the LORD said unto me, A conspiracy is found amongst the men of Judah and among the inhabitants  
 10 of Jerusalem. They are turned back to the iniquities of their forefathers, who refused to hear my words: and they went after other gods to serve them: the house of Israel and the house of Judah have  
 11 broken my covenant which I made with their fathers. Therefore, thus saith the LORD, Behold, I will bring evil upon them which they shall not be able to escape: and ‡ though they shall cry unto me I  
 12 will not hearken unto them. Then will the cities of Judah, and inhabitants of Jerusalem go, and § cry unto the gods to whom they offer incense, but they shall not save them at all in the time of their  
 13 trouble. For *according* to the number of thy || cities were thy gods, O Judah, and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* shameful thing, *even* altars to burn in-

asserting the truth of which God had said, or wishing that the people would do according to their covenant.

V. 8. *Did them not*—For this God threatens to bring upon them all his words of threatening, annexed to the covenant of the law.

V. 9. *A conspiracy*—All sorts of people have done alike, as if they had conspired together to break my law.

V. 11. *I will not hearken*—God will not hear them crying to him in their adversity, who refuse to hear him speaking to them in their prosperity.

V. 13. *That shameful thing*—*Baal*, called a *shameful thing*, because it was what they

had reason to be ashamed of, and what would certainly bring them to shame and confusion. *Baal*—Signifies Lord, and was a common name given to more idols than one; the *Phenecians* used the name *Baal*, the *Chaldeans*, *Bell*. Learned men say, that the *Asians* called the same idol *Baal*, whom those of *Europe* called *Jupiter*. It is not improbable, that the Heathens acknowledging one supreme being, worshipped him in several creatures; some mistaking the *Sun*, *Moon*, and *Stars* to be he, others, other things; these they called *Baalim*, Lords, as they called the principal god, *Baal*.

V. 15. *My*

\* Chap. vii. 13. † Chap. vii. 13. ‡ *Psal.* xviii. 41. *Isa.* i. 15. Chap. xiv. 12. *Ezek.* viii. 18. *Micah* iii. 4. § *Deut.* xxxii. 37, 38. || Chap. ii. 28.



14 cense unto Baal. Therefore \* pray not thou for this people, nei-  
 ther lift up a cry, or prayer for them, for I will not hear *them* in  
 15 the time that thy cry unto me, for their trouble. † What hath my  
 beloved to do in my house, *seeing* she hath wrought lewdness with  
 many? And the holy flesh is passed from thee: when thou dost evil,  
 16 then thou rejoicest. The LORD called thy name, A green olive-  
 tree, fair, and of goodly fruit: with the noise of a great tumult, he  
 17 hath kindled fire upon it, and the branches of it are broken. For  
 the LORD of hosts ‡ that planted thee, hath pronounced evil against  
 thee, for the evil of the house of Israel and of the house of Judah,  
 which they have done against themselves, to provoke me to anger,  
 18 in offering incense unto Baal. And the LORD hath given me know-  
 ledge of it, and I know it; then thou shewedst me their doings,  
 19 But I *was* like a lamb, or an ox that is brought to the slaughter,  
 and I knew not that § they had devised devices against me, *saying*,  
 Let us destroy the tree with the fruit thereof, and let us cut him off  
 from the land of the living, that his name may be no more remem-  
 20 bered. But, O LORD of hosts, that judgest righteously, that || triest  
 the reins and the heart, let me see thy vengeance on them; for  
 21 unto thee have I committed my cause. Therefore thus saith the  
 LORD of the men of Anathoth, that seek thy life, saying, \*\* Prophecy  
 not in the name of the LORD, that thou die not by our hand.  
 22 Therefore thus saith the LORD of hosts, Behold, I will punish them;

V. 15. *My beloved*—*My people*, saith God, though I was formerly their husband, yet have wrought lewdness with many, that is, committed idolatry with many idols, and now what have they to do more in my house? *The holy flesh*—Flesh of their sacrifices, being set before idols, as well as before God, became polluted, and was abomination to the Lord. *Thou rejoicest*—They were not only evil, but gloried in their wickedness.

V. 16. *Fair*—The Lord fixed thee when he brought thee first into *Canaan*, in a flourishing condition, like a fair olive-tree, fit to bear goodly fruit. *Broken*—But thou hast so behaved thyself, that he who plant-

ed thee, is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches.

V. 18. *Thou shewedst me*—This may be understood with relation to that conspiracy which is mentioned in the following verses.

V. 19. *Let us destroy*—We have no other mention of this conspiracy, but it is plain both from this verse, and what follows, that the men of *Anathoth* (which was *Jeremiah's* own town) were offended at his prophesying, and had conspired to kill him. *Let us destroy the tree with the fruit thereof*—Let us not only put an end to his prophesying, but to his life.

V. 1. *Talk*

\* Chap. vii. 16. † *Isa.* i. 11. ‡ Chap. ii. 21. § Chap. xviii. 18.  
 1-Chron. xxviii. 9. *Psal.* vii. 9. Chap. xvii. 10. xx. 12. *Rev.* ii. 23.  
 Amos ii. 12. vii. 13. *Micah* ii. 6.

|| 1 *Sam.* xvi. 7.  
 \*\* *Isa.* xxx. 10.



the young men shall die by the sword, their sons and their daughters shall die by famine. And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

## C H A P. XII.

*The prophet complains of the prosperity of the wicked: by faith sees their ruin, ver. 1—4. God admonishes him of his brethren's treachery against him, and laments his heritage, ver. 5—13. A return from captivity promised to the penitent, ver. 14—17.*

1 **R**IGHTEOUS † *art* thou, O LORD, when I plead with thee,  
 yet let me talk with thee of *thy* judgments. ‡ Wherefore doth  
 the way of the wicked prosper? *Wherefore* are all they happy that  
 2 deal very treacherously? Thou hast planted them, yea, they have  
 taken root, they grow, yea, they bring forth fruit; thou *art* near in  
 3 their mouth, and far from their reins. But thou, O LORD, § knowest  
 me, thou hast seen me, and tried my heart towards thee. Pull them  
 out like sheep for the slaughter, and prepare them for the day of  
 4 slaughter. How long shall the land mourn and the herbs of every  
 field wither, for the wickedness of them that dwell therein? || The  
 beasts are consumed, and the birds, because they said, He shall not  
 5 see our last end. If thou hast run with the footmen and they have  
 wearied thee, then how canst thou contend with horses? And if in  
 the land of peace *wherein* thou trustedst, *they* wearied thee, then how  
 6 wilt thou do in \* the swelling of Jordan? For even †† thy brethren,

V. 1. *Talk with thee*—Not by way of accusing thee, but for my own satisfaction concerning thy judicial dispensations in the government of the world. *Wherefore*—I know thy ways are just and righteous, but they are dark; I cannot understand why thou doest this.

V. 2. *Far*—Thou art far from their inward parts, they neither fear thee, nor love thee.

V. 4. *He*—They were bold to say, neither the prophet nor any other should see their last end.

V. 5. *If*—If thou art not able to encounter lesser dangers, how wilt thou be

able to overcome greater? I have greater dangers for thee to encounter than those at *Anathoth*; if thou art so disturbed with them, how wilt thou be able to grapple with those at *Jerusalem*. *Jordan*—*Anathoth* seems to be understood by *the land of thy peace*, that is, the land of thy friends wherein thou hadst a confidence: if thy enemies there tire thee, what wilt thou do in the swellings of *Jordan*? In a place in which thou art like to meet with greater troubles, like the swelling of *Jordan* (which in harvest used to overflow its banks).

V. 6. *For even*—The men of *Anathoth*, thine own town and country, and those of thy

† *Psal.* li. 4. ‡ *Job* xii. 6. xxi. 13. *Mal.* iii. 15. § *Psal.* xvii. 3. cxxxix. 1. || *Chap.* iv. 25. vii. 20. ix. 10. \* *Josh.* iii. 15. †† *Chap.* ix. 4.



and the house of thy father, even they have dealt treacherously with thee; yea they have called a multitude after thee; † believe  
 7 them not, though they speak fair words unto thee. I have forsaken  
 my house, I have left mine heritage, I have given the dearly be-  
 8 loved of my soul into the hands of her enemies. Mine heritage is  
 unto me, as a lion in the forest, it crieth out against me; therefore  
 9 have I hated it. Mine heritage is unto me *as* a speckled bird, the  
 birds round about *are* against her; come ye, assemble all the beasts  
 10 of the field, § come to devour. Many pastors have destroyed my  
 vineyard, they have trodden my portion under foot, they have  
 11 made my pleasant portion, a desolate wilderness. They have made  
 it desolate, *and being* desolate it mourneth unto me, the whole land  
 12 is made desolate, because no man layeth *it* to heart. The spoilers  
 are come upon all high places through the wilderness: for the  
 sword of the LORD shall devour from the *one* end of the land, even  
 13 unto the *other* end of the land: no flesh shall have peace. || They  
 have sown wheat, but they shall reap thorns: they have put them-  
 selves to pain, *but* shall not profit: and they shall be ashamed of  
 14 your revenues, because of the fierce anger of the LORD. Thus saith

thy own family have conspired evil against thee secretly. *A multitude*—They have exposed thee to the rage of a multitude. *Though*—Tho' therefore they give thee fair words, yet repose no confidence in them.

V. 7. *My house*—God by his house here understands the temple. *Heritage*—The whole body of the *Israelites*, whom God threatens to leave with respect to his special providence.

V. 8. *As a lion*—Those that were my sheep, are become like *lions*.

V. 9. *The birds round about*—It is usual for other birds to flock about a strange coloured bird, such as they have not been used to see.

V. 10. *A wilderness*—They have caused God to turn the country which he had chosen for his portion, into a wilderness.

V. 11. *They*—Heb. *He hath made it desolate*: but it cannot be meant of God, for it is God that speaketh, and God is *he* mentioned in the next words; it must there-

fore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the people or the rulers as the meritorious cause, and in that rueful state into which their sins had brought it, it cried unto God. *Because*—And one great cause of this sore judgment was, the peoples not seriously considering what God had done or was doing against it.

V. 12. *Are come*—The prophet, as usual, speaks of a thing as already done, which was very shortly to be done. *No flesh*—No rank or order of men.

V. 13. *Shall not profit*—All the works of their hands, all their counsels and deliberations should be of no profit unto them. *Because*—The fierce anger of God shall be so shewed, that the returns of their labours or estates, the profits of their trades, shall be so small, that they shall be ashamed of them.

V. 14. *Behold*—I will bring the sword upon



the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit, Behold, I will \* pluck them out of their land, and pluck out the house of  
 15 Judah from amongst them! And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every  
 16 man to his land. And it shall come to pass, If they will diligently learn the ways of my people to swear by my name; the LORD liveth, (as they taught my people to swear by Baal) then shall they be  
 17 built in the midst of my people. But if they will not obey, I will utterly pluck up, and destroy that nation, saith the LORD.

## C H A P. XIII.

*In the type of a linen girdle God prefigures their destruction, ver. 1—11. Under the parable of bottles filled with wine, is foretold their drunkenness with misery, ver. 12—14. He exhorts to prevent these judgments by repentance, ver. 15—27.*

1 **T**HUS saith the LORD unto me, Go, and get thee a linen girdle,  
 2 and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the LORD, and put it on my loins.  
 3 And the word of the LORD came unto me the second time, saying,  
 4 Take the girdle that thou hast got, which is upon thy loins, and  
 5 arise, go to Euphrates, and hide it there in an hole of the rock. So  
 6 I went and hid it by Euphrates as the LORD commanded me. And it came to pass after many days that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I com-  
 7 manded thee to hide there. Then I went to Euphrates and digged, and took the girdle from the place where I had hid it, and behold  
 8 the girdle was marred, it was profitable for nothing. Then the  
 9 word of the LORD came unto me, saying, Thus saith the LORD, after this manner will I mar the pride of Judah, and the great pride

on them also, and they shall be led into captivity; and tho' they may have made inroads upon my people, and carried away some of them, yet I will fetch them out of their captivity.

V. 16. *If*—If they will leave their idolatries, and learn to worship me, and swear by my name the Lord liveth, that is, pay that

homage which they owe to the Divine being to me, the living and true God. Then—They shall have a portion among my people, which was eminently fulfilled in the conversion of the Gentiles.

V. 5. *So*—Most think Jeremiah did this in a vision, for it was a very long journey from Anathoth to Euphrates.

V. 12. *Do*

\* Deut. xxx. 3. Chap. xxxii. 37.



10 of Jerusalem. This evil people who refuse to hear my words, who walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle, 11 which is good for nothing. For as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD, that they might be unto me for a people, and for a name, and for a praise, and for a 12 glory: but they would not hear. Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, every bottle shall be filled with wine, and they shall say unto thee, Do we not 13 certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants 14 of Jerusalem with drunkenness. And I will dash them one against another, even the fathers, and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them. 15 Hear ye and give ear, be not proud: for the LORD hath spoken. 16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye \* look for light, he turn it into † the shadow of death, and make it 17 gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride, and ‡ mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away 18 captive. Say unto the king and unto the queen, Humble yourselves, sit down; for your principalities shall come down, even the 19 crown of your glory. The cities of the south shall be shut up, and none shall open them, Judah shall be carried away captive all of it, 20 it shall be wholly carried away captive. Lift up your eyes, and

V. 12. *Do we not know*—This is no strange thing.

V. 13. *Behold*—There is a wine of astonishment and confusion, *Psal.* lx. 3. With that wine saith God I will fill all orders of persons, *kings, priests, prophets*, and all the inhabitants of *Jerusalem*.

V. 16. *Give glory*—Glorify God, by an

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\* *Isa.* lix. 9.

† *Psal.* xlv. 19.

humble confession of your sins, by submitting yourselves to God, humbling yourselves under his word, and under his mighty hand, before God brings upon you his great and heavy judgments.

V. 19. *The cities*—The cities of *Judah* lay southward from *Chaldea*.

V. 20. *Where*—The prophet speaks to the

‡ *Lam.* i. 2. 16. ii. 18.



behold them that come from the north: where *is* the flock *that* was  
 21 given thee, thy beautiful flock? What wilt thou say when he shall  
 punish thee? (For thou hast taught them *to be* captains, *and* as  
 chief over thee) shall not \* sorrows take thee as a woman in travail?  
 22 And if thou say in thine heart, † Wherefore come these things upon  
 me? For the greatness of thine iniquity are thy ‡ skirts discovered,  
 23 *and* thy heels made bare. Can the Ethiopian change his skin, or  
 the leopard his spots? *Then* may ye also do good, that are ac-  
 24 customed to do evil. Therefore will I scatter them as the stubble  
 25 that passeth away by the wind of the wilderness. This *is* thy lot, the  
 portion of thy measures from me, saith the LORD; because thou hast  
 26 forgotten me, and trusted in falsehood. Therefore § will I discover  
 27 thy skirts upon thy face, that thy shame may appear. I have seen thine  
 adulteries, and thy || neighings, the lewdness of thy whoredom, *and*  
 thine abominations \*\* on the hills, in the fields: woe unto thee, O  
 Jerusalem, wilt thou not be made clean? When *shall it once be*?

## C H A P. XIV.

*A grievous famine prophesied, its miseries, ver. 1—6. The prophet prays, but God will not be  
 entreated for them, ver. 7—12. Lying prophets no excuse for them, ver. 13—16. The pro-  
 phet's complaint, ver. 17—22.*

1 **T**H E word of the LORD that came to Jeremiah concerning the  
 2 dearth. Judah mourneth, and the gates thereof languish,  
 they are black unto the ground, and the cry of Jerusalem is gone up.  
 3 And their nobles have sent their little ones to the waters, they came  
 to the pits *and* found no water, they returned with their vessels  
 empty: they were ashamed and confounded, and covered their  
 4 heads. Because the ground is chapt, for there was no rain in

the king, or to the rulers. *In the multitude  
 of the people is the king's honour.*

V. 21. *What wilt thou say*—Thou wilt  
 have nothing to say, but be wholly con-  
 founded when God shall visit thee with this  
 fore judgment, for by thy so often calling  
 them to thy assistance, thou hast taught  
 them to be captains over thee.

V. 22. *Thy skirts*—Probably these phra-

ses are fetched from the usual practice of  
 soldiers when they have conquered a place  
 and taken prisoners, to strip them. By  
*skirts* is meant the lower part of their  
 bodies covered with the lower part of  
 their garments.

V. 26. *Therefore*—I will expose thee to  
 shame and contempt.

V. 27. *Thy whoredom*—Thy idolatries.

V. 5. *The*

\* Chap. vi. 24. † Chap. v. 19. xvi. 10.

xxiii. 29. Hof. ii. 10. || Chap. v. 8.

‡ Nah. iii. 5. § Lam. i. 8. Ezek. xvi. 37.

\*\* Isa. lxxv. 7. Chap. ii. 20. Ezek. vi. 13.



the earth, the plowmen were ashamed, they covered their heads.  
 5 Yea, the hind also calved in the field and forsook *it*, because there  
 6 was no grafs. And the wild asses did stand in the high places, they  
 snuffed up the wind like dragons: their eyes did fail because *there*  
 7 *was* no grafs. O LORD! though our iniquities testify against us, do  
 thou *it* for thy names sake: for our backslidings are many, we  
 8 have sinned against thee. O the hope of Israel, the saviour thereof  
 in time of trouble, why shouldst thou be as a stranger, in the  
 land, and as a wayfaring man, *that* turneth aside to tarry for a  
 9 night? Why shouldst thou be as a man astonished? As a mighty  
 man that cannot save? Yet thou, O LORD, *art* in the midst of us,  
 10 and we are called by thy name, leave us not. Thus saith the LORD  
 unto this people, Thus have they loved to wander, they have not  
 refrained their feet, therefore the LORD doth not accept them,  
 11 \* he will now remember their iniquity, and visit their sins. Then  
 said the LORD unto me, † Pray not for this people for *their* good.  
 12 ‡ When they fast, I will not hear their cry, and § when they offer

V. 5. *The hind*—Hinds use not to get their food in fields, but upon mountains and in wildernesses, but the drought was such, that these creatures came into the lower grounds, and there brought forth their young. The hinds are loving creatures and as all creatures love their young, so hinds especially; but their moisture being dried up, they could not suckle them, but were forced to leave them, running about to seek grafs to eat.

V. 6. *The wild asses*—The wild asses wanting water, got upon high places, where was the coolest air, and sucked in the wind; and this it is said they did like dragons, of whom *Aristotle* and *Pliny* report, that they ordinarily stand upon high places sucking in the cool air.

V. 7. *Testify*—That thou art righteous in what thou hast done. *Do thou it*—Do thou what we stand in need of; give us rain, though not for our sake, we deserve

no such kindness from thee, yet for *thy names sake*: thy promise, or for thine honour and glory.

V. 9. *Astonished*—In such disorder through some great passion, that he is able to do nothing. *A mighty man*—Like a man who in his own nature is strong, but through sickness so weakened, that he cannot put forth any strength for the succour of his friends. *Yet*—Yet (saith the prophet) thou art in the midst of us; of the whole land, according to what God had declared, *Numb. v. 3. xxxv. 34. Defile not the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.*

V. 10. *Thus*—Here begins the answer to the prophet's complaint and prayer in the nine first verses. The substance is, that for their manifold sins, he was resolved to punish them. *They loved*—They have been fond of their idols, and they have persisted in those sinful courses, notwithstanding all counsels.

Numb. 91.

12 I 2

V. 21. *The*

\* *Hof. viii. 13. ix. 9.*

† *Exod. xxxii. 10.*

‡ *Isa. lviii. 1. Zech. vii. 7. 13.*

§ Chap.

vi. 20. vii. 21, 22.



burnt offering and an oblation, I will not accept them, but || I will  
 consume them by the sword, and by the famine, and by the pesti-  
 13 lence. Then said I, Ah Lord God! Behold the prophets say unto  
 them, Ye shall not see the sword, neither shall ye have famine, but  
 14 I will give you assured peace in this place. Then the LORD said  
 unto me, The prophets prophesy lies in my name, \* I sent them  
 not, neither have I commanded them, neither spake unto them:  
 they prophesy unto you a false vision and divination, and a thing of  
 15 nought, and the deceit of their heart. Therefore thus saith the  
 LORD, concerning the prophets that prophesy in my name and I  
 sent them not, yet they say, Sword and famine shall not be in this  
 land, by sword and famine shall those prophets be consumed.  
 16 And the people to whom they prophesy, shall be cast out in the  
 streets of Jerusalem, because of the famine, and the sword, and  
 they shall have none to bury them, their wives, nor their sons,  
 nor their daughters; for I will pour their wickedness upon them.  
 17 Therefore thou shalt say this word unto them, † Let mine eyes  
 run down with tears night and day, and let them not cease, for the  
 virgin daughter of my people is broken with a great breach with a  
 18 very grievous blow. If I go forth into the field, then behold the  
 slain with the sword, and if I enter into the city then behold them  
 that are sick with famine, yea both the prophet and the priest go  
 19 about into a land that they know not. Hast thou utterly rejected  
 Judah? Hath thy soul loathed Zion? Why hast thou smitten us,  
 and *there is* no healing for us? ‡ We looked for peace, and  
*there is* no good, and for the time of healing, and behold trouble.  
 20 We acknowledge, O LORD, our wickedness, *and* the iniquity of  
 21 our fathers, for § we have sinned against thee. Do not abhor  
 us, for thy name's sake, do not disgrace the throne of thy glory:  
 22 remember, break not thy covenant with us. Are there *any* among  
 the vanities of the Gentiles that can cause rain? Or can the heavens

V. 21. *The throne*—The words are either to be understood of the throne of the house of *David*, called the *Lord's throne*, 1 Chron. xxix. 23. or else the *temple*, and the ark in it, the more special symbol of God's presence.

V. 22. *Rain*—The present judgment under which they groan, was a drought, which he had described in the six first verses; the prophet imploring God for the removal of it, argues, from the impossibility of help in this case from any other way

|| Chap. ix. 16.

\* Chap. xxiii. 21. xxvii. 15. xxix. 8, 9.

† Chap. ix. 1. xiii. 17.

Lam. i. 16. ii. 18.

‡ Chap. viii. 15.

§ Psal. cvi. 6. Dnn. ix. 8.



give showers? || *Art not thou he, O LORD our God? Therefore we will wait upon thee, for thou hast made all these things.*

## C H A P. XV.

*The Jews rejection, and judgments, especially of four kinds; the sins which procured them, ver. 1—9. The prophet complains, that the people curse and persecute him for these prophecies; they are threatned, and he instructed and comforted, ver. 10—21.*

- 1 **T**HEN said the LORD unto me, \* Though † Moses ‡ and Samuel stood before me, yet my mind could not be towards this people; *Cast them out of my sight, and let them go forth.*  
 2 And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the LORD, § Such as are for death, to death, and such as are for the sword, to the sword, and such as are for famine, to famine, and such  
 3 as are for captivity, to captivity. And I will ||| appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and \*\* the fowls of the heaven, and the beasts of the earth  
 4 to devour and destroy. And I will cause them to be †† removed into all kingdoms of the earth; because of ‡‡ Manasseh the son of  
 5 Hezekiah king of Judah, for *that* which he did in Jerusalem. For §§ who shall have pity upon thee, O Jerusalem? Or who shall be-  
 6 moan thee? Or who shall go aside to ask how thou doest? Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am  
 7 weary with repenting. And I will fan them with a fan in the gates of

way, none of the idols of the Heathens, which he calls *vain things*, nothing in themselves, and of no use, or profit to those that ran after them. *Give showers*—Without thy will? *Art not*—Lord, art not thou he alone who is able to do it? The scripture constantly gives God the honour of giving rain.

V. 1. *Cast them out*—I am not able to abide the sight of them, therefore let them go forth.

V. 4. *Manasseh*—*Manasseh* is here named as the son of *Hezekiah* for his shame, because

of his degeneracy from so good a parent; it is expressly said, 2 Kings xxiii. 6. that notwithstanding *Josiah's* reformation, yet the Lord turned not from the fierceness of his wrath, kindled against *Judah* for the provocations of *Manasseh*.

V. 6. *I am weary*—I am resolved to bear no longer.

V. 7. *A fan*—Not a purging fan by affliction, to separate their chaff and dross from them, but a scattering fan. *In the gates*—This is added in pursuit of the metaphor of fanning, men usually chusing *burn-doors* to

|| *Psal.* cxxxv. 7. *Isa.* xxx. 23. Chap. x. 13. \* *Ezek.* xiv. 14. † *Exod.* xxxii. 11. 14. ‡ 1 *Sam.* vii. 9. § Chap. xliii. 11. *Ezek.* v. 2. 11. *Zech.* xi. 9. ||| *Lev.* xxvi. 16. \*\* Chap. vii. 33. †† *Deut.* xxviii. 25. Chap. xxiv. 9. *Ezek.* xxiii. 46. ‡‡ 2 *Kings* xxiv. 3. §§ *Isa.* li. 19.



the land : I will bereave *them* of children, I will destroy my people,  
 8 *since* they return not from their ways. Their widows are increased  
 to me above the sand of the seas, I have brought upon them against  
 the mother of the young men, a spoiler at noon-day : I have caused  
 9 *him* to fall upon it suddenly, and terrors upon the city. She that  
 hath borne seven languisheth : she hath given up the ghost, & her  
 fun is gone down while it *was* yet day ; she hath been ashamed  
 and confounded, and the residue of them will I deliver to the  
 10 sword, before their enemies, saith the LORD. || Woe is me, my  
 mother, that thou hast borne me a man of strife, and a man of  
 contention to the whole earth : I have neither lent on usury, nor  
 men have lent to me on usury, *yet* every one of them doth curse  
 11 me. The LORD said, Verily it shall be well with thy remnant, verily  
 I will cause the enemy to intreat thee *well* in the time of evil, and in  
 12 the time of affliction. Shall iron break the northern iron and the  
 13 steel ? Thy substance and thy treasures will I give to the \* spoil  
 without price, and *that* for all thy sins, even in all thy borders.  
 14 And I will make *thee* to pass with thine enemies, into a land *which*  
 thou knowest not : for a † fire is kindled in mine anger, *which* shall  
 15 burn upon you. O LORD, thou knowest, remember me and visit  
 me, and revenge me of my persecutors, take me not away in

to fan at, that they may have the advantage of the wind.

V. 8. *Their widows*—The prophet still speaks of things to come as if present. In *Jehoiakim's* time we read of no such plenty of widows ; they were multiplied when the city was besieged and taken in *Zedekiah's* time, to a great number, *hyperbolically* compared to the sands of the sea. *The mother*—*Jerusalem* was the mother of the *Jewish* people, against whom, *Nebuchadnezzar* the spoiler, at noon-day, was sent.

V. 9. *Seven*—Seven signifies many : the prophet complains, that the country of *Judah*, that had been very numerous in people, now grew feeble. *While*—In the midst of her prosperity. *Confounded*—A part of them were confounded by the judg-

ments of God which came upon them before their captivity.

V. 10. *I have not*—I have done them no wrong, yet they speak of me all manner of evil.

V. 11. *Thy remnant*—The latter words of the verse expound the former ; for by *remnant* is meant the remnant of days that *Jeremiah* had to live.

V. 12. *The northern iron*—As the northern iron and steel is the hardest, and no iron could break that, so God having edged and hardened their enemies the *Chaldeans*, all opposition to them would signify nothing.

V. 13. *The substance*—All thy precious things shall be spoiled, there shall be no price taken for the redemption of them.

V. 15. *Thou knowest*—My sincerity, or my

& *Amos* viii. 9.

|| *Job* iii. 1, &c. Chap. xx. 14.

\* Chap. xvii. 3.

† *Deut.* xxxiii. 22.



thy long-suffering: know, that for thy sake I have suffered rebuke.  
 16 Thy words were found, and I did † eat them, and thy word was  
 unto me the joy and rejoicing of my heart, for I am called by thy  
 17 name, O LORD God of hosts. § I sat not in the assembly of those  
 that made merry; I sat alone because of thy hand, for thou hast  
 18 filled me with indignation. Why is my || pain perpetual? And my  
 wound incurable, *which* refuseth to be healed? Wilt thou be alto-  
 19 gether unto me \* as a liar, *and as waters that* fail. Therefore thus  
 saith the LORD, † if thou return, then I will bring thee again, *and*  
 thou shalt stand before me: and if thou †† take forth the precious  
 from the vile, thou shalt be as my mouth: let them return unto  
 20 thee, but return not thou unto them. And I will make thee unto  
 this people a fenced brazen §§ wall, and they shall fight against thee,  
 but ||| they shall not prevail against thee, for I *am* with thee,  
 21 to save thee, and deliver thee, saith the LORD. And I will deliver  
 thee out of the hand of the wicked, and I will redeem thee out of  
 the hand of the terrible.

my sufferings. *Visit me*—With thy love.

V. 16. *Thy words*—The words which from time to time thou didst reveal to me, were by me greedily digested. *I am called*—I became a prophet by thy authority, therefore do thou own and defend me.

V. 17. *I sat not*—God had all along filled his mouth with such dreadful messages, that his whole prophetic life had been to him a time of mourning and solitude, a time when he sat alone, mourning and weeping in secret for the wrath of God revealed to him against his people.

V. 18. *Why*—*Jeremiah*, though a great prophet, was (as *Elijah*) a man subject to like passions with other men.

V. 19. *If thou*—These are God's words to the prophet, rebuking his distrust in God, and promising him, that if he did return from his distrust in God's providence, he would restore him to the former favour he had with him, and he should be his prophet to reveal his mind to the people; and that if he would separate the precious truths of God from the vile conceits of men, then God would continue him as his prophet, to speak in his name to the people. *But*—He charges the prophet to keep his ground, and not to go over to wicked men.

V. 21. *The wicked*—The wicked *Jews*. *The terrible*—And the power of the terrible *Caldeans*.

C H A P.

† Ezek. iii. 1. 3. Rev. x. 9: § Psal. i. 1. || Chap. xxx. 15. \* Job vi. 15, &c. † Zech. iii. 2.  
 †† Ezek. xxii. 26. xlv. 23. §§ Chap. i. 18. vi. 27. ||| Chap. xx. 11, 12.



## C H A P. XVI.

*The prophet is commanded to abstain from marriage, from mourning, or festival assemblies; hereby representing to them their approaching misery, ver. 1—9. Their sins which caused it, ver. 10—13. Their strange deliverance from Babylon, ver. 14, 15. After that their iniquity is recompensed, ver. 16—18. The prophet's comfort in the calling of the Gentiles, ver. 19—21.*

1, 2 **T**HE word of the LORD came also unto me, saying, Thou shalt not take thee a wife, neither shalt thou have sons nor  
3 daughters in this place. For thus saith the LORD concerning the sons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their  
4 fathers that begat them in this land; They shall die of \* grievous deaths, they shall not be † lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine, and their ‡ carcases shall be meat for the fowls of heaven, and for the beasts of  
5 the earth. For thus saith the LORD, Enter not into the house of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even*  
6 loving-kindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor § cut themselves, nor || make themselves bald  
7 for them. Neither shall *men* deal out bread for them in mourning to comfort them for the dead, neither shall *men* give them the cup of consolation to drink for their father or for their

V. 5. *Enter not*—Do not go to comfort such as mourn for any relations dead, (for their feasting upon those occasions were upon a consolatory account) those that die are most happy, for I will take away the peace of this people, and deprive them of all my mercy and loving-kindness.

V. 6. *Nor cut*—Cutting themselves and cutting off their hair were Pagan customs, which God forbade his own people; but yet it seemed they practised them:

but saith God, Men shall die so fast that they shall have no leisure to cut themselves.

V. 7. *Deal bread*—It was a custom among them, when they had any friend, that had lost his relations, to send them some meat (for among the *Hebrews* all things they ate were called *bread*) and then to go and sup with them, and speak comfortably to them. *The cup*—They were also wont to send wine, that they might forget their sorrows; this is called, *The cup of consolation*.

V. 8. *Go*

\* Chap. xv. 2. † Chap. xxv. 33. ‡ *Psal.* lxxix. 2. Chap. vii. 33. xv. 3. xxxiv. 20.  
§ *Lev.* xix. 28. *Deut.* xiv. 1. || *Isa.* xxii. 12.



8 mother. Thou shalt not also go into the house of feasting, to sit with  
 9 them to eat and to drink. For thus saith the LORD of hosts, the  
 God of Israel: Behold, \* I will cause to cease out of this place in your  
 eyes, and in your days, the voice of mirth, and the voice of glad-  
 10 nefs, the voice of the bridegroom, and the voice of the bride. And  
 it shall come to pass when thou shalt shew this people all these words,  
 and they shall say unto thee, † Wherefore hath the LORD pronoun-  
 ced all this great evil against us? Or what is our iniquity? Or what  
 11 is our sin that we have committed against the LORD our God? Then  
 shalt thou say unto them, Because your fathers have forsaken me,  
 saith the LORD, and have walked after other gods, and have served  
 them, and have worshipped them, and have forsaken me, and have  
 12 not kept my law. And ye have done ‡ worse than your fathers  
 (for behold ye walk every one after the imagination of his evil  
 13 heart, that they might not hearken unto me.) § Therefore will I  
 cast you out of this land, into a land that ye know not, *neither* ye,  
 nor your fathers, and there ye shall serve other gods day and night,  
 14 where I will not shew you favour. Notwithstanding behold the || days  
 come, saith the LORD, that it shall no more be said, The LORD liveth  
 15 that brought up the children of Israel out of the land of Egypt; But  
 the LORD liveth that brought up the children of Israel from the land  
 of the north, and from all the lands whither he had driven them: and  
 I will bring them again into their land that I gave unto their fathers.  
 16 Behold I will send for many fishers, saith the LORD, and they shall fish  
 them: and after I will send for many hunters, and they shall hunt  
 them from every mountain, and from every hill, and out of the  
 17 holes of the rocks. For mine \*\* eyes *are* upon all their ways: they  
 are not hid from my face, neither is their iniquity hid from mine  
 18 eyes. And first I will recompense their iniquity and their sin double:

V. 8. *Go*—God did not only forbid his prophet to go into houses of mourning, but forbad him to go into houses, where they were wont to eat and drink upon a more chearful account.

V. 13. *Ye shall serve*—What is now matter of choice to you, shall then be forced upon you.

V. 14. *Notwithstanding*—God sweetens

the dreadful threatnings preceding, with a comfortable promise of their restoration.

V. 16. *Fishers*—Those enemies whom God made use of to destroy the *Jews*, hunting them out of all holes and coverts wheresoever they should take sanctuary.

V. 18. *I will recompense*—Before I will restore them, I will plentifully punish them, (for so *double* here signifies, not the double

12 K

\* *Isa.* xxiv. 7, 8. *Chap.* vii. 34. xxv. 10. *Ezek.* xxvi. 13. † *Chap.* v. 19. xiii. 12. ‡ *Chap.* vii. 26. § *Deut.* iv. 27. xxviii. 36. 64, 65. || *Isa.* xliii. 18. *Chap.* xxiii. 7, 8. \*\* *Job* xxxiv. 21. *Prov.* v. 21. v. 3. *Chap.* xxxii. 19.



because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.  
 19 O LORD, my strength and my fortress, and † my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make gods  
 20 unto himself, and § they are no gods? Therefore behold, I will this once cause them to know, I will cause them to know mine hand, and my might, and they shall know that my || name is the LORD.

## C H A P. XVII.

*The captivity of Judah for her sin, ver. 1—4: Trust in man cursed: in God, blessed, ver. 5—8. The deceitful heart and most secret practices are known to God, ver. 9—11. The salvation of God, ver. 12—14. The prophet complains of the mockers of his prophecies, ver. 15—18. Of keeping the sabbath, ver. 19—27.*

1 **T**HE sin of Judah is written with \* a pen of iron, and with the point of a diamond; it is graven upon the table of their  
 2 heart, and upon the horns of your altars: Whilst their children remember their altars, and their † groves, by the green trees upon  
 3 the high hills. O my mountain in the field, I †† will give thy substance, and all thy treasures to the spoil, and thy high places for sin,  
 4 throughout all thy borders. And thou, even thyself shalt discon-

double of what their sins deserve.) *Defiled*—By their idolatry, blood and cruelty. *Detestable*—Unclean beasts offered to their idols, or innocent persons slain by them.

V. 21. *Therefore*—Because all the mercy I have shewed them, will not learn them to know my might, I will once for all make them to understand it, by the dreadful strokes of my vengeance. *And*—They shall know that my name is *Jehovah*; that I am not such a one as their idols, but one who have my being from myself, and give life and being to all other things, and have all might and power in my hand, and can do whatsoever I please.

V. 1. *Graven*—Nor is it a thing done in secret, but it is engraven upon the horns

of their altars. God's altar was four-square, and at each corner there was a rising part made of brass, these were called the *horns of the altar*. Now their sin is said to be engraven upon the horns of the altar, because the blood of the sacrifices which they offered to idols was sprinkled there, or because their altars had some inscription upon them, declaring to what idol that altar was consecrated.

V. 2. *Their children*—This shewed how inveterate they were in this sin of idolatry, that they taught it their children.

V. 3. *My mountain*—*Jerusalem* stood at the foot of an hill, and part of it on the side of it, upon the top of which hills, were many pleasant fields.

V. 4. *For*

† Chap. xvii. 17. § Chap. ii. 11. || Chap. xxxiii. 2. \* Job xix. 24. † Judg. iii. 7.  
 Isa. i. 29. xvii. 8. Chap. ii. 20. †† Chap. xv. 13.



tinue from thine heritage which I gave thee, and I will cause thee to serve thine enemies, in the land which thou knowest not: for § ye have kindled a fire in my anger, *which* shall burn for ever.

5 Thus saith the LORD, Cursed *be* the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be || like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land, and not inhabited. \* Blessed is the man that

7 trusteth in the LORD, and whose hope the LORD is. For he shall be as a † tree planted by the waters, and *that* spreadeth out her roots by the river; and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither

9 shall cease from yielding fruit. The heart is deceitful above all

10 things, and desperately wicked: who can know it? I the LORD ‡ search the heart, I try the reins, even to give every man according

11 to his ways, *and* according to the fruit of his doing. As the partridge sitteth *on* eggs, and hatcheth *them* not: *so* he that getteth riches, and not by right, §§ shall leave them in the midst of his days, and at

12 his end shall be a fool. A glorious high throne from the beginning,

13 is the place of our sanctuary. O LORD! the hope of Israel, ||| all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD,

14 the \*\* fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 Behold, they say unto me, Where is the word of the LORD? Let it

V. 4. *For ever*—For a long time; so the word *ever* is often taken.

V. 9. *The heart*—There is nothing so false and deceitful as the heart of man; deceitful in its apprehensions of things, in the hopes and promises which it nourishes, in the assurances that it gives us; unsearchable by others, *deceitful* with reference to ourselves, and abominably wicked, so that neither can a man know his own heart, nor can any other know that of his neighbour's.

V. 11. *Hatcheth them not*—Having lost

Numb. 92.

§ Chap. xv. 14. || Chap. xlviii. 6.

12 K 2

\* Psal. ii. 12. xxxiv. 10. cxxv. 1. Prov. xvi. 20.

V. 16. I

† Job viii. 16. Psal. i. 3. ‡ 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Psal. vii. 9.

§§ Psal. lv. 23. ||| Psal. lxxiii. 27.

\*\* Chap. ii. 13.

them, either by some man that has taken them from her, or by some vermin or wild beast. *A fool*—Shall lose it again before he dies, and then shall understand what a fool he was.

V. 13. *Depart*—From what I have revealed to them as thy will, shall have no portion beyond the earth.

V. 14. *For thou art*—He whom alone I have reason to praise for mercies already received.

V. 15. *Where*—Daring the vengeance of God.



16 come now. As for me, I have not hastened from *being* a pastor to follow thee, neither have I desired the woeful day, thou knowest: 17 that which came out of my lips was *right* before thee. Be not a 18 terror unto me, † thou *art* my hope in the day of evil. ‡ Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and § destroy them with double destruction. 19 Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by 20 the which they go out, and in all the gates of Jerusalem: And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by 21 these gates. Thus saith the LORD, || Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of 22 Jerusalem. Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers. \* But they obeyed not, 23 neither inclined their ear, but made their neck stiff that they might 24 not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the 25 sabbath-day to do no work therein: †† Then shall there enter into the gates of this city, kings and princes sitting on the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall 26 remain for ever. And they shall come from the cities of Judah, and from ‡‡ the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meal-offerings, and incense, and bringing sacrifices of praise unto the house of the 27 LORD. But if you will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

V. 16. *I hastened not*—As I did not seek the office of a prophet, so when thou wast pleased to call me to it, I did not decline.

C H A P.

† Chap. xvi. 19. ‡ *Psal.* xxxv. 4. xl. 14. § Chap. xi. 20. || *Neh.* xiii. 19. \* Chap. xi. 10. †† Chap. xxii. 4. ‡‡ Chap. xxxii. 44.



## C H A P. XVIII.

*By the parable of a potter, God's absolute power and disposal of nations is set forth, ver. 1—10. Judah's unparallel'd revolt: and her judgments, ver. 11—17. The prophet prays against his conspirators, ver. 18—23.*

1 **T**HE word which came to Jeremiah from the LORD, saying,  
 2 Arise, and go down to the potter's house, and there I will  
 3 cause thee to hear my words. Then I went down to the potter's  
 4 house, and behold, he wrought a work on the wheels. And the  
 vessel that he made of clay, was marred in the hand of the potter,  
 so he made it again another vessel, as seemed good to the potter to  
 5 make it. Then the word of the LORD came unto me, saying,  
 6 O house of Israel, cannot I do with you as this potter? saith the  
 LORD: behold \* as the clay is in the potter's hand, so are ye in mine  
 7 hand, O house of Israel. *At what* instant I shall speak concerning a  
 nation, and concerning a kingdom to pluck up, and to pull down,  
 8 and to destroy it. † If that nation against whom I have pronounced,  
 turn from their evil, I will repent of the evil that I thought to do  
 9 unto them. And *at what* instant I shall speak concerning a nation,  
 10 and concerning a kingdom to build, and to plant it. If it do evil  
 in my sight, that it obey not my voice, then I will repent of the  
 11 good wherewith I said I would benefit them. Now therefore, go  
 to, speak to the men of Judah, and to the inhabitants of Jerusalem,  
 saying, Thus saith the LORD, Behold I frame evil against you, and  
 devise a device against you: ‡ return ye now every one from his  
 12 evil way, and make your ways and your doings good. And they  
 said, § There is no hope, but we will walk after our own devices,  
 13 and we will every one do the imagination of his evil heart. There-  
 fore thus saith the LORD, || Ask ye now among the heathen, Who  
 hath heard such things? The virgin of Israel, hath done a very hor-  
 14 rible thing. (Will a man leave the snow of Lebanon, *which cometh*  
 from the rock of the field? Or shall the cold flowing waters that

V. 6. *Cannot I do*—That God hath an absolute sovereign power to do what he pleases with the work of his hands: but he acts as a just judge, rendering to every man according to his works.

V. 14. *Of Lebanon*—Lebanon had rocks, and also fruitful vallies; snow fell upon these rocks, and upon a thaw ran down into the lower places. Reason teaches men not to forsake a greater good for a less, tho'

\* Isa. lxiv. 8. † Ezek. xviii. 21. xxxiii. 11. ‡ 2 Kings xvii. 12, 13. Chap. vii. 3. xxv. 5. xxvi. 13. xxxv. 15. § Chap. ii. 25. || 1 Cor. v. 1.



15 come from another place be forsaken?) Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to  
 16 walk *in* paths, in a way not cast up: To make their land desolate, *and* a perpetual hissing: every one that passeth thereby shall be  
 17 astonished, and wag his head. I will scatter them as with an east-wind before the enemy: I will shew them the back and not the  
 18 face in the day of their calamity. Then said they, \* Come, and let us devise devices against Jeremiah: † for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: Come, and let us smite him with the tongue, and let us  
 19 not give heed to any of his words. Give heed to me, O LORD, and  
 20 hearken to the voice of them that contend with me. Shall evil be recompensed for good? For they have digged a pit for my soul: Remember that I stood before thee to speak good for them, *and* to  
 21 turn away thy wrath from them. Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be*  
 22 slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have  
 23 digged a pit to take me, and hid snares for my feet. Yet LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them

tho' that greater good was but a poor creature comfort, not to be compared with God.

V. 15. *Vanity*—Idols. *Ancient paths*—The ways wherein Noah, Abraham, Isaac, and Jacob, and all the ancient patriarchs walked. *To walk*—In a way not cast up, not fit for God's people to walk in.

V. 16. *Desolate*—Not that this was the end they aimed at, but it was the end these courses would certainly issue in.

V. 17. *East-wind*—The east-wind was in those parts the fiercest wind. As the east-wind scatters the chaff, so saith God, I will scatter them. *In their calamity*—And

when they shall be in great calamity. I will turn my back upon them, I will not regard their prayers.

V. 18. *For*—We have the church on our side; the *regular priests* and the prophets, they know God's mind as well as he.—*Let us smite him with the tongue*—Expose him, representing him to be what the people hate.

V. 21. *Therefore*—But is it lawful for God's servants to pray for evil against their enemies? It is not lawful for Christians. It is doubtless *our* duty, to pray for the conversion, forgiveness, and eternal salvation of our worst enemies.

V. 4. *This*

\* Chap. xi. 19. † Mal. ii. 7. John vii. 48, 49:



be overthrown before thee; deal *thus* with them in the time of thine anger.

## C H A P. XIX.

*Under the type of breaking a potter's vessel is foreshewn the desolation of the Jews for their sins committed in the valley of Hinnom, and elsewhere, ver. 1—15.*

1 **T**HUS saith the LORD, Go, and get a potter's earthen bottle, and  
 2 *take* of the ancients of the people, and of the ancients of  
 3 the priests. And go forth unto the valley of the son of Hinnom,  
 4 which is by the entry of the east-gate, and proclaim there the words  
 5 that I shall tell thee. And say, Hear ye the word of the LORD, O  
 6 kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD  
 7 of hosts, the God of Israel, Behold, I will bring evil upon this place,  
 8 the which whosoever heareth, his ears shall tingle. Because they  
 9 have forsaken me, and have estranged this place, and have burnt  
 10 incense in it unto other gods, whom neither they nor their fathers  
 11 have known, nor the kings of Judah, and have filled this place with  
 12 the blood of innocents. They have built also the high places of  
 13 Baal, to burn their sons with fire *for* burnt-offerings unto Baal,  
 14 which I commanded not, nor spake *it*, neither came it into my  
 15 mind. Therefore behold, the days come, saith the LORD, that this  
 16 place shall no more be called Tophet, nor the valley of the son of  
 17 Hinnom, but the valley of slaughter. And I will make void the  
 18 counsel of Judah and Jerusalem in this place, and I will cause them  
 19 to fall by the sword before their enemies, and by the hands of them  
 20 that seek their lives: and \* their carcases will I give to be meat for  
 21 the fowls of the heaven, and for the beasts of the earth. And I will  
 22 make this city † desolate, and an hissing: every one that passeth  
 23 thereby shall be astonished and hiss, because of all the plagues there-

V. 4. *This place*—Either this city, or this valley, which they had turned to an use quite contrary to the end for which God gave it them.

V. 15. *To burn*—This and the following verse, contain another great sin of this people, with the punishment which God proportions to it. The sin in the general was idolatry, but a most barbarous species of it, mentioned also chap. vii. 31. xxxii.

35. where it is said, they made their sons and their daughters pass thro' the fire to *Molech*; the place where they did it is called *Tophet*, ver. 6. of which also mention is made, *Isa.* xxx. 33. *Baal* and *Molech*, signify the same thing; *Baal* signifies a Lord, *Molech* a King. Both *Baal* and *Molech* seem common names to all idols.

V. 7. *In this place*—In this place, among others, I will make void all the counsels that

\* Chap. vii. 33. xvi. 4. xxxiv. 20.

† Chap. xviii. 16. xlix. 13. l. 13.



9 of. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies and they  
 10 that seek their lives, shall straiten them. Then shalt thou break the  
 11 bottle in the sight of the men that go with thee. And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again, and they shall † bury *them* in Tophet, 'till *there be* no  
 12 place to bury. Thus will I do unto this place, saith the LORD, and  
 13 to the inhabitants thereof, and *even* make this city as Tophet. And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven,  
 14 and have poured out drink-offerings unto other gods. Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy, and he stood in the court of the LORD's house, and said to all the  
 15 people, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because ‡ they have hardened their necks, that they might not hear my words.

## C H A P. XX.

Pashur smiting Jeremiah for this prophecy, receives a new name, and fearful doom, ver. 1—6. Jeremiah's impatience under their treachery and contempt, ver. 7—10. Rejoices in hope of vengeance, ver. 11—13. Curses his birth, ver. 14—18.

1 **N**OW Pashur the son of Immer the priest, who *was* also chief  
 2 governor in the house of the LORD, heard that Jeremiah pro-  
 3 phesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin,  
 3 which was by the house of the LORD. And it came to pass on the

that the men of *Judah* and the inhabitants of *Jerusalem*, have taken to escape my righteous judgments.

V. 12. *As Tophet*—That is, a place of slaughter and burials.

V. 14. *Then*—Jeremiah had now dispatched the errand upon which God had sent him to *Tophet*; coming back by God's

direction, he stands in the court, which was common to all people, where the most might hear.

V. 1. *Immer*—The course of *Immer* was the sixteenth course of the priests, 1 *Chron.* xxiv. 14. *Pashur* was his son, that is descended from him.

V. 3. *Not called*—God's meaning was, not

† Chap. vii. 32. ‡ Chap. xvii. 23.



morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name  
 4 Pashur, but Magor-missabib. For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends, and they shall fall by the sword of their enemies, and thine eye shall behold it, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with  
 5 the sword. Moreover, I will deliver \* all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the king of Judah, will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to  
 6 Babylon. And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to  
 7 whom thou hast prophesied lies. O LORD, thou hast persuaded me, and I was persuaded: thou art stronger than I, and hast prevailed:  
 8 I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence, and spoil, because the word of the LORD  
 9 was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in my heart as a † burning fire shut up in my bones,  
 10 and I was weary with forbearing, and ‡ I could not stay. For I heard the defaming of many, fear on every side: Report, *say they*, and we will report it: § all my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against

not that he should by men be no longer called *Pashur*, but that his condition should not answer that name *Pashur*, which signifies, a flourishing priest; but *Magor-missabib*, that is, *fear and terror on all sides*.

V. 7. *Hast prevailed*—Thou prevailedst against me. *Jeremiah* at first excused himself to God, chap. i. 6. but the Lord prevailed against him replying, ver. 7. *Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak*, ver. 9. This is all that is here meant, namely, God's over-ruling him contrary to his own inclinations.

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\* 2 Kings xx. 17. † Psal. xxxix. 3.

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‡ Job xxxii. 18. § Psal. xli. 9. lv. 13, 14.

V. 8. *Since*—Since I first began to be a prophet, I have faithfully discharged my office, and that with warmth and zeal. *Spoil*—I have prophesied that violence and spoil was coming. *Because*—Because of that scorn and derision with which they treated him.

V. 9. *I said*—He did not speak this openly, but in his heart. *But*—He found in his heart a constraint to go on.

V. 10. *Prevail*—Desiring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable accusation.

V. 11. *But*



11 him, and we shall take our revenge on him. But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed, for they shall not prosper, *their* everlasting confusion shall never be forgotten. But, O LORD of hosts, that triest the righteous, and seeest the reins and the heart, let me see thy vengeance on them: for 13 unto thee have I opened my cause. Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand 14 of evil doers. † Cursed be the day wherein I was born: let not 15 the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man-child is born unto 16 thee, making him very glad. And let that man be as the cities which the LORD overthrew and repented not, let him hear the cry in 17 the morning, and the shouting at noon-tide. Because he slew me not from the womb: or that my mother might have been my grave, 18 and her womb *to be* always great *with me*. ‡ Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame.

V. 11. *But*—The prophet recovering himself out of his fit of passion, encourageth himself in his God, whom he calls the mighty and terrible one, so declaring his faith in the power of God, as one able to save him, and in the promise and good will of God toward him; therefore he faith, *The Lord is with me*; such was the promise of God to this prophet, when he first undertook the prophetic office, chap. i. 8. Be not afraid of their faces, for *I am with thee to deliver thee* saith the Lord: from hence he concludes, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail. *Ashamed*—That they should be ashamed of what they had done, or be brought to shame for what they had done; for prosper they

should not: or they acted like fools, and did not deal prudently for themselves (so this word is translated, *Isa. lii. 13.*) yea, they should become a reproach, and their reproach should be a lasting perpetual reproach that should not be forgotten.

V. 14. *Cursed*—This sudden change makes some think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the abuses of his enemies had put him, than as the immediate product of his spirit at this time.

V. 16. *The cities*—*Sodom* and *Gomorrah*; by the cry in the morning and shouting at noon, he means the shouts and noises that enemies make when they break in upon a place.

C H A P.



## C H A P. XXI.

*King Zedekiah in the siege sends to Jeremiah to enquire of the event, ver. 1, 2. He foretells a hard siege and miserable captivity, ver. 3—7. He counsels the people to fall to the Chaldeans, ver. 8—10. And upbraids the king's house, ver. 11—14.*

1 **T**H E word which came unto Jeremiah from the LORD, when  
king Zedekiah sent unto him Pashur the son of Melchiah, and  
2 Zephaniah the son of Maaseiah the priest, saying, Enquire I pray  
thee of the LORD for us, (for Nebuchadrezzar king of Babylon  
maketh war against us) if so be that the LORD will deal with us  
according to all his wonderful works, that he may go up from us.  
3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah,  
4 Thus saith the Lord God of Israel, Behold, I will turn back the  
weapons of war that *are* in your hands, wherewith ye fight against  
the king of Babylon, and *against* the Chaldeans, which besiege you  
without the walls, and I will assemble them into the midst of this  
5 city. And I myself will fight against you with an out-stretched  
hand, and with a strong arm, even in anger, and in fury, and in  
6 great wrath. And I will smite the inhabitants of this city, both man  
7 and beast: they shall die of a great pestilence. And afterwards,  
saith the LORD, I will deliver Zedekiah king of Judah, and his  
servants and the people, and *such as are* left in this city, from the pes-  
tilence, from the sword, and from the famine, into the hand of Nebu-  
chadrezzar king of Babylon, and into the hand of their enemies, and  
into the hand of those that seek their life, and he shall smite them  
with the edge of the sword: he shall not spare them, neither have pity,  
8 nor have mercy. And unto this people thou shalt say, Thus saith  
the LORD, Behold, I set before you, the way of life, and the way of  
9 death. He that abideth in this city, shall die by the sword, and by  
the famine, and by the pestilence: but he that goeth out, and  
falleth to the Chaldeans that besiege you, he shall live, and his life  
10 shall be unto him for a prey. For I have set my face against this

V. 2. *Enquire*—Zedekiah, as he was none of the best, so he was none of the worst of the kings of Judah. Having some reverence of God, he sends the prophet to *enquire of the Lord*.

V. 8. *Behold*—I tell you the way you Numb. 92.

should take; if you would save your lives.

V. 9. *His life*—This is a proverbial expression, signifying a man's possession of his life as a prey, or booty recovered from the enemy.

V. 12. *Execute*



city, for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with  
 11 fire. And touching the house of the king of Judah, say, Hear  
 12 ye the word of the LORD. O house of David, Thus saith the LORD,  
 Execute judgment in the morning, and deliver *him that* is spoiled,  
 out of the hand of the oppressor, lest my fury go out like fire, and  
 burn that none can quench it, because of the evil of your doings.  
 13 Behold, I *am* against thee, O inhabitant of the valley, and rock of  
 the plain, saith the LORD; which say, Who shall come down  
 14 against us? Or who shall enter into our habitations? But I will  
 punish you according to the \* fruit of your doings, saith the  
 LORD: and I will kindle a fire in the forest thereof, and it shall  
 devour all things round about it.

## C H A P. XXII.

*God sends the prophet to court with promises, ver. 1—4. and threats against the king's house and Jerusalem, ver. 5—9. The judgment of Shallum, ver. 10—12. Of Jehoiakim, ver. 13—19. And of Coniah, ver. 20—30.*

1 **T**HUS saith the LORD, Go down to the house of the king of  
 2 Judah, and speak there this word. And say, Hear the word  
 of the LORD, O king of Judah, that fitteſt upon the throne of  
 David, thou, and thy servants, and thy people that enter in by these  
 3 gates; Thus saith the LORD, † Execute ye judgment and righteouſ-  
 ness, and deliver the spoiled out of the hand of the oppressor: and  
 do no wrong, do no violence to the stranger, the fatherless, nor  
 4 the widow, neither shed innocent blood in this place. For if ye  
 do this thing indeed, ‡ then shall there enter in by the gates of this  
 house kings sitting upon the throne of David, riding in chariots, and

V. 12. *Execute judgment*—That is, justice, without partiality, and do it quickly.

V. 13. *Of the valley*—The inhabitants of the city of Jerusalem are here intended. Jerusalem itself was built in part upon the rocky mountain of Zion, but a great part was in the valley, and the higher mountains, about mount Zion, made that mountain itself, in comparison with them, as a valley. *The plain*—Though also a rock

of the plain, that is, near to the plain. Which situation of this place, made the Jews think it to be impregnable.

V. 14. *The forest*—By the forest he either means the forest of Lebanon, or their houses made of wood cut out of that forest. *And it*—And this fire shall not end in the destruction of this city, but in the total destruction of all the country round Jerusalem.

V. 6. *Gilead*

\* Prov. i. 31.

† Chap. xxi. 12.

‡ Chap. xvii. 25.



5 on horses, he, and his servants, and his people. But if ye will  
 not hear these words, I swear by myself, saith the LORD, that this  
 6 house shall become a desolation. For thus saith the LORD unto the  
 king's house of Judah, Thou art Gilead unto me, and the head of  
 Lebanon: yet surely I will make thee a wilderness, and cities which  
 7 are not inhabited. And I will prepare destroyers against thee,  
 every one with his weapons, and they shall cut down thy choice  
 8 cedars, and cast *them* into the fire. And many nations shall pass  
 by this city, and they shall say every man to his neighbour, where-  
 9 fore hath the LORD done thus to this great city? Then they shall  
 answer, Because they have forsaken the covenant of the LORD their  
 10 God, and worshipped other gods, and served them. Weep ye  
 not for the dead, neither bemoan him, but weep sore for him that  
 goeth away; for he shall return no more, nor see his native coun-  
 11 try. For thus saith the LORD touching Shallum, the son of  
 Josiah king of Judah, who reigned instead of Josiah his father,  
 who went forth out of this place, he shall not return thither any  
 12 more: But he shall die in the place whither they have led him  
 13 captive, and shall see this land no more. Woe unto him that  
 \* buildeth his house by unrighteousness, and his chambers by  
 wrong; that useth his neighbour's service without wages, and giveth  
 14 him not for his work; That saith, I will build me a wide house,  
 and large chambers, and cutteth him out windows, and it is  
 15 cieled with cedar, and painted with vermilion. Shalt thou reign  
 because thou clovest *thyself* in Cedar? Did not thy father eat and  
 drink, and do judgment and justice, and then it was well with  
 16 him? He judged the cause of the poor and needy, then it was

V. 6. *Gilead*—Gilead was a country fertile for pastures; upon which account the *Reubenites* and *Gadites*, being men whose estates lay in cattle, begged it of *Moses* for their portion. *Lebanon* also was a very pleasant place: they were both in the lot of *Gad* and *Manasseh*. Perhaps God compares the king of *Judah's* house to these places, in regard of the height and nobleness of the structure; or for the pleasantness and delightfulness of it.

V. 10. *Weep not*—For *Josiah* your dead

prince. *Josiah* is happy, you need not trouble yourselves for him; but weep for *Jehoahaz*, who is to go into captivity.

V. 11. *Shallum*—Most think that this *Shallum* was *Jehoahaz*. *Went forth*—He was carried away from *Jerusalem* presently after he was set up, imprisoned at *Riblah*, and died in *Egypt*.

V. 16. *Was not this*—They only truly know God who obey him; men vainly pretend to piety who are defective in justice and charity.

V. 19. *Of*

\* *Micah* iii. 10. *Hab.* ii. 9.



17 well *with him*: was not this to know me? saith the LORD. But  
 thine eyes and thine heart *are* not but for thy coveteousness, and for  
 to shed innocent blood, and for oppression, and for violence to  
 18 do it. Therefore thus saith the LORD concerning Jehoiakim the  
 son of Josiah king of Judah: They shall not lament for him, *saying*,  
 Ah my brother! or ah my sister! they shall not lament for him,  
 19 *saying*, Ah LORD! or, ah his glory! † He shall be buried with the  
 burial of an ass, drawn and cast forth beyond the gates of Jerusa-  
 20 lem. Go up to Lebanon, and cry, and lift up thy voice in Bashan,  
 21 and cry from Abarim: for all thy lovers are destroyed. I spake to  
 thee in thy prosperity, *but* thou saidst I will not hear: ‡ this *hath*  
*been* thy manner from thy youth, that thou obeyedst not my voice.  
 22 The wind shall eat up all thy pastors, and thy lovers shall go into  
 captivity, surely then shalt thou be ashamed, and confounded for  
 23 all thy wickedness. O inhabitant of Lebanon that makest thy nest in  
 the cedars, how gracious shalt thou be when pangs come upon thee,  
 24 the pain as of a woman in travail. As I live saith the LORD, though  
 Coniah the son of Jehoiakim king of Judah were the signet upon  
 25 my right-hand, yet would I pluck thee thence. And I will  
 give thee into the hand of them that seek thy life, and into  
 the hand of *them* whose face thou fearest, even into the hand  
 of Nebuchadrezzar king of Babylon, and into the hand of  
 26 the Chaldeans. And I will cast thee out, and thy mother

V. 19. *Of an ass*—None attending him to his grave, none mourning for him.

V. 20. *Lebanon*—*Jerusalem* was the place to which this speech is directed: the inhabitants of which the prophet calls to go up to *Lebanon*. Both *Lebanon* and *Bashan* were hills that looked towards *Affyria*, from whence the *Jews* looked for help. *Abarim*—*Abarim* is the name of a mountain, as well as *Lebanon* and *Bashan*. Go and cry for help from all places, but it will be in vain; for the *Egyptians* and *Affyrians* to whom thou wert wont to fly, are themselves in the power of the *Chaldeans*.

V. 22. *Pastors*—Thy rulers and governors, they shall be blasted by my judgments, as plants are blasted by winds. Thy

lovers—And those that have been thy friends, *Syria* and *Egypt*.

V. 23. *Lebanon*—*Jerusalem* is called an inhabitant of *Lebanon*, because their houses were built of wood cut down out of the forest of *Lebanon*. *Cedars*—Their houses were built of the *Cedars of Lebanon*. *How gracious*—What favour wilt thou find when my judgments come upon thee, as the pains of a woman in travail come upon her.

V. 24. *Coniah*—By *Coniah* he means *Jehoiakim*, whose name was *Jeconiah*, 1 Chron. iii. 16. (for all *Josiah's* sons had two names, and so had his grandchild *Jeconiah*) here in contempt called *Coniah*. *The signet*—Tho' he were as dear as a signet, which every man keeps safe.

V. 28. Is

† Chap. xxxvi. 30.

‡ Chap. vii. 23, &c.



that bare thee, into another country where ye were not born,  
 27 and there ye shall die. But to the land whereunto they desire to  
 28 return, thither they shall not return. Is this man Coniah a despised  
 broken idol? *Is he* a vessel wherein is no pleasure? Wherefore are  
 they cast out, he and his seed; and are cast into a land which they  
 29 know not? O earth, earth, earth, hear the word of the LORD:  
 30 Thus saith the LORD, Write ye this man childless, a man *that* shall  
 not prosper in his days: for no man of his seed shall prosper, sitting  
 upon the throne of David, and ruling any more in Judah.

## C H A P. XXIII.

*Woe against wicked pastors, the scattered flock shall be gathered, Christ shall rule and save them, ver. 1—8. Against false prophets, ver. 9—32. And mockers of the true, ver. 33—40.*

1 **W**OE \* be unto the pastors that destroy and scatter the sheep  
 2 of my pasture, saith the LORD. Therefore thus saith the  
 LORD God of Israel against the pastors that feed my people, Ye have  
 scattered my flock and driven them away, and have not visited  
 them; Behold, I will visit upon you the evil of your doings, saith  
 3 the LORD. And I will gather the remnant of my flock out of all  
 countries whither I have driven them, and will bring them again  
 4 to their folds, and they shall be fruitful, and increase. And I  
 will set up † shepherds over them who shall feed them, and  
 they shall fear no more, nor be dismayed, neither shall they be  
 5 lacking saith the LORD. Behold, ‡ the days come, saith the  
 LORD, that I will raise unto David a righteous branch, and a king

V. 28. *Is this*—The prophet speaks this in the person of God, affirming that this prince, who was the idol of the people, was now become like a broken idol. *A vessel*—So crack'd, or so tainted, that they can make no use of it.

V. 30. *Childless*—He is said to be *childless*, either because all his children died before their father; or because he had no child that sat upon the throne, or ever had any ruler's place in Judah.

V. 2. *That feed*—They are said to have fed this people, because it was their duty so to do.

V. 5. *Behold*—Even the Jewish doctors, as well as the Christian interpreters, understand this as a prophecy of the Messiah who is called *the branch*, Isa. iv. 2. lxx. 2. And here he is called the *righteous branch*, not only because himself was *righteous*, but because he maketh his people *righteous*. *Shall execute*—Protecting the innocent, and defending

\* Chap. x. 21.

† Chap. iii. 15. Ezek. xxxiv. 11, &amp;c.

‡ Isa. xi. 1. xl. 11. Chap.

xxxiii. 14, 15. Dan. ix. 24. John i. 45.



shall reign, and prosper, and shall execute justice, and judgment  
 6 in the earth. In his days Judah shall be § saved, and Israel shall  
 dwell safely: and || this is his name whereby he shall be called,  
 7 THE LORD OUR RIGHTEOUSNESS. Therefore behold, the  
 days come, saith the LORD, that they shall no more say, The  
 LORD liveth, which brought up the children of Israel out of Egypt;  
 8 But the LORD liveth, which brought up, and which led the seed of  
 the house of Israel out of the north-country, and from all countries  
 whither I had driven them, and they shall dwell in their own land.  
 9 Mine heart within me is broken, because of the prophets, all my  
 bones shake: I am like a drunken man, and like a man whom wine  
 hath overcome; because of the LORD, and because of the words  
 10 of his holiness. For \* the land is full of adulterers, for because  
 of swearing the land mourneth: † the pleasant places of the wilder-  
 ness are dried up, and their course is evil, and their force is not  
 11 right. For both ‡ prophet and priest are profane, yea, §§ in my  
 12 house have I found their wickedness, saith the LORD. Wherefore  
 ||| their way shall be unto them, as slippery ways in the darkness:  
 they shall be driven on and fall therein: for I will bring evil  
 upon them, even the year of their visitation, saith the LORD.

defending his people throughout the world, judging the prince of the world, and by his spirit governing his people.

V. 6. *Judah*—During the reign and kingdom of the *Messiah* the people of God typified by *Judah* and *Israel*, shall be saved with a spiritual salvation, and God will be a special protection to them. *And this*—The name wherewith this *branch* shall be called, shall be, *The Lord our righteousness*. This place is an eminent proof of the Godhead of Christ, he is here called *Jehovah*, and what is proper to God alone, namely to justify, is here applied to Christ. He who knew no sin, was made sin, (that is, a sacrifice for sin) for us, that we might be made, the righteousness of God in him.

V. 8. *They shall dwell*—Possibly part of this prophecy remains yet to be accomplished

for the *Jews* are not yet come to dwell in their own land.

V. 9. *Like a man*—And he was even astonished and stupified, and like a drunken man, at the apprehensions of the wrath of the Lord ready to be revealed against them, and considering also what words the holy God had put into his mouth, to speak against them.

V. 10. *Adulterers*—Under this term all species of uncleanness are comprehended. *Swearing*—By false-swearing, or by idle and profane swearing. *The pleasant places*—The wrath of God was extended to all places whether more or less inhabited. *Their courses*—The prophets did not only err in single acts, but the whole course of their actions was evil, and particularly their power, rule and government, was not right.

V. 13. *They*

§ Deut. xxxiii. 28. || Chap. xxxiii. 16. \* Chap. v. 7, 8. ix. 2. † Chap. ix. 10. xii. 4.  
 ‡ Chap. vi. 13. viii. 10. Zeph. iii. 4. §§ Chap. xi. 15. Ezek. viii. 11. xxiii. 39. ||| Psal.  
 xxxv. 6. Chap. xiii. 16.



13 And I saw folly in the prophets of Samaria; they prophesied in  
 14 Baal, and caused my people Israel to err. I have seen also in the  
 prophets of Jerusalem an horrible thing: \* they commit adultery,  
 and walk in lies: they strengthen also the hands of evil doers, that  
 none doth return from his wickedness: they are all of them  
 unto me † as Sodom, and the inhabitants thereof as Gomorrah.  
 15 Therefore thus saith the LORD of hosts concerning the prophets,  
 Behold, I will feed them ‡ with wormwood, and make them drink  
 the water of gall: for from the prophets of Jerusalem is profaneness  
 16 gone forth into all the land. Thus saith the LORD of hosts, Hearken not  
 unto the words of the prophets, that prophesy unto you, they  
 make you vain, § they speak a vision of their own heart, and not  
 17 out of the mouth of the LORD. They say still unto them that des-  
 pise me, The LORD hath said, || Ye shall have peace; and they say  
 unto every one that walketh after the imagination of his own heart,  
 18 No evil shall come upon you. For \*\* who hath stood in the counsel  
 of the LORD, and hath perceived and heard his word? Who hath  
 19 marked his word, and heard it? Behold, †† a whirlwind of the  
 LORD is gone forth in fury, even a grievous whirlwind, it shall fall  
 20 grievously upon the head of the wicked. The ‡‡ anger of the LORD  
 shall not return, until he have executed, and 'till he have perform-  
 ed the thoughts of his heart: in the latter days ye shall consider it  
 21 perfectly. §§ I have not sent these prophets, yet they ran: I have  
 22 not spoken to them, yet they prophesied. But if they had stood in  
 my counsel, and had caused my people to hear my words, then they  
 would have turned them from their evil way, and from the evil

V. 13. *They prophesied*—Pretending they had their instructions from *Baal*, and so caused the ten tribes to err, which then were called *Israel* in contradistinction to *Judah*.

V. 16. *Hearken not*—People are under no religious obligation to hear any thing but the revealed will of God, and are not to obey those that call to them for what that doth not call to them.

V. 18. *For who*—Which of those prophets, that prophesy such terrible things

against this city is a privy-counsellor to God? The words seem to be the words of the false prophets.

V. 20. *The anger*—The prophet speaks of the judgment as of a messenger, which should not return till it had done its errand, and executed what God had resolved it should effect. *Ye shall consider*—And though you will not now believe it, yet hereafter when it shall be too late you shall consider it perfectly.

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V. 28. *What*

\* Chap. xxix. 23. † Deut. xxxii. 32. ‡ Chap. viii. 14. ix. 15.

§ Chap. xiv. 14.

|| Chap. vi. 14. viii. 11. Ezek. xiii. 10. Zech. x. 2. \*\* Job xv. 8.

†† Chap. xxv. 32.

‡‡ Chap. xxx. 24. §§ Chap. xiv. 14. xxvii. 15. xxix. 9.



23 of their doings. *Am* I a God at hand, saith the LORD, and not a  
 24 God afar off? Can any § hide himself in secret places that I shall  
 not see him, saith the LORD? || Do not I fill heaven and earth, saith  
 25 the LORD? I have heard what the prophets said, that prophesy lies  
 26 in my name, saying, I have dreamed, I have dreamed. How  
 long shall *this* be in the heart of the prophets that prophesy lies?  
 27 Yea, *they are* prophets of the deceit of their own heart; Who  
 think to cause my people to forget my name by their dreams which  
 they tell every man to his neighbour, \* as their fathers have forgot.  
 28 I will put my name for Baal. The prophet that hath a dream, let him  
 tell a dream; and he that hath my word, let him speak my word  
 29 faithfully: what is the chaff to the wheat, saith the LORD? Is not  
 my word like a fire, saith the LORD? And like an hammer *that*  
 30 breaketh the rock in pieces? Therefore behold, † I *am* against the  
 prophets, saith the LORD, that steal my words, every one from  
 31 his neighbour. Behold, *I am* against the prophets, saith the LORD,  
 32 that use their tongues, and say, He saith. Behold, *I am* against  
 them that prophesy false dreams, saith the LORD, and tell them, and  
 cause my people to err by their lies, and by their ‡ lightness, yet I  
 sent them not, nor commanded them: therefore they shall not profit  
 33 this people at all, saith the LORD. And when this people, or the  
 prophet, or a priest shall ask thee, saying, What is the burden of  
 the LORD? Thou shalt then say unto them, What burden? I will  
 34 even forsake you, saith the LORD. And *as for* the prophet, and the  
 priest, and the people that shall say, The burden of the LORD, I will  
 35 even punish that man and his house. Thus shall ye say every one  
 to his neighbour, and every one to his brother, What hath the LORD

V. 28. *What is the wheat*—There is as much difference between my will and their dreams, as there is betwixt the chaff and the wheat.

V. 30. *That steal*—That conspire together what to say to deceive the people, and so steal what they say one from another.

V. 31. *He*—That is, *the Lord saith*.

V. 33. *What is*—The false prophets,

and corrupt priests, would ordinarily mock the true prophets; and ask them what *was the burden of the Lord*.

V. 34. *That shall say*—That is, that shall in derision say thus, mocking at my threatenings. *And his house*—I will not only punish him, but his whole family.

V. 35. *Thus shall ye say*—I will have you speak more reverently of me and my prophets.

V. 36. *Mention*

§ *Psal.* cxxxix. 7, &c. *Amos* ix. 2, 3. || 1 *Kings* viii. 27. *Psal.* cxxxix. 7. \* *Judg.* iii. 7. viii. 33, 34. † *Deut.* xviii. 20. Chap. xiv. 14, 15. ‡ *Zeph.* iii. 3.



36 answered? And, What hath the LORD spoken? And the burden of the LORD shall ye mention no more: for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of host our God. Thus shalt thou say to the prophet, What hath the LORD answered thee? And what hath the LORD spoken? But since ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD, and I have sent unto you saying, Ye shall not say, The burden of the LORD. Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten.

## C H A P. XXIV.

*Under the type of good and bad figs, ver. 1—3. He fore-shews the return of some from captivity, ver. 4—7. and the ruin of Zedekiah and the rest, ver. 8—10.*

1 **T**HE LORD shewed me, and behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon. 2 One basket had very good figs, even like the figs that are first-ripe: and the other basket had very naughty figs, which could not 3 be eaten they were so bad. Then said the LORD unto me, What seeest thou Jeremiah? And I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. 4, 5 Again the word of the LORD came unto me, saying, Thus saith the LORD, the God of Israel, Like these good figs: so will I acknowledge them that are carried away captive of Judah, whom I have sent out

V. 36. *Mention no more*—Not in scorn and derision. *For*—These false and irreverent speeches which are in every man's mouth, shall be burdensome to them, shall bring down vengeance upon them. *Perverted*—Because you have derided, the words of God, the living God.

V. 37. *Thus shalt thou say*—To my true prophet.

You shall speak to them reverently.

V. 38. *Because*—Because you go on in your scoffing.

V. 1. *And behold*—Probably a vision.

V. 5. *Acknowledge*—I will acknowledge them for their good; I will shew them favour, being of the number of those who were not leaders to sin, but led away by the



6 of this place into the land of the Chaldeans for *their* good. For I will set mine eyes upon them for good, and I will bring them again to this land, and \* I will build them, and not pull *them* down, 7 and I will plant them, and not pluck *them* up. And I will give them an heart † to know me, that I *am* the LORD, and they shall be ‡ my people, and I will be their God: for they shall return unto me with 8 their whole heart. And as the evil § figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and || them that dwell in the 9 land of Egypt. And I will deliver them to \*\* be removed into all the kingdoms of the earth for *their* hurt, to be a reproach, and a proverb, a taunt, and a curse in all places whither I shall drive 10 them. And I will send the sword, the famine, and the pestilence amongst them, till they be consumed from off the land, that I gave unto them and to their fathers.

## C H A P. XXV.

*Their disobedience to the prophets reprov'd, ver. 1—7. The seventy years of captivity foretold, ver. 8—11. and after that the destruction of Babylon, ver. 12—14. By a cup of wine is foreshewn the destruction of all nations, ver. 15—33. The howling of the shepherds, ver. 34—38.*

1 **T**H E word that came to Jeremiah the prophet concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadnezzar 2 king of Babylon; Which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, 3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising 4 early and speaking; but ye have not hearkened. And the LORD hath sent unto you all his servants the prophets, rising early, and sending *them*, but ye have not hearkened, nor inclined your ear to hear.

the ill example of others, and who being and so accepted of the punishment of their carried away grew sensible of their sins, iniquities.

V. 9. *Nebuchadnezzar*

\* Chap. xxxiii. 7. xlii. 10. † Deut. xxx. 6. Chap. xxxii. 39. Ezek. xi. 19. xxxvi. 26, 27. ‡ Chap. xxx. 22. xxxi. 33. xxxii. 38. § Chap. xxix. 17. || Chap. 43, 44. \*\* Deut. xxviii. 25. 37. 1 Kings ix. 7. 2 Chron. vii. 20. Chap. xv. 4.



- 5 They said, † Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, for ever and ever:
- 6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened unto me, saith the LORD, that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the LORD of hosts,
- 9 Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and a perpetual desolation.
- 10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
- 11 And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years. And it shall come to pass ‡ when the seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and § will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.
- 14 For many nations and great kings shall || serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands. For thus saith the

V. 9. *Nebuchadnezzar*—In this work shall be my servant; though you will not be my servants in obeying my commands.

V. 10. *Moreover*—Nay, I will not only deprive you of your mirth, but of those things that are necessary for you, as necessary as bread and light, the millstone shall not move, you shall not have the light so much as of a candle.

V. 12. *Accomplished*—Counted from the time that the Jews were carried away in the time of *Jehoiachin* or *Jehoiakim*, 2 Kings xxiv.

15, 16. *Desolations*—This was fulfilled by *Darius* the king of *Persia*, Dan. iv. 31. of these seventy *Nebuchadnezzar* reigned thirty six, 2 Kings xxv. 27. *Evil-Merodach* thirty two, and *Belshazzar* at least two, Dan. viii. 1.

V. 15. *The cup*—God made *Jeremiah* to see

† 2 Kings xvii. 13. Chap. xviii. 11. xxxv. 15. *Jonah* iii. 8. ‡ 2 Chron. xxxvi. 21, 22. *Ezra*. i. 1. Chap. xxix. 10. *Dan*. ix. 2. § *Isa*. xiii. 19. xiv. 23. xxi. 1. xlvii. 1. l. 40. li. 25. || Chap. xxvii. 7.



LORD God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.  
 16 And \* they shall drink and be moved, and be mad, because of the  
 17 sword that I will send among them. Then took I the cup at the  
 LORD's hand, and made all the nations to drink, unto whom the LORD  
 18 had sent me: *To wit*, Jerusalem and the cities of Judah, and the  
 kings thereof, and the princes thereof, to make them a desolation,  
 19 an astonishment, an hissing and a curse, as *it is* this day. † Pharaoh  
 king of Egypt, and his servants, and his princes, and all his people,  
 20 And all the mingled people, and ‡ all the kings of the land of Uz,  
 and all the kings of the land of the Philistines, and Ashkelon, and  
 21 Azzah, and Ekron, and the remnant of Ashdod, Edom and Moab,  
 22 and the children of Ammon, And all the kings of § Tyrus, and all  
 the kings of Zidon, and the kings of the isles which *are* beyond the  
 23 sea, Dedan, and Tema, and Buz, and all *that are* in the utmost  
 24 corners, And all the kings of Arabia, and all the kings of the  
 25 mingled people that dwell in the desert, And all the kings of Zimri,  
 26 and all the kings of Elam, and all the kings of the Medes, And  
 all the kings of the north, far and near, one with another, and all  
 the kingdoms of the world, which *are* upon the face of the earth,  
 27 and the king of Sheshach shall drink after them. Therefore thou  
 shalt say unto them, Thus saith the LORD of hosts, the God of Israel,  
 § Drink ye and be drunken, and spue, and fall, and rise no more,  
 28 because of the sword which I will send among you. And it shall be

see the appearance of such a cup in a vision.

V. 20. *Of Uz*—Some part of *Arabia Petraea*, near to *Idumaea*. *Of the Philistines*—*Uzzah*, *Ekron*, *Ashdod*, and *Ashkelon*, were four of their cities, the fifth which was *Gath* is not here named. For before this time it was destroyed, either by *Psammeticus* father to *Pharaoh Necho*, or by *Tartan* captain general to *Sargon* king of *Affyria*, of whom read, *Isa. xx. 1.* that he took *Ashdod*, which may be the reason that here mention is made of no more than *the remnant of Ashdod*.

V. 22. *Beyond the sea*—Probably those parts of *Syria* that coasted upon the mid-land sea.

V. 23. *Tema*—*Tema* descended from *Ishmael*, *Gen. xxv. 15.* his posterity inhabited in *Arabia*, *Isa. xxi. 14.* where they are joined with those of *Dedan*. *Buz*—*Buz* was one of the posterity of *Nahor*, *Gen. xxii. 21.* These were people mixed with the *Saracens* or *Arabians*.

V. 25. *Zimri*—Those descended from *Zimran*, *Abraham's* son by *Keturah*, *Gen. xxv. 2.* *Elam*—The *Persians*. The *Medes*—The *Medes* came from *Madai* the son of *Japhet*.

V. 26. *The north*—All under the government of the *Chaldeans*. *Of Sheshach*—And the king of *Babylon*, who was last of all to drink of this cup of the Lord's fury.

V. 34. *Shepherds*

\* *Ezek. xxiii. 34.* *Nah. iii. 11.* † *Chap. 46.* ‡ *Chap. 47.* § *Hab. ii. 16.*



if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly  
 29 drink. For lo, I begin to bring evil || on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of  
 30 the earth, saith the LORD of hosts. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that  
 31 tread *the grapes*, against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth, for the LORD hath a controversy with the nations; he will plead with all flesh, he will give  
 32 them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up, from the coasts of the earth.  
 33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered nor buried, they shall be dung upon the  
 34 ground. Howl ye shepherds and cry, and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter, and of your dispersions are accomplished and ye shall fall like a  
 35 pleasant vessel. And the shepherds shall have no way to flee, nor  
 36 the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard*: for  
 37 the LORD hath spoiled their pasture. And the peaceable habitations  
 38 are cut down because of the fierce anger of the LORD. He hath forsaken \* his covert as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger.

V. 34. *Shepherds—Shepherds*, and the *principal of the flock*, in this place mean civil rulers. *A pleasant vessel*—Like a chrystal glass, or some delicate vessel, which breaks in pieces and cannot again be set together.

V. 38. *Because*—The effects of this rising up of God out of his covert is the desolation of the land through the fierceness of the enemy, caused by the fierce anger of God.

C H A P.

|| *Prov. xi. 31. Chap. xlix. 12. Ezek. ix. 6. Obad. 16. Luke xxiii. 31. § Chap. iv. 7.*



## C H A P. XXVI.

*The prophet, by God's command, in the court of the temple, threatens that the temple shall be as Shiloh, and the land a curse; exhorts to repentance, ver. 1—7. He is apprehended and arraigned, ver. 8—11. His apology, ver. 12—15. The princes clear him by the example of Micah, ver. 16—19. and of Urijah, ver. 20—23. and by the care of Ahikam, ver. 24.*

1 **I**N the beginning of the reign of Jehoiakim the son of Josiah king  
 2 of Judah, came this word from the LORD, saying, Thus saith the  
 LORD, Stand in the court of the LORD's house, and speak unto all  
 the cities of Judah, which come to worship in the LORD's house, all  
 the words that I command thee to speak unto them; diminish not a  
 3 word. If so be they will hearken, and turn every man from his  
 evil way, that I may \*repent me of the evil which I purpose to do  
 4 unto them, because of the evil of their doings. And thou shalt say  
 unto them, Thus saith the LORD, If ye will not hearken to me to  
 5 walk in my law, which I have set before you. To hearken to the  
 words of my servants the prophets, † whom I sent unto you, both  
 rising up early, and sending *them*, (but ye have not hearkened:)  
 6 Then will I make this house like ‡ Shiloh, and will make this city a  
 7 curse to all the nations of the earth. So the priests, and the pro-  
 phets and all the people heard Jeremiah speaking these words in  
 8 the house of the LORD. Now it came to pass, when Jeremiah  
 had made an end of speaking all that the LORD had commanded  
*him* to speak unto all the people, that the priests, and the prophets,  
 9 and all the people took him, saying, Thou shalt surely die. Why  
 hast thou prophesied in the name of the LORD, saying, This house  
 shall be like Shiloh, and this city shall be desolate without an inha-  
 bitant? And all the people were gathered against Jeremiah in the  
 10 house of the LORD. When the princes of Judah heard these  
 things, then they came up from the king's house, unto the house of  
 the LORD, and sat down in the entry of the new gate of the LORD's  
 11 *house*. Then spake the priests, and the prophets, unto the princes,  
 and to all the people, saying, This man is worthy to die, for he

V. 10. *When*—When the nobles, and other civil magistrates, heard of the tumult, they came from the king's court, where the nobles and great officers of nations usually are, to the temple. *At the*

*entry*—It was the place where their sanhedrim, who were to judge of false prophets, were wont to sit.

V. 11. *The priests*—"In the corrupt state of all kingdoms, the ecclesiastical officers always

\* Chap. xviii. 8. † Chap. vii. 25. xi. 7. xxv. 3. ‡ 1 Sam. iv. 12. Psal. lxxviii. 60.  
 Chap. vii. 12. 14.



hath prophesied against this city, as ye have heard with your ears.  
 12 Then spake Jeremiah unto all the princes, and to all the people,  
 saying, The LORD sent me to prophesy against this house, and  
 13 against this city, all the words that ye have heard. Therefore  
 now § amend your ways and your doings, and obey the voice of  
 the LORD your God, and the LORD will || repent him of the evil that  
 14 he hath pronounced against you. As for me, behold, I *am* in your  
 15 hand: do with me as seemeth good and meet unto you. But know  
 ye for certain, that if ye put me to death, ye shall surely bring in-  
 nocent blood upon yourselves, and upon this city, and upon the in-  
 habitants thereof: for of a truth the LORD hath sent me unto you,  
 16 to speak all these words in your ears. Then said the princes,  
 and all the people unto the priests, and to the prophets, This man  
 is not worthy to die: for he hath spoken to us in the name of the  
 17 LORD our God. Then rose up certain of the elders of the land,  
 18 and spake to all the assembly of the people, saying, Micah the  
 Morasthite prophesied in the days of Hezekiah king of Judah,  
 and spake to all the people of Judah, saying, Thus saith the  
 LORD of hosts: Zion shall be plowed *like* a field, and Jerusalem  
 shall become heaps, and the mountain of the house, as the  
 19 high places of the forest. Did Hezekiah king of Judah and all  
 Judah put him at all to death? Did he not fear the LORD, and be-  
 sought the LORD? And the LORD repented him of the evil which he  
 had pronounced against them. Thus might we procure great evil  
 20 against our souls. And there was also a man that prophesied in the  
 name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim,  
 who prophesied against this city, and against this land, according to  
 21 all the words of Jeremiah. And when Jehoiakim the king, with all  
 his mighty men, and all the princes heard his words, the king

always were the greatest enemies to the faithful ministers of God." They speak to the members of the court who are called princes, and to the people who were in the court.

V. 18. *Micah*—This was that *Micah*, whose prophecies are part of holy writ, as appears by *Micah* i. 1. iii. 12. where are the very words of the prophecy here mentioned, the substance of whose prophecy was the same with this, that *Zion* should be plowed up, and the place where the

temple stood, should become so desolate that trees should grow there, as in a forest.

V. 19. *Thus*—Now, if we should take a quite contrary course, and put this man to death, we should do ourselves no good, but procure great evil against our souls; that is against ourselves.

V. 20. *And there was*—This is a story which we have recorded in no other part of scripture. They are probably the words of some others, who were enemies to *Je-  
remiah*.



fought to put him to death; but when Urijah heard it he was afraid  
 22 and fled, and went into Egypt. And Jehoiakim the king sent men  
 into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men  
 23 with him into Egypt. And they fetched forth Urijah out of Egypt,  
 and brought him unto Jehoiakim the king, who slew him with the  
 sword, and cast his dead body into the graves of the common peo-  
 24 ple. Nevertheless, the hand of Ahikam the son of Shaphan, was  
 with Jeremiah, that they should not give him into the hand of the  
 people, to put him to death.

## C H A P. XXVII.

*The prophet sends yokes to five neighbouring kings, thereby foreshewing their subjection to Nebuchadnezzar, ver. 1—7. He exhorts them to yield, and not to believe false prophets, ver. 8—11. The like he doth to Zedekiah, ver. 12—18. The remnant of the vessels shall be carried to Babylon, and continue there 'till the appointed time, ver. 19—22.*

1 **I**N the beginning of the reign of Jehoiakim the son of Josiah king  
 of Judah, came this word unto Jeremiah from the LORD, saying,  
 2 Thus saith the LORD to me, Make thee bonds and yokes, and put  
 3 them upon thy neck; And send them to the king of Edom, and  
 to the king of Moab, and to the king of the Ammonites, and to the  
 king of Tyrus, and to the king of Zidon, by the hand of the messen-  
 gers, which come to Jerusalem, unto Zedekiah king of Judah;  
 4 And command them to say unto their masters, Thus saith the LORD  
 5 of hosts the God of Israel, Thus shall ye say unto your masters; I  
 have made the earth, the man and the beast that *are* upon the  
 ground, by my great power, and by my out-stretched arm, and  
 6 have given it unto whom it seemed meet unto me. And now have  
 I given all these lands into the hand of Nebuchadnezzar the king of  
 Babylon my servant, and the † beasts of the field have I given him

V. 23. *Cast his body*—Not in the sepulchers of the prophets, but amongst the vulgar people.

V. 24. *Nevertheless*—Tho' Jeremiah's enemies pleaded this instance of Urijah, a case judged in this very king's reign; yet the hand, that is, the power and interest of Ahikam, one of Josiah's counsellors, and the father of Gedaliah, was with Jeremiah.

V. (2. *Thus saith*—God commands the

prophet to procure some yokes with bonds to make them more fast; and to put one of them upon his own neck, that therein he might be a type both to his own people, and also the people afterward mentioned, that they should be in bondage to the king of Babylon.

V. 3. *Of Edom*—These nations were neighbours to the Jews, and their princes had their ambassadors resident at Jerusalem.

V. 7. *All*

\* Dan. iv. 17. 25. 32.

† Chap. xxviii. 14. Dan. ii. 38.



7 also to serve him. And all nations shall serve him, and his son,  
 and his son's son, until the very time of his land come: and *then*  
 8 many nations and great kings shall serve themselves of him. And  
 it shall come to pass, *that* the nation and kingdom which will not  
 serve the same Nebuchadnezzar king of Babylon, and that will not  
 put their neck under the yoke of the king of Babylon, that nation  
 will I punish saith the LORD, with the sword, and with the famine,  
 and with the pestilence, until I have consumed them by his hand.  
 9 Therefore hearken not ye to your prophets, nor to your diviners,  
 nor to your dreamers, nor to your enchanters, nor to your for-  
 cerers, who speak unto you, saying, Ye shall not serve the king of  
 10 Babylon. For they prophesy a lie unto you, to remove you far  
 from your land, and that I should drive you out, and ye should  
 11 perish. But the nations that bring their neck under the yoke of  
 the king of Babylon, and serve him, those will I let remain still in  
 their own land, saith the LORD, and they shall till it, and dwell  
 12 therein. I spake also to Zedekiah king of Judah according to all  
 these words, saying, Bring your necks under the yoke of the king  
 13 of Babylon, and serve him, and his people, and live. Why will  
 ye die, thou, and thy people, by the sword, by the famine, and by  
 the pestilence, as the LORD hath spoken against the nation that will  
 14 not serve the king of Babylon. Therefore hearken not unto the  
 words of the prophets that speak unto you, saying, Ye shall not  
 15 serve the king of Babylon: for they prophesy \* a lie unto you. For  
 I have not sent them saith the LORD, yet they prophesy a lie in my  
 name, that I might drive you out, and that ye might perish, ye,  
 16 and the prophets that prophesy unto you. Also I spake to the  
 priests, and to all this people, saying, Thus saith the LORD, Hearken  
 not to the words of your prophets that prophesy unto you, saying,  
 Behold the vessels of the LORD's house shall now shortly be brought  
 17 again from Babylon; for they prophesy a lie unto you. Hearken  
 not unto them, serve the king of Babylon and live: wherefore  
 18 should this city be laid waste? But if they *be* prophets, and if the  
 word of the LORD be with them, let them now make intercession to  
 the LORD of hosts, that the vessels *which are* left in the house of the

V. 7. *All nations*—That is, all *these* nations. *His son*—And *Evil-Merodach* his son, and *Belshazzar* his grand-child. *Until*—  
 Numb. 93. 12 N 2

Until the period of his kingdom shall come, which was after *seventy years*, according to chap. xxix. 10.

\* Chap. xiv. 14. xxiii. 21. xxix. 8.

V. 1. *The*



LORD, and *in* the house of the king of Judah, and at Jerusalem, go  
 19 not to Babylon. For thus saith the LORD of hosts concerning the  
 pillars, concerning the sea, and concerning the bases, and concern-  
 20 ing the residue of the vessels that remain in this city, Which Ne-  
 buchadnezzar king of Babylon took not, when he carried away cap-  
 tive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem  
 21 to Babylon, and all the nobles of Judah and Jerusalem; Yea, thus  
 saith the LORD of hosts, the God of Israel, concerning the vessels  
 that remain in the house of the LORD, and in the house of the king  
 22 of Judah, and of Jerusalem; They shall be carried to Babylon,  
 and there shall they be until the day that || I visit them, saith the  
 LORD, then will I bring them up, and restore them to this place.

## C H A P. XXVIII.

Hananiah's false prophecy: Jeremiah's answer, ver. 1—9. Hananiah breaks Jeremiah's  
 yoke: he foretells an iron yoke, and Hananiah's death, ver. 10—17.

1 **A**ND it came to pass the same year, in the beginning of the  
 reign of Zedekiah king of Judah, in the fourth year, *and* in the  
 fifth month, *that* Hananiah the son of Azur the prophet, which *was*  
 of Gibeon, spake unto me, in the house of the LORD, in the pre-  
 2 sence of the priests, and of all the people, saying, Thus speaketh  
 the LORD of hosts the God of Israel, saying, I have broken the  
 3 yoke of the king of Babylon. Within two full years will I bring  
 again into this place, all the vessels of the LORD's house, that Ne-  
 buchadnezzar king of Babylon took away from this place, and  
 4 carried them to Babylon. And I will bring again to this place,  
 Jeconiah the son of Jehoiakim king of Judah, with all the captives  
 of Judah, that went into Babylon, saith the LORD; for I will break  
 5 the yoke of the king of Babylon. Then the prophet Jeremiah  
 said unto the prophet Hananiah in the presence of the priests, and  
 in the presence of all the people that stood in the house of the LORD,  
 6 Even the prophet Jeremiah said, Amen: the LORD do so, the LORD  
 perform thy words, which thou hast prophesied, to bring again the

V. 1. *The fourth year*—Perhaps the *fourth* where he lived, which was one of  
*year of the sabbatical course* is here intended. the cities of the priests; that he was a  
*Of Gibeon*—It is probable from the place *priest*.

V. 12. *Then*

|| 2 Chron. xxxvi. 21. Chap. xxix. 10.



vessels of the LORD's house, and all that is carried away captive  
 7 from Babylon into this place. Nevertheless hear thou now this  
 word that I spake in thine ears, and in the ears of all the people;  
 8 The prophets that have been before me, and before thee of old,  
 prophesied both against many countries, and against great kingdoms,  
 9 of war, and of evil, and of pestilence. The prophet which pro-  
 phesieth of peace, when the word of the prophet shall come to pass,  
*then* shall the prophet be known that the LORD hath truly sent him.  
 10 Then Hananiah the prophet took the § yoke from off the prophet  
 11 Jeremiah's neck, and break it. And Hananiah spake in the pre-  
 sence of all the people, saying, Thus saith the LORD, Even so will  
 I break the yoke of Nebuchadnezzar king of Babylon || from the  
 neck of all nations within the space of two full years. And the pro-  
 12 phet Jeremiah went his way. Then the word of the LORD came  
 unto Jeremiah *the prophet* (after that Hananiah the prophet had  
 broken the yoke from off the neck of the prophet Jeremiah) saying,  
 13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast  
 broken the yokes of wood, but thou shalt make for them yokes of  
 14 iron. For thus saith the LORD of hosts, the God of Israel, \* I have  
 put a yoke of iron upon the neck of all these nations, that they  
 may serve Nebuchadnezzar king of Babylon, and they shall serve  
 15 him; and † I have given him the beasts of the field also. Then  
 said the prophet Jeremiah unto Hananiah the prophet, Hear now  
 Hananiah, The LORD hath not sent thee, but thou makest this  
 16 people to trust in a lie. Therefore thus saith the LORD, behold,  
 I will cast thee from off the face of the earth: this year thou shalt  
 17 die, because thou hast taught ‡ rebellion against the LORD. So Ha-  
 naniah the prophet died the same year, in the seventh month.

V. 12. *Then*—Some time after.

V. 13. *But*—Thou hast farther incensed  
 God against them, and provoked him to  
 make their judgment heavier.

V. 17. *Died*—Within two months after  
*Jeremiah* had thus prophesied; so dange-  
 rous a thing it is for ministers to teach  
 people contrary to the revealed will of God.

C H A P.

§ Chap. xxvii. 2. || Chap. xxvii. 7. \* Deut. xxviii. 48. † Chap. xxvii. 6. ‡ Deut.  
 xiii. 5. Chap. xxix. 32.



## C H A P. XXIX.

*Jeremiah's letter to the captives in Babylon, to be quiet there, ver. 1—7. Not to believe false prophets; nor expect to return 'till after fifty years, ver. 8—14. The destruction of those who remained in Judah for their disobedience, ver. 15—19. The fearful end of two lying prophets, ver. 20—23. Shemaiah's letter against Jeremiah, ver. 24—29. Who reads his doom, ver. 30—32.*

1 **N**OW these are the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of the elders, which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried  
2 away captive from Jerusalem to Babylon; \* (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and  
3 Jerusalem.) By the hand of Elafah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto  
4 Babylon to Nebuchadnezzar king of Babylon, saying, Thus saith the LORD of hosts the God of Israel, unto all that are carried away  
5 captives, whom I have caused to be carried away from Jerusalem  
6 unto Babylon; † Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and  
7 daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may  
8 be increased there, and not diminished. And seek the peace of the city, whither I have caused you be carried away captives; and  
9 pray unto the LORD for it, for in the peace thereof shall ye have peace. For thus saith the LORD of hosts, the God of Israel, Let not your prophets, and your diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name;

V. 1. *Captives*—There were two carryings into Babylon, the latter about eleven or twelve years after the former, the first was in the time of Jehoiakim, When the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away.

V. 3. *By the hand*—Zedekiah having some

occasion to send two messengers to Babylon. Jeremiah knowing that as there were false prophets at Jerusalem, who fed people with hopes of a speedy return, so there were some with them in Babylon, writes the following letter, and sends it by these two messengers, to quiet the peoples minds.

V. 10. *After*

\* 2 Kings xxiv. 12, &c.

† Ver. 28.



10 I have not sent them, saith the LORD. For thus saith the LORD, after seventy years are accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return  
 11 to this place. For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you  
 12 an expected end. Then shall ye \* call upon me, and ye shall go and  
 13 pray unto me, and I will hearken unto you. And † ye shall seek me,  
 14 and find me, when ye shall search for me with all your heart. And ‡ I will be found of you, saith the LORD, and I will turn away your captivity, and § I will gather you from all the nations and from all the places whither I have driven you, saith the LORD, and I will bring you again into the place, whence I caused you to be carried  
 15 away captive. Because ye have said, the LORD hath raised us up  
 16 prophets in Babylon; Therefore thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with  
 17 you into captivity: Thus saith the LORD of hosts, Behold I will send upon them the sword, the famine and the pestilence, and will make them like vile figs that cannot be eaten, they are so evil.  
 18 And I will persecute them with the sword, and with the famine, and with the pestilence, and || will deliver them to be removed to all the kingdoms of the earth, \*\* to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them. Because they have not hearkened to my words, saith the LORD; which †† I sent unto them by my servants the prophets, rising up early, and sending them; but ye would not

V. 10. *After*—From this text it appears that the seventy years captivity, were to be accounted from the first carrying into captivity in the time of *Jehoiakim*, so that eleven years of it were elapsed, before *Zedekiah* was carried away.

V. 11. *To give*—This deliverance will not depend upon your merits, but upon my own mercy, and kind thoughts and purposes I have for the seed of

*Abraham* my servant, and I am resolved in my own thoughts what to do, I intend not the blotting out of the name of *Israel* from the earth, but to give such an end to their trouble as themselves expect and desire.

V. 15. *Because*—The prophet here turns his speech to some wicked *Jews*, that were in *Babylon*, or in *Judea*.

V. 16. *Of the king*—*Zedekiah*.

V. 24. *Nehelamite*

\* *Dan.* ix. 3. † *Lev.* xxvi. 40. *Deut.* xxx. 1. ‡ *Deut.* iv. 7. *Psal.* xxxii. 6. xlv. 2. *Isa.* lv. 6. § *Chap.* xxiii. 3. || *Deut.* xxviii. 25. *Chap.* xv. 4. xxxiv. 17. \*\* *Chap.* xlii. 18. †† *Chap.* xxv. 4. xxx. 33.



20 hear saith the LORD. Hear ye therefore the word of the LORD,  
 all ye of the captivity whom I have sent from Jerusalem to Baby-  
 21 lon: Thus saith the LORD of hosts, the God of Israel, of Ahab the  
 son of Kolaiah, and of Zedekiah the son of Maaseiah, which pro-  
 phesy a lie unto you in my name, Behold I will deliver them into  
 the hand of Nebuchadnezzar king of Babylon, and he shall slay  
 22 them before your eyes. † And of them shall be taken up a curse  
 by all the captivity of Judah, which *are* in Babylon, saying, The  
 LORD make thee like Zedekiah, and like Ahab, whom the king of  
 23 Babylon roasted in the fire. Because § they have committed vil-  
 lainsy in Israel, and have committed adultery with their neighbours  
 wives, and have spoken lying words in my name, which I have  
 not commanded them; even I know, and *am* a witness, saith the  
 24 LORD. Thus shalt thou also speak to Shemaiah the Nehelamite,  
 25 saying, Thus speaketh the LORD of hosts the God of Israel, saying,  
 Because thou hast sent letters in thy name unto all the people that are  
 at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and  
 26 to all the priests, saying, The LORD hath made thee priest in the  
 stead of Jehoiada the priest, that ye should be officers in the house  
 of the LORD, || for every man *that is* mad, and maketh himself a  
 prophet, that thou shouldst \* put him in prison, and in the stocks:  
 27 Now therefore, why hast thou not reprov'd Jeremiah of Anathoth,  
 28 which maketh himself a prophet to you. For therefore he sent  
 unto us *in* Babylon, saying, This *captivity is* long, build ye houses, and  
 29 dwell *in them*, and plant gardens, and eat the fruit of them. And Ze-  
 phaniah the priest read this letter in the ears of Jeremiah the prophet.  
 30 Then came the word of the LORD unto Jeremiah, saying, Send to all  
 31 them of the captivity, saying, Thus saith the LORD, concerning She-  
 maiah the Nehelamite, because that Shemaiah hath prophesied unto  
 32 you, and I sent him not, and he caused you to trust in a lie: There-  
 fore thus saith the LORD, Behold I will punish Shemaiah the Nehe-

V. 24. *Nhelamite*—It is probable there was such a place as *Nhelam*, from whence he was.

V. 26. *Priest*—Zephaniah was the second priest. *In the stead*—In the stead signifies,

that thou shouldest be like the good high priest *Jehoiada*. *Mad*—That thou mightest take care of persons, who being mad or frantick make themselves prophets.

V. 8. *In*

† Gen. xlviii. 20.

§ Chap. xxiii. 14.

|| 2 Kings. ix. 11. Acts xxvi. 24.

\* Chap. xx. 2.



lamite, and his seed: he shall not have a man to dwell among this people, neither shall he behold the good that I will do for my people, saith the LORD, because he hath taught rebellion against the LORD.

## C H A P. XXX.

*God shews Jeremiah the deliverance and return of the Jews, ver. 1—9. He comforts Jacob, ver. 10—17. Their return shall be gracious. Wrath on the wicked, ver. 18—24.*

1 **T**H E word that came to Jeremiah from the LORD, saying, Thus  
2 speaketh the LORD God of Israel, saying, Write thee all the  
3 words that I have spoken unto thee in a book. For lo, the days come,  
4 saith the LORD, that I will bring again the captivity of my people  
5 Israel and Judah, saith the LORD, and I will cause them to return  
6 to the land that I gave to their fathers, and they shall possess it.  
7 And these *are* the words, that the LORD spake, concerning Israel,  
8 and concerning Judah. For thus saith the LORD, We have heard  
9 a voice of trembling, of fear, and not of peace. Ask ye now,  
10 and see whether a man doth travail with child? Wherefore do I see  
every man with his hands on his loins, \* as a woman in travail, and  
all faces are turned into paleness? † Alas, for that day *is* great,  
so that none *is* like it: It *is* even the time of Jacob's trouble, but  
he shall be saved out of it. For it shall come to pass in that day,  
saith the LORD of hosts, *that* I will break his yoke from off thy neck,  
and will burst thy bonds, and strangers shall no more serve  
themselves of him. But they shall serve the LORD their God, and  
David their king, whom I will raise up unto them. Therefore  
‡ fear thou not, O my servant Jacob, saith the LORD; neither be  
dismayed, O Israel; for lo, I will save thee from afar, and thy seed  
from the land of their captivity, and Jacob shall return, and shall

V. 8. *In that day*—In the day when God should deliver the seed of Jacob out of trouble. *His yoke*—The yoke of the king of Babylon, that power of his which for seventy years he exercised over the Jews. *Of him*—Of the Jews.

V. 9. *But*—Either this must be under-  
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\* Chap. iv. 31, vi. 24.

† Amos v. 18.

Chap. xlv. 28.

stood of the kingdom of Christ, under which the Jews that received him were made spiritually free: or there is a time yet to come, when this ancient people of God shall be restored to a farther civil liberty, than they have enjoyed ever since the captivity of Babylon.

V. 11. *In*

‡ Isa. xli. 13. xliii. 5. xlv. 2.



11 be in rest and quiet, and none shall make *him* afraid. For I am with thee faith the LORD, to save thee: § though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee || in measure, and will not  
 12 leave thee altogether unpunished. For thus faith the LORD, Thy  
 13 bruise is incurable, and thy wound is grievous. *There is none* to plead thy cause that thou mayst be bound up: \* thou hast no healing  
 14 medicines. All thy lovers have forgotten thee: they seek thee not, for I have wounded thee with the wound † of an enemy, with the chastisement of a ‡ cruel one, for the multitude of thine iniquity,  
 15 *because* thy sins were increased. Why criest thou for thine afflictions? Thy sorrow is incurable, for the multitude of thine iniquity: *because* thy  
 16 sins were increased, I have done these things unto thee. Nevertheless all they that devour thee §§ shall be devoured, and all thine adversaries, every one of them shall go into captivity, and they that spoil thee shall be a spoil, and all that prey upon thee will I give for  
 17 a prey. For I will restore health unto thee, and I will heal thee of thy wounds, faith the LORD, because they called thee an outcast,  
 18 *saying*, This is Zion, whom no man seeketh after. Thus faith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, and the city shall be builded upon her own hill, and the palace shall remain after the manner  
 19 thereof. And ||| out of them shall proceed thanksgiving, and the voice of them that make merry, and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be  
 20 small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that  
 21 oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them, and I will cause

V. 11. *In measure*—Not in equity only, but with moderation. *Unpunished*—But yet God will not let his own people go unpunished, that by it they may be reclaimed, and the world may take notice that God is of purer eyes than that he can, in any persons, behold iniquity.

V. 12. *For*—They had sinned to that

degree that God had resolved they should go into captivity.

V. 13. *No medicine*—The prophet's design was to convince them, that there was no present remedy, but patience, though their false prophets might promise a cure.

V. 14. *Thy lovers*—The Egyptians and Assyrians.

V. 23. *A*

§ Amos ix. 8. || Psal. vi. 1. Chap. x. 24. xlv. 28. \* Chap. viii. 22. † Job xiii. 24. xvi. 9. xix. 11. ‡ Job xxx. 21. §§ Exod. xxiii. 22. ||| Isa. xxxv. 10. li. 11.



him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.  
 22, 23 And ye shall be † my people and I will be your God. Behold ‡ the whirlwind of the LORD goeth forth with fury, a continuing whirlwind, it shall fall with pain upon the head of the wicked.  
 24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

## C H A P. XXXI.

*The restoration of Israel published, ver. 1—14. Rachel mourning is comforted, ver. 15—17. Ephraim repenting is brought home, ver. 18—21. Christ promised, ver. 22—26. His care over the church, ver. 27—30. His new covenant, ver. 31—34. The stability and enlargement of the church, ver. 35—40.*

1 **A**T the same time, saith the LORD, will I be the God of all the  
 2 families of Israel, and they shall be my people. Thus saith  
 the LORD, The people *which were* left of the sword, found grace in  
 3 the wilderness; *even* Israel, when I went to cause him to rest. The  
 LORD hath appeared of old unto me, *saying*, Yea, I have loved  
 thee with an everlasting love, therefore with loving-kindness have I  
 4 drawn thee. Again § I will build thee, and thou shalt be built,  
 O virgin of Israel, thou shalt again be adorned with thy tabrets,  
 5 and shalt go forth in the dances of them that make merry. || Thou  
 shalt yet plant vines upon the mountains of Samaria, the planters  
 6 shall plant, and shall eat *them* as common things. For there shall  
 be a day, *that* the watchmen upon the mount Ephraim shall cry,

V. 23. *A continuing*—Not a sudden blast, that shall presently go over, but a vengeance that shall abide.

V. 24. *Consider*—And though at present they will not consider, yet afterward, when they see things come to pass, then they shall consider what I have told them.

V. 2. *To rest*—In Canaan.

V. 5. *Samaria*—Samaria was the metropolis of the ten tribes. Mountains are

Numb. 93.

† Chap. xxiv. 7. xxxi. 1. 33. xxxii. 38.

convenient for vineyards, being free from shades and exposed to the sun. *Shall plant*—God promises them a liberty to plant, and that they should enjoy their plantations, eating them as common things, which they could not do till the fifth year.

V. 6. *Arise*—This was fulfilled under the gospel; for both Galilee and Samaria received the gospel.

V. 9. *With*

12 O 2

‡ Chap. xxiii. 19, 20. xxv. 32. § Chap. xxxiii. 7.  
 || Isa. lxx. 2.



- 7 Arise ye, \* and let us go up to Zion unto the LORD our God. For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations, publish ye, praise ye, and say, O LORD,  
 8 save thy people, the remnant of Israel. Behold, I will bring them † from the north-country, and gather them from the coasts of the earth, and with them, the blind, and the lame, the woman with child, and her that travaileth with child together: a great company  
 9 shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble: for I am  
 10 a father to Israel, and Ephraim is my first-born. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a  
 11 shepherd doth his flock. ‡ For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was stronger than he*.  
 12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a § watered garden, and they shall not  
 13 sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them rejoice

V. 9. *With weeping*—Some think that it had been better translated, they *went weeping*; for though the verb be the *future tense* in the *Hebrew*, yet that tense has often the signification of the *preterperfect tense*, thus it answereth, *Psal. cxxvi. 5. 6. He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing. There is a weeping for joy, as well as for sorrow, and thus the text corresponds with that, Zech. xii. 10. I will pour upon them the spirit of grace and supplications, and they shall look upon him whom they have pierced, and mourn. By rivers*—And they shall have no want as they had when they came out of *Egypt*, through the wilderness, where they often wanted water.

V. 11. *Hath redeemed*—God will as cer-

tainly do it, as if he had already done it. In their deliverance as well from *Babylon* as *Egypt*, they were types of the deliverance of God's people, by Christ; as well as in their entering into *Canaan*, they were types of the saints, entering into heaven.

V. 12. *And sing*—All the phrases in this verse signify one thing, the happy state of the *Jews*, after their return from captivity. The *height of Zion* means the temple. A *watered garden*—They shall be a beautiful, flourishing, and growing people. Soul seems here to be taken for the whole man. *Not sorrow*—In that manner they have been. But under these expressions is also promised the spiritual joy which the true *Israel* of God will have under the gospel, and the eternal joy they shall have in heaven.

V. 13. *In*

\* *Isa. ii. 3. Micah iv. 2.* † *Chap. xxiii. 8.* ‡ *Isa. xlix. 24, 25.* § *Isa. lviii. 11.*



14 from their sorrow. And I will satiate the soul of the priests with  
fatness, and my people shall be satisfied with my goodness, saith  
15 the LORD. Thus saith the LORD, A voice was heard in Ramah,  
lamentation and bitter weeping: || Rachel weeping for her children,  
refused to be comforted for her children, because they *were* not.  
16 Thus saith the LORD, Refrain thy voice from weeping, and thine  
eyes from tears: for thy work shall be rewarded, saith the LORD,  
17 and they shall come again from the land of the enemy. And there  
is hope in thine end, saith the LORD, that *thy* children shall come  
18 again to their own border. I have surely heard Ephraim bemoan-  
ing himself *thus*, Thou hast chastised me, and I was chastised as a  
bullock unaccustomed to the yoke: \* turn thou me, and I shall be turn-  
19 ed, for thou art the LORD my God. Surely after that I was turned  
I repented, and after that I was instructed, I smote upon *my* thigh:  
I was ashamed, yea, even confounded, because I did bear the re-  
20 proach of my youth. *Is* Ephraim my dear son? *Is he* a pleasant  
child? For since I spake against him, I do earnestly remember him  
still: † therefore my bowels are troubled for him, I will surely have  
21 mercy upon him, saith the LORD. Set thee up way-marks, make  
thee high heaps: set thine heart toward the highway, *even* the way  
*which* thou wentest; turn again, O virgin of Israel, turn again to

V. 15. *In Ramah*—That is, in Canaan, and particularly in *Ramah*, where *Nebuzaradan*, chap. xl. 1. disposed of the prisoners he had taken, setting some at liberty, ordering others to death, and carrying the rest away to *Babylon*, which caused a bitter weeping and lamentation. *Rachel*—*Rachel* is here brought in, having been buried near that place, as if she were risen up from the grave, and lamented the *Jewish* nation which came out of her loins (for so *Benjamin* did, which was one of the two tribes that made the kingdom of *Judah*.) *Were not*—Because her children either *were not* absolutely, being slain by the pestilence, the famine, and the sword of the king of *Babylon*, or *were no longer* her children being transplanted into *Babylon*. And there was a lamentation like

this, when *Herod* caused the infants of two years old to be slain in *Bethlehem*, and in the coasts round about *Bethlehem*, of which *Ramah* was one.

V. 18. *I have heard*—The prophet here shews the change that would be wrought in the hearts of the *Israelites* preceeding this return from their captivity. *As a bullock*—Which ordinarily are very unruly when they are first put into it.

V. 19. *Surely*—After God had changed our hearts, we repented. *I smote*—After God had instructed us, by his prophets, by our afflictions, and by his Holy Spirit, we smote upon our thighs in testimony of our sorrow. *The reproach*—The just punishment of the sins which I had long ago committed.

V. 20. *For since*—From the time I spake  
against

|| Matt. ii. 17, 18. \* Lam. v. 21. † Deut. xxxii. 36. Isa. lxiii. 15. Hof. xi. 8.



22 these thy cities. How long wilt thou go about, O thou back-  
 sliding daughter? For the LORD hath created a new thing in the  
 23 earth, a woman shall compass a man. Thus saith the LORD of hosts,  
 the God of Israel, Yet again they shall use this speech in the land of  
 Judah, and in the cities thereof, when I shall bring again their cap-  
 tivity; The LORD bless thee, O habitation of justice, and mountain  
 24 of holiness. And there shall dwell in Judah itself, and in all the  
 cities thereof together, husbandmen, and they *that* go forth with  
 25 flocks. For I have satiated the weary soul, and I have replenished  
 26 every sorrowful soul. Upon this I awaked, and beheld; and my  
 27 sleep was sweet unto me. Behold, the days come, saith the  
 LORD, that † I will sow the house of Israel and the house of Judah  
 28 with the seed of man and with the seed of beast. And it shall come  
 to pass, *that* like as I have watched over them to § pluck up, and  
 to break down and to throw down, and to destroy, and to afflict,  
 so will I watch over them to build and to plant, saith the LORD.  
 29 In those days they shall say no more, The fathers have eaten a  
 30 four grape, and the childrens teeth are set on edge. But every  
 one shall die for his own iniquity, every man that eateth the four  
 31 grape, his teeth shall be set on edge. Behold, || the days come,

against him by my threatnings, I remember him with the affection and compassion of a father.

V. 21. *Set up*—Thou shalt return to these cities which thou now leavest, therefore take good notice of the way, set up marks by which thou mayest know it again, make thee pillars or some high heaps of stones in the way, mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way.

V. 22. *Backsliding*—Running after idols; or seeking help from foreign nations, instead of applying to God. *A woman*—This seems to be a promise of the *Jewish church* in its time, and of the *gospel-church*, prevailing over all its enemies; though, considering the fewness of the church's members, with the multitude of its ene-

mies, and their power, it seemed as strange a thing, as for a woman to prevail against a strong and mighty man.

V. 23. *The Lord of hosts*—These prophecies of the restoration of the *Jews*, are ordinarily prefaced with these two attributes of God, the one of which asserts his power to do the thing promised; the other his goodness to his people.

V. 25. *For*—The words are a promise, that God would give his people abundance of ease and plenty.

V. 26. *Upon this I awaked*—Probably this revelation was made to *Jeremiah*, in a dream.

V. 27. *I will sow*—That is, I will exceedingly multiply them, both with men and with cattle.

V. 31. *Behold*—And not only with the *Jews*, but all those who should be ingrafted

† *Hof.* ii. 23.§ *Chap.* i. 10.|| *Chap.* xxxii. 40. *Heb.* x. 16.



32 faith the LORD, that I will make a new covenant with the house of  
 Israel, and with the house of Judah. Not according to the covenant  
 that I made with their fathers in the day *that* I took them by the hand  
 to bring them out of the land of Egypt, which my covenant they  
 33 brake, although I was an husband unto them, faith the LORD: But  
 this *shall be* the covenant that I will make with the house of Israel,  
 After those days, faith the LORD, § I will put my law in their  
 inward parts, and write it in their hearts, and will be their God,  
 34 and they shall be my people. And they shall teach no more  
 every man his neighbour, and every man his brother, saying,  
 Know the LORD; for || they shall all know me, from the least  
 of them unto the greatest of them, faith the LORD, for \* I will  
 forgive their iniquity, and I will remember their sin no more.  
 35 Thus faith the LORD, who giveth the sun † for a light by day, and  
 the ordinances of the moon and of the stars for a light by night,  
 who quieteth the ‡ sea when the waves thereof roar, the LORD  
 36 of hosts is his name. §§ If those ordinances depart from before me,  
 faith the LORD, then the seed of Israel also shall cease, from being

ingrafted into that *Olive*. It is not called  
 the new covenant, because it was as to  
 the substance new, for it was made with  
*Abraham*, Gen. xvii. 7. and with the *Jews*,  
 Deut. xxvi. 17, 18. but because it was  
 revealed after a new manner, more fully  
 and particularly, plainly and clearly.  
 Nor was the ceremonial law any part  
 of it, as it was to the *Jews*, a strict obser-  
 vance of that. It was likewise new in  
 regard of the efficacy of the spirit attend-  
 ing it, in a much fuller and larger man-  
 ner.

V. 32. *Not according*—The covenant  
 which God made with the *Jews* when  
 they came out of the land of *Egypt*, was  
 on God's part the law which he gave them,  
 with the promises annexed; on their part  
 (which made it a formal covenant) their  
 promise of obedience to it.

V. 33. *With*—That is, with those who

are *Jews* inwardly. *And write it*—The  
 prophet's design is here to express the  
 difference betwixt the *law* and the *gospel*.  
 The first shews duty, the latter brings the  
*grace of regeneration*, by which the heart  
 is changed, and enabled for duty. All  
 under the time of the law that came to  
 salvation, were saved by this new cove-  
 nant; but this was not evidently exhibited;  
 neither was the regenerating grace of  
 God so common under the time of  
 the law, as it hath been under the  
 gospel.

V. 34. *I will forgive*—God makes the  
 root of all this grace to be the free  
 pardon, and the remission of their  
 sins.

V. 36. *Those ordinances*—The ordinances  
 of nature, which are God's establishments  
 for the working of natural causes in their  
 order.

V. 37. *I*

§ Ezek. xi. 19, 20. xxxvi. 26, 27. 2 Cor. iii. 3. || Isa. liv. 13. John vi. 45. 1 Cor. ii. 10.  
 † John ii. 20. \* Chap. xxxiii. 8. Micah vii. 18. Acts x. 43. † Gen. i. 16.  
 ‡ Isa. li. 15. §§ Isa. liv. 9. Chap. xxxiii. 20.



37 a nation before me for ever. Thus saith the LORD, || If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they  
 38 have done, saith the LORD. Behold the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hanneel, unto the gate of the corner. And the measuring line shall  
 39 yet go forth, over against it, upon the hill Gareb, and shall compass about to Goah. And the whole valley of the dead bodies, and of the  
 40 ashes, and all the fields unto the brook Kidron, unto the corner of the \* horse-gate towards the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

## C H A P. XXXII.

*Jeremiah in the siege of Jerusalem being imprisoned by Zedekiah, buys a field, takes witnesses, draws a writing, seals and delivers it to Baruch to preserve, as tokens of the peoples return, ver. 1—15. He prays with admiration of God's majesty and works; and represents his own conflict, ver. 16—25. God confirms the captivity for their sins, ver. 26—35. but promises a gracious return, ver. 36—44.*

1 **T**HE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth  
 2 year of Nebuchadrezzar. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the †  
 3 court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold I will give this city into the hand of the king of Babylon, and he shall take it:  
 4 And Zedekiah king of Judah shall not escape out of the hand of

V. 37. *I will cast off*—That is, I will never cast off all the seed of Israel.

V. 38. *The city*—Shall be built round, as largely as ever.

V. 39. *The line*—That is, it shall be built round about upon its old foundations.

V. 40. *The valley*—A valley so called from the multitude of Sennacherib's army

slain there. *Of the ashes*—So called from the ashes of the sacrifices carried thither.

*Holy*—All these places shall be parts of the holy city, and God's name shall be sanctified, and he shall be worshipped in them all. *For ever*—If we interpret the word *for ever* of a perpetuity, the church of God must here be understood, against which the gates of hell shall never prevail.

V. 5. *Until*

|| Chap. xxxiii. 22.

\* Neh. iii. 28.

† Neh. iii. 25.



the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and  
 5 his eyes shall behold his eyes. And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD:  
 6 though ye fight with the Chaldeans, ye shall not prosper. And  
 7 Jeremiah said, The word of the LORD came unto me, saying, Behold Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth; for† the right  
 8 of redemption *is* thine to buy *it*. So Hanameel my uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin, for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thyself:  
 9 then I knew that this *was* the word of the LORD. And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and  
 10 weighed him the money, *even* seventeen shekels of silver. And I subscribed the evidence, and sealed *it*, and took witnesses, and  
 11 weighed *him* the money in the balances. So I took the evidence of the purchase, *both that which was* sealed according to the law and  
 12 custom, and *that which was* open. And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel my uncle's son, and in the presence of the‡ witnesses, that subscribed the book of the purchase, before all the  
 13 Jews that sat in the court of the prison. And I charged Baruch  
 14 before them, saying, Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an  
 15 earthen vessel, that they may continue many days. For thus saith

V. 5. *Until I visit him*—Perhaps in mercy; it is certain Zedekiah was not put to death, only carried to *Babylon*, where some think he afterward found favour with the king of *Babylon*.

V. 9. *The money*—The price of land was strangely fallen at this time, when the enemy was besieging the chief city of the country.

V. 11. *I took*—It is probable, that upon such sales among the *Jews*, two instruments

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were made, the one sealed up, to be kept by the purchaser, the other open, to be shewed to the judges, and by them ratified.

V. 12. *Baruch*—This *Baruch* (chap. xxxvi. 4. 26.) was a scribe, and an attendant upon *Jeremiah*. *Witnesses*—He made this purchase with all the usual formalities; he signed and sealed it before witnesses, and delivered it to *Baruch* to keep, in the presence of all the *Jews*.

V. 20. *Who*

† Lev. xxv. 25.

12 P

‡ Isa. viii. 2.



the LORD of hosts, the God of Israel, Houses and fields, and vine-  
 16 yards shall be possessed again in this land. Now when I had de-  
 livered the evidence of the purchase unto Baruch the son of Neriah,  
 17 I prayed unto the LORD, saying, Ah Lord God, behold, thou hast  
 made the heaven and the earth by thy great power and stretched  
 18 out arm, *and* there is § nothing too hard for thee. Thou shewest  
 loving-kindness unto thousands, and recompensest the iniquity of  
 the fathers into the bosom of their children after them: the great,  
 19 the mighty God, the LORD of hosts *is* his name, Great in counsel,  
 and mighty in work, (for thine || eyes *are* open upon all the ways of  
 the sons of men, \* to give every one according to his ways, and  
 20 according to the fruit of his doings) Who hast set signs and won-  
 ders in the land of Egypt, *even* unto this day, and in Israel, and  
 amongst *other* men, and hast made thee a name as at this day,  
 21 And hast brought forth thy people Israel, † out of the land of Egypt  
 with signs, and with wonders, and with a strong hand, and with a  
 22 stretched out arm, and with great terror, And hast given them  
 this land which thou didst swear unto their fathers to give them: a  
 23 land flowing with milk and honey.—And they came in and posses-  
 sed it, but they obeyed not thy voice, neither walked in thy law:  
 they have done nothing of all that thou commandest them to do:  
 24 therefore thou hast caused all this evil to come upon them. Behold  
 the mounts, they are come unto the city to take it, and the city is  
 given into the hand of the Chaldeans, that fight against it, because  
 of the sword, and of the famine, and of the pestilence, and what  
 25 thou hast spoken is come to pass, and behold, thou seest *it*. Yet  
 thou hast said unto me, O Lord God, Buy thee the field for money,  
 and take witnesses: though the city is given into the hand of the  
 26 Chaldeans. Then came the word of the LORD unto Jeremiah,  
 27 saying, Behold, I *am* the LORD, the ‡ God of all flesh: Is there  
 28 any thing too hard for me? Therefore thus saith the LORD, Be-  
 hold, I will give this city into the hand of the Chaldeans, and into  
 the hand of Nebuchadrezzar king of Babylon, and he shall take it.

V. 20. *Who hast set signs*—Who didst  
 wonders of justice in the land of *Egypt*,  
 such as are remembered even to this  
 day.

V. 24. *The mounts*—Rather engines of  
 war with which those nations used to batter  
 walls, or to shoot great stones into places  
 besieged.

V. 28. *Have*

§ Gen. xviii. 14. Ver. 27. Luke i. 37.

Chap. xvi. 17.

\* Chap. xvii. 10.

‡ Ver. 17.

|| Job xxxiv. 21. Psal. xxxiii. 13. Prov. v. 21.

† Exod. vi. 6. 2 Sam. vii. 23. 1 Chron. xii. 21.



29 And the Chaldeans that fight against this city, shall come and § set  
 fire on this city and burn it with the houses, || upon whose roofs  
 they have offered incense unto Baal, and poured out drink-offerings  
 30 unto other gods to provoke me to anger. For the children of Israel,  
 and the children of Judah, have only done evil before me from  
 their youth: for the children of Israel, have only provoked me to  
 31 anger with the work of their hands, saith the LORD. For this city  
 hath been to me *as* a provocation of mine anger, and of my fury,  
 from the day that they built it, even to this day, that I should re-  
 32 move it from before my face. Because of all the evil of the chil-  
 dren of Israel, and of the children of Judah which they have done,  
 to provoke me to anger, they, their kings, their princes, their priests,  
 and their prophets, and the men of Judah, and the inhabitants of  
 33 Jerusalem. And they have turned unto me the \*back, and not  
 the face, though I taught them, rising up early, and teaching *them*,  
 34 yet they have not hearkened to receive instruction. But they † set  
 their abominations in the house which is called by my name to de-  
 35 file it. And they built the high places of Baal which *are* in the  
 valley of the son of Hinnom, to ‡ cause their sons and their daugh-  
 ters to pass through *the fire* unto §§ Molech, which I commanded  
 them not, neither came it into my mind that they should do this  
 36 abomination to cause Judah to sin. And now therefore thus saith  
 the LORD the God of Israel, concerning this city, whereof ye say,  
 It shall be delivered into the hand of the king of Babylon, by the  
 37 sword, and by the famine, and by the pestilence. Behold, I will |||  
 gather them out of all countries, whither I have driven them in  
 mine anger, and in my fury, and in great wrath: and I will bring  
 them again unto this place, and I will cause them to dwell safely.  
 38, 39 And they shall be \*\* my people, and I will be their God. And I  
 will give them †† one heart, and one way, that they may fear me for  
 40 ever, for the good of them, and of their children after them. And

V. 34. *Have set*—Their idols.

V. 39. *One heart*—I will give them union  
 and concord, one mind and judgment.  
*One way*—They shall all worship me ac-  
 cording to the rule I have given them.

Numb. 93.

12 P 2

V. 40. *I will make*—This promise mani-  
 festly relates to those *Jews* that should re-  
 ceive the Lord Jesus Christ, unless it be to  
 be understood of a national conversion of  
 the *Jews*, not yet effected.

V. 2. *The*

§ Chap. xxi. 10. || Chap. xix. 13. \* Chap. ii. 27. vii. 24. † Chap. vii. 30. xxiii. 11.  
 Ezek. viii. 5. 16. ‡ Chap. vii. 31. xix. 51. §§ Lev. xviii. 21. ||| Deut. xxx. 3. Chap.  
 xxiii. 3. xxix. 14. xxxi. 10. \*\* Chap. xxiv. 7. xxx. 22. xxxi. 33. †† Ezek. xi. 19.



† I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their  
 41 hearts, that they shall not depart from me. Yea, § I will rejoice over them, to do them good, and || I will plant them in this land assuredly,  
 42 with my whole heart and with my whole soul. For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.  
 43 And fields shall be bought in this land, whereof ye say, *It is desolate without man or beast, it is given into the hand of the*  
 44 Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses \* in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for † I will cause their captivity to return, saith the LORD.

## C H A P. XXXIII.

*The taking of Jerusalem, carrying away the people, their return, ver. 1—8. Joyful state and settled government, ver. 9—14. Christ the branch of righteousness, his everlasting kingdom and priesthood, and blessed seed, ver. 15—26.*

1 **M**OREOVER the word of the LORD came unto Jeremiah the second time (while he was yet †† shut up in the court of the  
 2 prison) saying, Thus saith the LORD the §§ maker thereof, the  
 3 LORD that formed it, to establish it, the LORD is his name: Call unto me, and I will answer thee, and shew thee great and mighty  
 4 things, which thou knowest not. For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the  
 5 houses of the kings of Judah, *which are* thrown down by the mounts, and by the sword, They come to fight with the Chaldeans, but  
 6 *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city. Behold, I will bring it health and

V. 2. *The Lord*—The maker thereof, of Jerusalem, or of these promises, his name is *Jehovah*; he hath a sufficiency in himself to make good his word. fight with their enemies, but to no purpose, but to fill their houses with their own dead bodies, whom I will cause in my anger to be slain.

V. 5. *They*—The Jews sally out and V. 6. *I will cure*—The miserable disturbed

† Chap. xxxi. 31. § Zeph. iii. 12. || Chap. xxiv. 6. Amos ix. 15. \* Chap. xvii. 26.  
 † Chap. xxxiii. 7. xi. 26. †† Chap. xxxii. 2, 3. §§ Isa. xxxvii. 26.



- cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, † and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will § pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it.
- 10 Thus saith the LORD, Again there shall be heard in this place, (which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate without man and without inhabitant, and without beast)
- 11 The || voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, \* Praise the LORD of hosts, for the LORD *is* good, for his mercy *endureth* for ever; and of them that shall bring the sacrifice of praise into the house of the LORD: for I will cause to return the captivity of the land, as at the first, saith the LORD.
- 12 Thus saith the LORD of hosts, Again in this place *which is* desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing *their* flocks to lie down.
- 13 † In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.
- 14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time will I cause

bed state of a nation being compared to wounds and sickness, the restoring of it to a peaceable prosperous state is fitly called its health and cure. I will bring them again to a quiet and peaceable state in which they shall abide many days.

V. 9. *They shall fear*—And not only so but shall fear to engage against a

nation so beloved and favoured by me.

V. 12. *Is desolate*—That is, a great part of which is, and the other part shall soon be desolate.

V. 13. *Shall pass*—So as to keep tale of them, as they were wont to do both morning and evening in those countries.

V. 15. *The branch*—The kings they had hitherto

† Chap. xxiv. 6. xxxi. 4. xlii. 10. § Chap. xxxi. 34. Micah vii. 18. || Chap. vii. 34. xvi. 9. \* 2 Chron. vii. 3. † Chap. xvii. 26. xxxii. 44.



the branch of righteousness to grow up unto David, and he shall  
 16 execute judgment and righteousness in the land. In those days, shall  
 Judah be saved, and Jerusalem shall dwell safely: and he  
 who shall call it *is*, The LORD our righteousness. For thus  
 17 saith the LORD, David shall never † want a man to sit upon the  
 18 throne of the house of Israel. Neither shall the priests the  
 Levites want a man before me, to offer burnt-offerings, and to  
 19 kindle meal offerings, and to do sacrifice continually. And the  
 20 word of the LORD came unto Jeremiah, saying, Thus saith the  
 LORD, ‡ If you can break my covenant of the day, and my cove-  
 nant of the night, and that there should not be day and night in  
 21 their season: Then may also my covenant be broken with David  
 my servant, that he should not have a son to reign upon his throne,  
 22 and with the Levites the priests, my ministers. As the § host of  
 heaven cannot be numbered, neither the sand of the sea measured,  
 so will I multiply the seed of David my servant, and the Levites  
 23 that minister unto me. Moreover the word of the LORD came to

hitherto had of the line of *David*, were most of them unrighteous men, but God promises that after the captivity, they should have a *branch of David* who would execute judgment and righteousness in the land, for the protection and government of those that feared him.

V. 16. *Saved*—It is the opinion of some that a spiritual salvation and security is promised under these expressions, but by the most and best interpreters, a temporal salvation. This was typical of that spiritual and eternal salvation which is promised to the true *Israel* of God; as their rest in *Canaan* typified that *rest* which remaineth for the people of God. *The Lord our righteousness*—There is no such name any where given, either to the *Jewish* or *Christian* church, as the *Lord our righteousness*, but the full import of that name is spoken of Christ, *Isa.* xlv. 23. which text is applied to Christ, *Rom.* xiv. 11. *Phil.* ii. 10.

V. 17. *David*—That is, apparently a promise relating to Christ, for *David's* line

had failed long since, had it not been continued in Christ, whose kingdom is and shall be an everlasting kingdom.

V. 18. *A man*—That is, a *ministry* to abide in the church to the end of the world, nor is it unusual for God in the Old Testament to express promises to be fulfilled under the gospel by expressions proper to the Old Testament.

V. 20. *My covenant*—The same with the *ordinances* mentioned, chap. xxxi. 35. God's law established in the course of natural causes, by virtue of which the day and night orderly succeed one another. The succession of the gospel ministry in the church of God to abide for ever, shall be as certain as the succession of darkness and light.

V. 22. *Of David*—Christ is himself called *David*, whose *seed* and whose *Levites* are multiplied in the multiplying of Christians and of faithful ministers under the gospel, which are the things here promised.

V. 23. *The*

† 2 Sam. vii. 16. 1 Kings ii. 4. ‡ Isa. liv. 9. § Gen. xiii. 16. xv. 5. xxii. 17. Chap. xxxii. 37.



24 Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people,  
 25 that they should be no more a nation before them. Thus saith the LORD, If my covenant *be* not with day and night, *and if*  
 26 I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac and Jacob: for || I will cause their captivity to return, and have mercy on them.

## C H A P. XXXIV.

*The captivity of king Zedekiah, and the city, ver. 1—7. The princes and people by solemn covenant, according to the law, dismiss their bond servants, but the Babylonians leaving the siege, they reassume them, ver. 8—11. For this God threatens a return of the enemy, and the destruction of Jerusalem, ver. 12—22.*

1 **T**HE word which came unto Jeremiah from the LORD, \* when Nēbuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying,  
 2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and † he  
 3 shall burn it with fire. And thou shalt not escape out of his hands, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and he shall speak  
 4 with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the LORD, O Zedekiah king of Judah. Thus  
 5 saith the LORD of thee, Thou shalt not die by the sword. But thou shalt die in peace, and with the burnings of thy fathers the former kings which were before thee: so shall they burn odours for thee,

V. 24. *The two families*—The families of David and Aaron. *Despised*—Spoken scornfully of my people, as if they should never be a nation more, having rulers of themselves, and a ministry.

V. 5. *An Lord*—The Jews in their chronology, give us the form of the lamentation thus. *Alas! Zedekiah is dead, who drank the dregs of all ages:* that is, who was punished—for the sins of all former ages.

V. 17. *Behold*

|| Ver. 7. 11. \* 2 Kings xxv. 1, &c. Chap. lii. 4. † Chap. xxxii. 29.



and they will lament thee, *saying*, Ah LORD! for I have pronounced  
 6 the word, saith the LORD. Then Jeremiah the prophet spake all  
 7 these words unto Zedekiah king of Judah in Jerusalem. When  
 the king of Babylon's army fought against Jerusalem, and against  
 all the cities of Judah *that were* left, against Lachish, and against  
 Azekah; for these defended cities remained of the cities of Judah.  
 8 *This is* the word that came unto Jeremiah from the LORD, after  
 that the king Zedekiah had made a covenant with all the people  
 which were at Jerusalem to proclaim liberty unto them. † That every  
 9 man should let his man-servant, and every man his maid-servant,  
*being* an Hebrew, or an Hebrewess, go free, that none should serve  
 10 himself of them, *to wit*, of a Jew his brother. Now when all the princes,  
 and all the people which had entered into the covenant heard that  
 every one should let his man-servant, and every one his maid-servant  
 go free, that none should serve themselves of them any more, then  
 11 they obeyed and let *them* go. But afterwards they turned, and  
 caused the servants, and the handmaids, whom they had let go  
 free, to return, and brought them into subjection for servants and  
 12 for hand-maids. Therefore the word of the LORD came to Jere-  
 13 miah from the LORD, saying, Thus saith the LORD the God of  
 Israel, I made a covenant with your fathers, in the day that I brought  
 them forth out of the land of Egypt, out of the house of bondmen,  
 14 saying, At the end of seven years, let ye go every man his brother  
 an Hebrew, which hath been sold unto thee; and when he hath  
 served thee six years, thou shalt let him go free from thee: but  
 your fathers hearkened not unto me, neither inclined their ear.  
 15 And ye were now turned, and had done right in my sight, in pro-  
 claiming liberty every man to his neighbour, and ye had made a  
 covenant before me in the house which is called by my name.  
 16 But ye turned, and polluted my name, and caused every man his  
 servant and every man his hand-maid, whom he had set at liberty  
 at their pleasure to return, and brought them into subjection, to be  
 17 unto you for servants and for hand-maids. Therefore thus saith  
 the LORD, Ye have not hearkened unto me in proclaiming liberty

V. 17. *Behold*—You shall perish by the sword, famine and pestilence, and those of you who escape them, shall be slaves, in many nations.

V. 18. *Cur*

† *Neh. v. 11.*



every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine, and I will make you to be \* re-  
 18 moved, into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in two, and passed between the parts thereof,  
 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed be-  
 20 tween the parts of the calf, I will even give them into the hand of their enemies, and into the hand of them that seek their life, and their † dead bodies shall be for meat unto the fowls of the  
 21 heaven, and to the beasts of the earth. And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that seek their life; and into the hand of  
 22 the king of Babylon's army ‡ which are gone up from you. Behold, I will command, saith the LORD, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

## C H A P. XXXV.

*By the obedience of the Rechabites, ver. 1—11. God condemns the Jews disobedience, ver. 12—17.  
 The Rechabites are blessed, ver. 18, 19.*

1 **T**HE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the son of Josiah king of Judah,  
 2 saying, Go unto the house of the Rechabites, and speak unto

V. 18. *Cut the calf*—It seems these Jews in their making of the solemn covenant with God about releasing their servants used this rite; they caused a calf, or heifer to be cut in pieces, and the parts to be laid in the temple, right over-against one another; then they recited this covenant, and passed between the parts of the heifer so cut; silently agreeing that God should cut them in peices like that beast if they did not make their words good.

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\* Deut. xxviii. 64. xxix. 21.

V. 22. *Behold*—I will put into their hearts to return.

V. 1. *The word*—This is another evidence that the prophecies of this book are not left us in that order wherein they were delivered; for those which we had in the two or three foregoing chapters being in the time of Zedekiah, must needs be ten or eleven years after this.

V. 2. *Rechabites*—These Rechabites had their name from Rechab their father, descended

— 12 Q

† Chap. vii. 33. xvi. 4.

‡ Chap. xxxvii. 7.



them, and bring them into the house of the LORD, into one of the  
 3 chambers, and give them wine to drink. Then I took Jaazaniah,  
 the son of Jeremiah, the son of Habaziniab, and his brethren, and  
 4 all his sons, and the whole house of the Rechabites, And I brought  
 them into the house of the LORD, into the chamber of the sons of  
 Hanan, the son of Igdaliah a man of God, which *was* by the  
 chamber of the princes, which *was* above the chamber of Maaseiah  
 5 the son of Shallum, the keeper of the door. And I set before the  
 sons of the house of the Rechabites pots full of wine, and cups,  
 6 and I said unto them, Drink ye wine. But they said, We will  
 drink no wine: for Jonadab the son of Rechab our father com-  
 manded us, saying, Ye shall drink no wine, *neither ye*, nor your  
 7 sons for ever. Neither shall ye build house, nor sow seed, nor  
 plant vineyard, nor have *any*: but all your days ye shall dwell in  
 tents, that ye may live many days in the land were ye *be* strangers.  
 8 Thus have we obeyed the voice of Jonadab the son of Rechab our  
 father, in all that he hath charged us, to drink no wine all our  
 9 days, we, our wives, our sons, nor our daughters; Nor to  
 build houses for us to dwell in: neither have we vineyard, nor  
 10 field, nor seed. But we have dwelt in tents, and have obeyed,  
 and done according to all that Jonadab our father commanded us.  
 11 But it came to pass when Nebuchadrezzar king of Babylon, came  
 up into the land; that we said, Come, and let us go to Jerusalem,  
 for fear of the army of the Chaldeans, and for fear of the army of  
 12 the Syrians. So we dwell at Jerusalem. Then came the word  
 13 of the LORD unto Jeremiah, saying, Thus saith the LORD of  
 hosts, the God of Israel, Go, and tell the men of Judah, and the  
 inhabitants of Jerusalem, Will ye not receive instruction to hearken  
 14 to my words? saith the LORD. The words of Jonadab the son of

scended from Hemath, a Kenite, who is  
 also called Hobab, Judg. iv. 11. or Jethro  
 the father in law of Moses.

V. 4. *Igdaliah*—A prophet. *The princes*  
 —The chamber where the princes were  
 wont to meet.

V. 6. *Jonadab*—Jonadab of whom we  
 read, 2 Kings x. 15. was the father, that is  
 the progenitor of the Rechabites, at three  
 hundred years distance.

V. 7. *That ye may live*—Jonadab cautions  
 his sons by a thrifty, sober, laborious life,  
 to which they had been bred, in keeping  
 flocks, to avoid any thing which might  
 expose them to the envy or hatred of  
 the people amongst whom they were come  
 to sojourn.

V. 10. *Tents*—Moveable habitations,  
 which they could with little labour remove  
 to feed their flocks.

V. 19. *For*



Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, † rising  
 15 early, and speaking, but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, § Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear nor hear-  
 16 kened unto me. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people have not hearkened unto me;  
 17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken unto them, but they have not heard,  
 18 and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you:  
 19 Therefore thus saith the LORD of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

## C H A P. XXXVI.

*Jeremiah causes Baruch to write his prophecy; and publickly to read it, ver. 1—10. The princes send to fetch the roll and read it, ver. 11—18. They advise Baruch and Jeremiah to hide themselves, ver. 19. The king tears part of the roll, and burns it, ver. 20—26. Jeremiah denounces his judgment, ver. 27—31. Baruch writes a new copy, ver. 32.*

1 **A**ND it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, *that* this word came unto Jeremiah  
 2 from the LORD, saying, Take thee a \* roll of a book and † write

V. 19. *For ever*—*For ever* here signifies the *ever* of the Jewish state, or church.

Numb. 93.

12 Q 2

V. 2. *A roll*—*Parchments*, which anciently were their books. *All the words*—All the revelations he had from God for twenty

† Chap. vii. 13. 25. § Chap. xviii. 11. xxv. 5. \* *Isa.* viii. 1. † Chap. xxx. 2.



therein all the words that I have spoken unto thee, against Israel, and against Judah, and against all the nations from the day I spake  
 3 unto thee, from the days of † Jofiah even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way,  
 4 that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Neriah, and § Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had  
 5 spoken unto him, upon a roll of a book. And Jeremiah commanded Baruch, saying, I *am* shut up, I cannot go into the house  
 6 of the LORD: Therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah, that come out of their  
 7 cities. It may be they will present their supplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced against this  
 8 people. And Baruch the son of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the  
 9 words of the LORD, in the LORD's house. And it came to pass in the fifth year of Jehoiakim, the son of Jofiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the  
 10 cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah, in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the || entry of the new gate of the LORD's house, in the ears of all  
 11 the people. When Micaiah the son of Gemariah, the son of Shaphan had heard out of the book all the words of the LORD,  
 12 Then he went down into the king's house, into the scribes cham-

twenty-two years last past. God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass; the time of which now drew near.

V. 6. *Upon the fasting day*—It was undoubtedly, because of the concourse

of people which the prophet knew would that day be in the temple, that he chose that day, when some would be present from all parts of Judah.

V. 10. *Then read*—Most likely out of some window, or balcony, the people being below, and hearing it.

V. 18. *He*

† Chap. xxv. 3.

§ Chap. xlv. 1.

|| Chap. xxvi. 10.



ber, and lo all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Haniah, and all the princes. Then Micaiah declared unto them all the words that he had heard when Baruch read the book in the ears  
 13 of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took  
 15 the roll in his hand, and came unto them. And they said unto him, sit down now, and read it in our ears. So Baruch read  
 16 their ears. Now it came to pass, when they had heard all the words, they were afraid both one and tother, and said unto Baruch,  
 17 we will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words  
 18 at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with *ink* in  
 19 the book. Then said the princes unto Baruch, Go, hide thee, thou, and Jeremiah, and let no man know where ye be. And  
 20 they went in to the king, into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the  
 21 ears of the king. So the king sent Jehudi to fetch the roll: And he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king and in the ears of all the princes which stood  
 22 beside the king. Now the king sat in the winter-house in the ninth  
 23 month, and *there was a fire* on the hearth burning before him. And it came to pass *that* when Jehudi had read three or four leaves, he cut it with a pen-knife and cast *it* into the fire, *that was* on the hearth until all the roll was consumed in the fire *that was* on the hearth.  
 24 Yet they were not afraid, nor \* rent their garments, *neither* the king  
 25 nor any of his servants that heard all these words. Nevertheless

V. 18. *He pronounced*—This could not but add to the princes fear, they must needs conceive that without a special influence of God, it had been impossible, that *Jeremiah should have* called to mind all that he had spoken at several times in so many years.

V. 22. *The ninth month*—Answered to part of our *November* and *December*.

V. 23. *He*—The king not having patience to hear above three or four columns, or periods, cut it in *pieces* and burned it in the fire.

V. 25. *Elnathan*—These princes seemed to

\* 2 Kings xxii. 12.



Elnathan, and Delaiah, and Gemariah, had made intercession to the king, that he would not burn the roll, but he would not hear  
 26 them. But the king commanded Jerahmeel the son of Hammelech and Sariah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the  
 27 LORD hid them. Then the word of the LORD came to Jeremiah after that the king had burnt the roll, and the words which  
 28 Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burnt.  
 29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come, and destroy this land, and shall cause to cease from thence man  
 30 and beast? Therefore thus saith the LORD, of Jehoiakim king of Judah, He shall have none to sit upon the throne of David, and his dead body shall be \* cast out in the day to the  
 31 heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them,  
 32 but they hearkened not. Then took Jeremiah another roll, and gave it to Baruch, the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah, had burnt in the fire, and there were added besides unto them many like words.

to have had a greater dread of God upon their hearts than the rest.

V. 26. *Hid them*—God by his providence kept them both out of their hands; directing them to find such a place of recess

as the kings messengers could not find out.

V. 30. *None to sit*—That is, none that shall be king any considerable time. *Jehoiakim* his son was set up, but kept his throne but three months.

C H A P.

\* Chap. xxii. 19.



## C H A P. XXXVII.

*The Egyptians raise the siege of the Chaldeans: and king Zedekiah sends to Jeremiah, to pray and enquire of the Lord for them, ver. 1—5. He prophesies the Chaldeans return and victory, ver. 6—10. He is apprehended for a fugitive, beaten, and put into prison, ver. 11—15. He assures Zedekiah of the captivity; and, intreating for liberty, obtains some favour, ver. 16—21.*

1 **A**ND king Zedekiah the son of Josiah, reigned instead of Co-  
 2 niah the son of Jehoiakim, whom Nebuchadrezzar king of  
 3 Babylon made king in the land of Judah. But neither he, nor his  
 4 servants, nor the people of the land, did hearken unto the words of  
 5 the LORD which he spake by the prophet Jeremiah. And Zedekiah  
 6 the king sent Jehucal, the son of Shelemiah, and \* Zephaniah the  
 7 son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray  
 8 now unto the LORD our God for us. Now Jeremiah came in and  
 9 went out amongst the people, for they had not put him into prison.  
 10 Then Pharaoh's army was come forth out of Egypt, and † when  
 11 the Chaldeans that besieged Jerusalem, heard tidings of them,  
 12 they departed from Jerusalem. Then came the word of the LORD  
 unto the prophet Jeremiah, saying, Thus saith the LORD, the God of  
 Israel, Thus shall ye say to the king of Judah that sent you unto  
 me, to enquire of me, Behold Pharaoh's army which is come  
 forth to help you, shall return to Egypt, into their own land.  
 And the Chaldeans shall come again, and fight against this city,  
 and take it, and burn it with fire. Thus saith the LORD, Deceive  
 not yourselves, saying, The Chaldeans shall surely depart from us,  
 for they shall not depart. For though ye had smitten the whole  
 army of the Chaldeans, that fight against you, and there re-  
 mained *but* wounded men among them: yet should they rise up  
 every man in his tent, and burn this city with fire. And it came  
 to pass, that when the army of the Chaldeans was broken up from  
 Jerusalem for fear of Pharaoh's army, Then Jeremiah went forth

V. 10. *And burn it*—When God is re-  
 solved upon an effect, the instruments are  
 little to be regarded. It is not the arm of  
 flesh, but the power of God which is in  
 that case to be considered.

V. 12. *Went forth*—Jeremiah knowing the  
 city would suddenly be taken, and that he  
 could be no farther useful to the people,  
 taking advantage of the withdrawing  
 of the Chaldean army, resolves to go to his  
 own

\* Chap. xxix. 25. lii. 24.

† Chap. xxxiv. 21.



out of Jerusalem to go into the land of Benjamin, to separate himself  
 13 thence in the midst of the people. And when he was in the gate  
 of Benjamin, a captain of the ward *was* there, whose name  
*was* Irijah, the son of Shelemiah, the son of Hananiah, and he  
 took Jeremiah the prophet, saying, Thou fallest away to the  
 14 Chaldeans. Then said Jeremiah, *It is false*, I fall not away to the  
 Chaldeans: but he hearkened not to him, so Irijah took Jere-  
 15 miah, and brought him to the princes. Wherefore the princes were  
 wroth with Jeremiah, and smote him, and put him in prison, in the  
 house of Jonathan the scribe; for they had made that the prison.  
 16 When Jeremiah was entered into the dungeon, and into the cells,  
 17 and Jeremiah had remained there many days; Then Zedekiah the  
 king sent, and took him out, and the king asked him secretly in  
 his house, and said, Is there *any* word from the LORD? And Jere-  
 miah said, There is: for, said he, thou shalt be delivered into the  
 18 hand of the king of Babylon. Moreover, Jeremiah said unto king  
 Zedekiah, What have I offended against thee, or against thy  
 servants, or against this people, that ye have put me in prison?  
 19 Where *are now* your prophets, which prophesied unto you, saying,  
 The king of Babylon shall not come against you, nor against this land?  
 20 Therefore hear now I pray thee, O my lord the king, let my sup-  
 plication, I pray thee be accepted before thee; that thou cause me  
 not to return to the house of Jonathan the scribe, lest I die there.  
 21 Then Zedekiah the king commanded that they should commit Jere-  
 miah into the court of the prison, and that they should give him daily  
 a piece of bread out of the bakers street, until all the bread in the  
 city were spent. Thus Jeremiah remained in the court of the  
 prison.

own country, to *Anathoth*, in the crowd  
 of people that were going out.

V. 13. *Of Benjamin*—The gate that  
 looked toward the inheritance of that tribe.

V. 16. *The dungeon*—The *Hebrew* words  
 signify some pit, or deep hole, where

were some *cells* or apartments, in which  
 they were wont to keep those whom they  
 judged great malefactors.

V. 17. *Is there*—Hath God revealed any  
 thing to thee, concerning the issue of the  
 return of the *Chaldean* army.



## C H A P. XXXVIII.

Jeremiah prophesies; is by the princes, with the king's permission, cast into a dungeon; but is by Ebed-melech, with the king's consent, taken out again, ver. 1—13. He has a secret conference with the king, in which he counsels him by yielding, to save his life, ver. 14—23. By the king's command he conceals the conference from the princes, ver. 24—27. He abides in prison 'till Jerusalem is taken, ver. 28.

1 **T**HEN Shephatiah the son of Mattan, and Gedaliah the son of  
 Pashur, and Jucal the son of Shelemiah, and Pashur the son  
 of Malchiah, heard the words that Jeremiah had spoken to all the  
 2 people, saying, Thus saith the LORD, He that remaineth in this city  
 shall die by the sword, by the famine, and by the pestilence; but  
 he that goeth forth to the Chaldeans shall live: for he shall have his  
 3 life for a prey, and shall live. Thus saith the LORD, This city shall  
 surely be given into the hand of the king of Babylon's army, which  
 4 shall take it. Therefore the princes said unto the king, We beseech  
 thee let this man be put to death: for thus he weakeneth the hands  
 of the men of war that remain in this city, and the hands of all the  
 people, in speaking such words unto them; for this man seeketh  
 5 not the welfare of this people, but the hurt. Then Zedekiah the  
 king said, Behold, he is in your hand, for the king is not *he that* can  
 6 do *any* thing against you. Then took they Jeremiah, and cast him  
 into the dungeon of Malchiah the son of Hammelech that *was* in  
 the court of the prison: and they let down Jeremiah with cords.  
 And in the dungeon *there was* no water but mire, so Jeremiah sunk  
 7 in the mire. Now when \*Ebed-melech the Ethiopian, one of  
 the eunuchs which was in the king's house, heard that they had put  
 Jeremiah in the dungeon, (the king then sitting in the gate of Ben-  
 8 jamin) Ebed-melech went forth out of the king's house, and spake  
 9 to the king, saying, My lord the king, these men have done evil  
 in all that they have done to Jeremiah the prophet, whom they have  
 cast into the dungeon, and he is like to die for hunger in the place  
 10 where he is, for *there is* no more bread in the city. Then the king  
 commanded Ebed-melech the Ethiopian, saying, Take from hence  
 thirty men with thee, and take up Jeremiah the prophet out of the

V. 5. *For the king*—I see I am as it were  
 no king, I can do nothing against you,  
 you will do what you please.

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V. 10. *Thirty men*—Probably the king  
 commanded *Ebed-melech* to take thirty men  
 to guard him against any opposition.

V. 19. *Left*

12 R

\* Chap. xxxix. 16.



11 dungeon before he die. So Ebed-melech took the men with him,  
 and went into the house of the king under the treasury, and took  
 thence old cast clouts, and old rotten rags, and let them down by  
 12 cords into the dungeon to Jeremiah. And Ebed-melech the Ethi-  
 opian said unto Jeremiah, Put now *these* old cast clouts, and rotten  
 rags under thine arm holes, under the cords. And Jeremiah did  
 13 so. So they drew up Jeremiah with cords, and took him up out of  
 the dungeon; and Jeremiah remained in the court of the prison.  
 14 Then Zedekiah the king sent, and took Jeremiah the prophet unto  
 him into the third entry that is in the house of the LORD: and the  
 king said unto Jeremiah, I will ask thee a thing; hide nothing from  
 15 me. Then Jeremiah said unto Zedekiah, If I declare *it* unto thee,  
 wilt thou not surely put me to death? And if I give thee counsel,  
 16 wilt thou not hearken unto me? So Zedekiah the king sware se-  
 cretly unto Jeremiah, saying, As the LORD liveth,† that made us  
 this soul, I will not put thee to death, neither will I give thee into  
 17 the hand of these men that seek thy life. Then said Jeremiah unto  
 Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel,  
 If thou wilt assuredly go forth unto the king of Babylon's princes,  
 then thy soul shall live, and this city shall not be burnt with fire,  
 18 and thou shalt live, and thine house. But if thou wilt not go forth  
 to the king of Babylon's princes, then shall this city be given into  
 the hand of the Chaldeans, and they shall burn it with fire, and  
 19 thou shalt not escape out of their hand. And Zedekiah the king  
 said unto Jeremiah, I am afraid of the Jews, that are fallen to the  
 Chaldeans, lest they deliver me into their hand, and they mock me.  
 20 But Jeremiah said, They shall not deliver *thee*: obey, I beseech  
 thee, the voice of the LORD, which I speak unto thee: so it shall  
 21 be well unto thee, and thy soul shall live. But if thou refuse to  
 22 go forth, this is the word that the LORD hath shewed me:—And be-  
 hold all the women that are left in the king of Judah's house, *shall*  
*be* brought forth to the king of Babylon's princes, and those *women*  
 shall say, Thy friends have set thee on, and have prevailed against

V. 19. *Lest they*—Lest the *Chaldeans* should deliver me into the hands of those *Jews* which have fallen to them.

V. 22. *The women*—Thou that art afraid of the insultings of men, shalt fall under

the insultings of the women. *Thy friends*—For this thou mayest thank thy priests, and false prophets. *And they*—Have forsaken thee, every one shifting for him-  
self.

V. 1. *Tenth*

† *Isa.* lvii. 16.



thee: thy feet are sunk in the mire, *and* they are turned away  
 23 back. So they shall bring out all thy wives and thy children to  
 the Chaldeans, and thou shalt not escape out of their hands, but  
 shalt be taken by the hand of the king of Babylon, and thou shalt  
 24 cause this city to be burnt with fire. Then said Zedekiah unto  
 Jeremiah, Let no man know of these words, and thou shalt not  
 25 die. But if the princes hear that I have talked with thee, and  
 they come unto thee, and say unto thee, Declare unto us now  
 what thou hast said unto the king, hide it not from us, and we  
 will not put thee to death; also what the king said unto thee:  
 26 Then thou shalt say unto them, I presented my supplication before  
 the king, that he would not cause me to return to Jonathan's house  
 27 to die there. Then came all the princes to Jeremiah, and asked  
 him, and he told them according to all these words that the king  
 had commanded. So thy left off speaking with him, for the  
 28 matter was not perceived. So Jeremiah abode in the court of  
 the prison, until the day that Jerusalem was taken, and he was  
*there* when Jerusalem was taken.

## C H A P. XXXIX.

*Jerusalem is taken: Zedekiah's sons are slain, his eyes put out, he is sent to Babylon, All the nobles of Judah are slain: the city is burnt, and the chief of the people carried captives; ver. 1—10. Nebuchadrezzar's charge concerning Jeremiah, ver. 11—14. God's promise to Ebed-melech, ver. 15—18.*

1 **I**N the ninth year of Zedekiah king of Judah, in the tenth month,  
 I came Nebuchadrezzar king of Babylon, and all his army,  
 2 against Jerusalem, and they besieged it. *And* in the eleventh year  
 of Zedekiah, in the fourth month, the ninth *day* of the month, the  
 3 city was broken up. And all the princes of the king of Babylon  
 came in, and sat in the middle-gate, *even* Nergal-sharezer, Sam-  
 gar-nebo, Sar-sechim, Rab-saris, Nergal-sharezer, Rab-mag, with  
 4 all the residue of the princes of the king of Babylon. And it

V. 1. *Tenth month*—This month answers to part of our *December* and *January*. in the inner wall is supposed to have been that which is called the *middle gate*.

V. 3. *The middle gate*—The city was incompassed with two walls, before they came to the wall of the temple; the gate persons. They would not at first venture farther, 'till they might without hazarding their

Numb. 94.

12 R 2

V. 5. *Riblah*



came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls, and he went out the way of the plain.  
 5 But the Chaldeans army pursued after them, and overtook Zedekiah in the plains of Jericho, and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, to Riblah  
 6 in the land of Hameth, where he gave judgment upon him. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.  
 7 Moreover, he put out Zedekiah's eyes, and bound him with chains  
 8 to carry him to Babylon. And the Chaldeans burnt the king's house, and the houses of the people with fire, and brake down  
 9 the walls of Jerusalem. Then Nebuzar-adan the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that  
 10 fell to him, with the rest of the people that remained. But Nebuzar-adan the captain of the guard, left of the poor of the people which had nothing, in the land of Judah, and gave them vine-  
 11 yards, and fields at the same time. Now Nebuchadrezzar king of Babylon, gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and  
 13 Nebushasban, Rab-faris and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.  
 15 Now the word of the LORD came to Jeremiah, while he was  
 16 shut up in the court of the prison, saying, Go and speak to

V. 5. *Riblah*—*Riblah* was upon the borders of *Canaan*. *Zedekiah* was a tributary to the king of *Babylon*, and so subject to his power, having made a covenant with him, and secured his allegiance by his oath to him.

V. 12. *Take him*—It is probable, that *Nebuchadnezzar* had been informed, *Jeremiah*

had constantly told the king, that the *Chaldeans* should take the city, and as steadily persuaded both the king and princes to surrender it to them.

V. 15. *Now the word*—These four verses mention a matter that happened before the things mentioned in the foregoing verses.

V. 1. *Ramah*



Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring my words upon this city for evil and not for good, and they shall be accomplished  
 17 in that day before thee. But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of  
 18 the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but \* thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the LORD.

## C H A P. XL.

*Jeremiah being set free by Nebuchadnezzar, goes to Gedaliah, ver. 1—6. to whom the remaining Jews repair, ver. 7—12. Johanan revealing Ishmael's conspiracy, is not believed, ver. 13—16.*

1 **T**HE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which  
 2 were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath  
 3 pronounced this evil upon this place. Now the LORD hath brought it, and done according as he hath said, because ye have sinned against the LORD, and have not obeyed his voice, therefore this  
 4 thing is come upon you. And now behold I loose thee this day from the chains which were upon thine hand: if it seem good unto thee, to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.  
 5 Now while he was not yet gone back, he said, Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell

V. 1. *Ramah*—*Ramah* was a city in the tribe of Benjamin near Gibeon. *Babylon*—*Jeremiah* was by mistake and expressly contrary to the king's orders, carried amongst the other prisoners; probably the captain

of the guard at that place called over his prisoners, and among them found the prophet contrary to his expectation.

V. 5. *Now*—*Jeremiah* before he was gone

\* Chap. xxi. 9. xlv. 5.



with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals  
 6 and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah, and dwelt with him among the  
 7 people *that were* left in the land. \* Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him, men, women and children, and of the poor of the land, of them that were not  
 8 carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Jehanan, and Jonathan the sons of Kereah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying,  
 9 Fear not to serve the Chaldeans, dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, Behold I will dwell at Mizpah, to serve the Chaldeans, who will  
 10 come unto us: but ye, gather ye wine and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have  
 11 taken. Likewise when all the Jews that *were* in Moab, and amongst the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan.  
 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto

gone out of the presence of *Nebuzar-adan*, declaring that he was more inclined to stay in his own country, *Nebuzar-adan* bid him, *Go back*.

V. 8. *Ishmael*—It is likely these were commanders of parties, which either were within the city till it was taken, and then escaped, or where somewhere in the country, and not so much regarded by the *Chaldeans*, who were more intent upon the conquest of the city, than pursuing these little parties.

V. 10. *I will dwell*—I have choice made of *Mizpah*, a city upon the frontiers, to make my residence, it being a convenient place for me to receive orders from the king of *Babylon*. *But ye*—Gather such fruits as the country affords, as you use to do in the times of peace.

V. 12. *Returned*—Probably upon the king of *Babylon's* first invading *Judah*, many fled, and more as he went on his conquests, over-running the country; and it is likely at the taking of the city many  
 escaped,

\* 2 Kings xxv. 23.



Mizpah, and gathered wine, and summer-fruits very much.  
 13 Moreover Johanan the son of Kareah, and all the captains of the  
 14 forces that *were* in the fields came to Gedaliah to Mizpah, And  
 said unto him, Dost thou *not* certainly know that Baalis the king  
 of the Ammonites hath sent Ishmael the son of Nethaniah to  
 slay thee? But Gedaliah the son of Ahikam believed them not.  
 15 Then Johanan the son of Kareah spake to Gadaliah in Mizpah  
 secretly, saying, Let me go, I pray thee, and I will slay Ishmael  
 the son of Nethaniah, and no man shall know *it*: wherefore  
 should he slay thee, that all the Jews *which are* gathered  
 unto thee should be scattered, and the remnant of Judah pe-  
 16 rish. But Gedaliah the son of Ahikam. said unto Johanan  
 the son of Kareah, Thou shalt not do this thing, for thou  
 speakest falsely of Ishmael.

## C H A P. XLI.

Ishmael, under a colour of friendship, kills Gedaliah and others, both Jews and Chaldeans, ver.  
 1—9. *He purposes to carry the residue captive to the Ammonites, but they are rescued from  
 him by Johanan, who intends to flee into Egypt, ver. 10—18.*

1 **N**OW \* it came to pass in the seventh month, *that* Ishmael the  
 son of Nethaniah the son of Elishama of the seed royal, and  
 the princes of the king, even ten men with him, came unto Geda-  
 liah the son of Ahikam to Mizpah, and there they did eat bread  
 2 together in Mizpah. Then arose Ishmael the son of Nethaniah, and

escaped, and fled into several countries, as they had opportunity, or judged this or that country would be safest; some fled to Moab, some to Ammon some to Edom, some one way, and some another: but when they heard that the king of Babylon had set a governor of their own religion and country over them they came back to him; and there being few people left in the land, which was wonderfully fruitful, they gathered plenty of grapes, and other summer fruits.

V. 13. *Moreover*—They had been with him before, but now they come

to discover a conspiracy against his life.

V. 1. *Now*—Three months after the city was taken. *Ishmael*—The same *Ishmael* that came to *Gedaliah*, ver. 8, 9. to whom he swore protection; only here we are told he was of the royal blood, which might both raise his spirits, as having a more legal pretence to the government, and rendered him a fitter instrument, for *Baalis* the king or queen of the *Ammonites* to make use of. *The princes*—Some of the princes, who had escaped the army of the king of *Babylon*.

V. 3. *Slew*

\* 2 Kings xxv. 25.



the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the

4 men of war. And it came to pass the second day after he had slain

5 Gedaliah, and no man knew *it*, That there came certain from Shechem, from Shilo, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hands to bring *them*

6 to the house of the LORD. And Ishmael the son of Nethaniah, went forth from Mizpah to meet them, weeping all along as he went: and it came to pass as he met them, he said unto them, come to Gedaliah the son of Ahikam. And it was so when they came into the midst of the city that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with

8 him. But ten men were found amongst them, that said unto Ishmael, Slay us not, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey: so he forbore, and slew

9 them not among their brethren. Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain near Gedaliah) *was* it which Asa the king had made for fear of Baasha king of Israel, *and* Ishmael the son of Nethaniah, filled it with *them*

10 *that were* slain. Then Ishmael carried away captive all the residue of the people, that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard, had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nathaniah, carried them away captive, and

11 departed to go over to the Ammonites. But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the

V. 3. *Slew*—All those who were about the court of Gedaliah.

V. 4. *No man*—No man who lived at any distance from Mizpah.

V. 5. *There came men*—Who possibly

had not heard of the temple being burnt. *Cut themselves*—With all indications of mourning used in those countries.

V. 8. *He forbore*—His covetousness prevailed over his cruelty.



son of Nethaniah, and found him by the great waters that *are* in  
 13 Gibeon. Now it came to pass, *that* when all the people which  
*were* with Ishmael saw Johanan the son of Kareah, and all the cap-  
 14 tains of the forces that were with him, then they *were* glad. So all  
 the people that Ishmael had carried away captive from Mizpah,  
 cast about and returned, and went unto Johanan the son of Kareah.  
 15 But Ishmael the son of Nethaniah escaped from Johanan with eight  
 16 men, and went to the Ammonites. Then took Johanan the son of  
 Kareah, and all the captains of the forces that *were* with him, all  
 the remnant of the people whom he had recovered from Ishmael  
 the son of Nethaniah, from Mizpah, (after *that* he had slain Geda-  
 liah the son of Ahikam) *even* mighty men of war, and the women  
 and the children, and the eunuchs whom he had brought again from  
 17 Gibeon. And they departed, and dwelt in the habitation of Chim-  
 18 ham, which *is* by Bethlehem, to go to enter into Egypt, Because  
 of the Chaldeans; for they were afraid of them, because Ishmael  
 the son of Nethaniah had slain Gedaliah the son of Ahikam, whom  
 the king of Babylon made governor in the land.

## C H A P. XLII.

Johanan and the people desire Jeremiah to enquire of God, promising obedience to his will, ver.  
 1—6. Jeremiah assures them of safety in Judea, ver. 7—12. and destruction in Egypt,  
 ver. 13—18. Reproves their hypocrisy and obstinacy, ver. 19—22.

1 **T**HEN all the captains of the forces, and Johanan the son of  
 Kareah, and Jezaniah the son of Hoshaiah, and all the peo-  
 2 ple from the least even unto the greatest came near; And said unto  
 Jeremiah the prophet, Let we beseech thee our supplication be ac-  
 cepted before thee, and pray for us, unto the LORD thy God, *even*  
 for all this remnant, (for we are left *but* a few of many as thine eyes  
 3 do behold us.) That the LORD thy God may shew us the way  
 4 wherein we should walk, and the thing that we should do. Then  
 Jeremiah the prophet said unto them, I have heard *you*, behold,  
 I will pray unto the LORD your God, according to your words,  
 and it shall come to pass *that* whatsoever thing the LORD shall answer  
 you, I will declare *it* unto you, I will \* keep nothing back from  
 5 you. Then they said to Jeremiah, The LORD be a true and faithful  
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\* 1 Sam. iii. 18. Acts xx. 20.



witness between us, if we do not even according to all things, for the  
 6 which the LORD thy God shall send thee to us. Whether *it be* good,  
 or whether *it be* evil, we will obey the voice of the LORD our God  
 to whom we send thee; \* that it may be well with us, when we  
 7 obey the voice of the LORD our God. And it came to pass after  
 8 ten days, that the word of the LORD came unto Jeremiah. Then  
 called he Johanan the son of Kareah, and all the captains of the  
 forces which *were* with him, and all the people from the least even  
 9 to the greatest, And said unto them, Thus saith the LORD, the  
 God of Israel, unto whom ye sent me to present your supplication  
 10 before him; If ye will still abide in this land, then will I build you  
 and not pull *you* down, and I will plant you, and will not pluck *you*  
 up: for I repent me of the evil that I have done unto you.  
 11 Be not afraid of the king of Babylon, of whom ye are afraid: be  
 not afraid of him, saith the LORD: for I *am* with you to save you,  
 12 and to deliver you from his hand. And I will † shew mercies unto  
 you, that he may have mercy upon you, and cause you to return  
 13 to your own land. But if ye say, We will not dwell in this land,  
 14 neither obey the voice of the LORD your God, Saying, No, but  
 we will go into the land of Egypt, where we shall see no war, nor  
 hear the sound of the trumpet, nor have hunger of bread, and  
 15 there will we dwell: (And now therefore hear the word of the  
 LORD, ye remnant of Judah, Thus saith the LORD of hosts, the  
 God of Israel, if ye ‡ wholly set your faces to enter into Egypt,  
 16 and go to sojourn there.) Then it shall come to pass, that the sword  
 which ye feared shall overtake you there, in the land of Egypt, and  
 the famine whereof ye were afraid shall follow close after you there  
 17 in Egypt, and there shall ye die. So shall it be with all the men  
 that set their faces to go into Egypt to sojourn there, they shall die  
 by the sword, by the famine, and by the pestilence, and § none  
 of them shall remain, or escape from the evil, that I will bring upon  
 18 them. For thus saith the LORD of hosts, the God of Israel, As  
 mine anger and my fury hath been poured forth upon the inhabi-  
 tants

V. 6. *Good or evil*—Whether grateful or  
 ungrateful to us.

V. 10. *I repent*—I am satisfied with the

punishment your nation hath undergone,  
 and as to the remainder, will change the  
 course of my providence.

\* Chap. vii. 13.

† *Psal.* cvi. 46.

‡ *Deut.* xxvii. 16.

§ Chap. xliv. 14. 28.



tants of Jerusalem: so shall my fury be \* poured forth upon you, when ye shall enter into Egypt: and † ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see  
 19 this place no more. The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I  
 20 have admonished you this day. For ye used deceit against your souls, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according to all that the LORD  
 21 our God shall say, so declare unto us, and we will do it. And now I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath  
 22 sent me unto you. Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go, *and* to sojourn.

## C H A P. XLIII.

Johanan and the commanders discredit Jeremiah's prophecy, ver. 1—3. *and with the people, carry him and Baruch into Egypt, ver. 4—7. He prophesies by a type, the conquest of Egypt by the Babylonians, ver. 8—13.*

1 **A**ND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God hath sent him to them *even* all  
 2 these words, Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not  
 3 into Egypt to sojourn there. But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into  
 4 Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD,  
 5 to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whether they had been driven  
 6 to dwell in the land of Judah; *Even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan; and Jeremiah the prophet, and Ba-  
 Numb. 94. 12 S 2 ruch

\* Chap. vii. 20.

† Zech. viii. 13.



7 such the son of Neriah. So they came into the land of Egypt, for they obeyed not the voice of the LORD, thus came they *even* to \*  
 8 Tahpanhes. Then came the word of the LORD unto Jeremiah in  
 9 Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house, in Tahpanhes, in the sight of the men of Judah; And say unto them, Thus saith the LORD of hosts the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon † my servant, and will set his throne upon these stones that I have  
 11 hid, and he shall spread his royal pavillion over them. And when he cometh, he shall smite the land of Egypt, and deliver ‡ such as are for death to death, such as are for captivity to captivity, and such  
 12 as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives, and he shall array himself with the land of Egypt, as a shepherd putteth on his garments, and he shall go forth from  
 13 thence in peace. He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

## C H A P. XLIV.

Jeremiah represents to the people in Egypt, the former sins and punishment of Judah, ver. 1—10. He prophesies of their destruction in Egypt, ver. 11—14. Their obstinacy, ver. 15—19. Threatened, ver. 20—28. For a sign, the destruction of Egypt is foretold, ver. 29, 30.

1 **T**HE word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,  
 2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all

V. 7. *Tahpanhes*—It was at this time the place where the king of *Egypt* made his residence.

V. 12. *Carry them*—He shall carry away both the idols, and the inhabitants of *Egypt* captives. *With the land*—With the spoils of the land of *Egypt*, he shall clothe his army.

V. 13. *Beth-shemesh*—*Beth-shemesh* is the name of a city, which had its

name from a famous temple of the sun.

V. 1. *At Migdol*—It seems the Jews that went into *Egypt* had planted themselves at these four places. *Migdol* was a city upon the borders of the *Red Sea*. *Noph* was a city, which the *Greeks* and *Latines* called *Memphis*; it is thought to be that, which is now called *Cairo*. *Pathros* was the province, since called *Thebais*.

V. 14. *For*

\* *Isa.* xxx. 4.

† *Ezek.* xxix. 18.

‡ *Zech.* xi. 7. 9.



the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day, they *are* a desolation, and no man dwelleth therein; Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, you, nor your fathers. Howbeit \* I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore † my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted *and* desolate as at this day. Therefore now saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls? To cut off from you man and woman, child and suckling out of Judah, to leave you none to remain. In that ye provoke me unto wrath, with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse, and a reproach amongst all the nations of the earth. Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled *even* to this day, neither have they feared, nor walked in my law, nor in my statutes that I set before you, and before your fathers. Therefore thus saith the LORD of hosts the God of Israel, Behold ‡ I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt, to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt, they shall *even* be consumed by the sword, *and* by the famine; they shall die from the least even unto the greatest, by the sword, and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine

\* 2 Chron. xxxvi. 15.

† Chap. xlii. 18.

‡ Lev. xvii. 10. Chap. xxi. 10.



- 14 famine, and by the pestilence : So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there : for
- 15 none shall return but such as shall escape. Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah,
- 16 saying, *As for* the word that thou hast spoken unto us in the name
- 17 of the LORD, we will not hearken unto thee. But we will certainly do \* whatsoever thing goeth forth out of our own mouth, to burn incense unto the † queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem : for *then* had we plenty of victuals, and were well, and saw no evil.
- 18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine.
- 19 ‡ And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our men?
- 20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people who had given him *that* answer, say-
- 21 ing, The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember
- 22 them, and came it *not* into his mind? So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed : therefore is your land a desolation, and an astonishment, and a curse without an inhabi-

V. 14. *For none*—Only such shall escape, as have been forced into *Egypt* against their wills ; and as did not fall in with the idolatry of the *Egyptians*.

V. 15. *All the men*—It should seem those that did it were mostly women, and that

they did it with some *privacy*, so that all their husbands did not know of it.

V. 26. *The Lord liveth*—There shall not any be left alive of the *Jews* that are in *Egypt*, to swear *The Lord God liveth*.

V. 29. *A*

\* *Numb.* xxx. 12.

† *Chap.* vii. 18.

‡ *Chap.* vii. 18.



23 tant as at this day. Because ye have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evll is happened unto you, as at this  
 24 day. Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land  
 25 of Egypt: Thus saith the LORD of hosts, the God of Israel, saying, \* Ye and your wives have both spoken with your mouths, and fulfilled with your hands, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish  
 26 your vows, and surely perform your vows. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah, in all  
 27 the land of Egypt, saying, The LORD God liveth. Behold, † I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt, shall be consumed by the sword,  
 28 and by the famine, until there be an end of them. Yet ‡ a small number that escape the sword, shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, shall know whose word shall  
 29 stand, mine or theirs. And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that  
 30 my words shall surely stand against you for evil. Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, that sought his life.

## C H A P. XLV.

*Jeremiah instructs and comforts Baruch, ver. 1—5.*

1 **T**HE word that Jeremiah the prophet spake unto Baruch the son of Neriah, \* when he had written these words in a book at

V. 29. *This shall be a sign*—Signs are notion in this place for that which usually antecedent to the thing signified, should attend the thing signified by but the word is taken in a larger it.

V. 3. I

\* Ver. 15, &c.

† Chap. i. 12.

‡ Ver. 14.

§ Chap. xxvi. 1. 4.



the mouth of Jeremiah, in the fourth year of Jehoiakim, the son of  
 2 Josiah king of Judah, saying, Thus saith the LORD, the God of  
 3 Israel unto thee, O Baruch; Thou didst say, Woe is me now, for  
 the LORD hath added grief to my sorrow, I fainted in my sighing,  
 4 and I find no rest. Thus shalt thou say unto him, The LORD  
 saith thus, Behold, *that* which I have built will I break down, and  
 that which I have planted I will pluck up, even this whole land.  
 5 And seekest thou great things for thyself? Seek *them* not: for be-  
 hold, I will bring evil upon all flesh, saith the LORD: but thy life  
 will I give unto thee † for a prey, in all places, whither thou goest.

## C H A P. XLVI.

*The overthrow of Pharaoh's army, ver. 1—12. The conquest of Egypt by Nebuchadrezzar, ver. 13—26. God's people comforted, ver. 27, 28.*

1 **T**HE word of the LORD which came to Jeremiah the prophet  
 2 against the Gentiles; Against Egypt, against the army of  
 Pharaoh-necho king of Egypt, which was by the river Euphrates  
 in Carchemish, which Nebuchadrezzar king of Babylon smote in  
 3 the fourth year of Jehoiakim the son of Josiah king of Judah. Or-  
 4 der ye the buckler, and shield, and draw near to battle. Har-  
 ness the horses, and get up ye horsemen, and stand forth with *your*  
 5 helmets, furbish the spears, *and* put on the brigandines. Wherefore  
 have I seen them dismayed, *and* turned away back? And their  
 mighty ones are beaten down, and are fled apace, and look not  
 6 back, *for* fear *was* round about, saith the LORD. Let not the swift  
 flee away, nor the mighty man escape, they shall stumble and fall  
 7 toward the north by the river Euphrates. Who is this *that* cometh

V. 3. *I find no rest*—Upon Baruch's reading the prophecies, both he and Jeremiah were advised to hide themselves. This probably disturbed Baruch, and made him lament his condition.

V. 5. *Seek them not*—Dost thou expect what none is like to meet with who feareth God? Upon *all flesh*—I am bringing calamities upon the whole nation.

V. 1. *The word*—This verse contains the title of all the ensuing discourses; for, tho' there be some verses in these chapters

that relate to the Jews, yet they are all concerning their restoration. The prophecies of judgments from the beginning of this chapter to the fifty-second, are all against foreign nations, which are called *Gentiles*.

V. 4. *Brigandines*—Coats of mail.

V. 6. *Let not the swift*—It is in vain for the swift to flee away, the mighty men shall not escape, but they shall stumble and fall at *Carchemish*, which was near the river *Euphrates*, and northward from *Egypt*.

V. 9. *And*

† Chap. xxi. 9. xxxviii. 2. xxxix. 18.



8 up as a flood, whose waters are moved as the rivers. Egypt riseth up like a flood, and *his* waters are moved like the rivers, and he saith I will go up, *and* will cover the earth, I will destroy the city  
9 and the inhabitants thereof. Come up ye horses, and rage ye chariots, and let the mighty men come forth, the Ethiopians, and the Libyans that handle the shield, and the Lydians § that handle  
10 and bend the bow. But this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate, and made drunk with their blood: for the LORD God of hosts || hath a sacrifice in  
11 the north country, by the river Euphrates. Go up into Gilead and take \* balm, O virgin, the daughter of Egypt: in vain shalt thou  
12 use any medicines: *for* thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land, for the mighty man hath stumbled against the mighty, *and* they are fallen both to-  
13 gether. The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar the king of Babylon should come *and* † smite  
14 the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes say ye, Stand fast, and  
15 prepare ye, for the sword shall devour round about thee. Why are thy valiant *men* swept away? They stood not, because the  
16 LORD did drive them. He made many to fall; yea, one fell upon another, and they said, Arise, let us go again to our own people,  
17 and to the land of our nativity from the oppressing sword. They did cry there, Pharaoh king of Egypt *is but* a noise, he hath passed  
18 the time appointed. As I live, saith the king, whose name *is* the LORD of hosts, surely as Tabor *is* amongst the mountains, and as  
19 Carmel by the sea, *so* shall he come. Oh thou daughter dwelling

V. 9. *And the Lydians*—They were all auxiliaries to the *Egyptians* in this expedition.

V. 10. *Made drunk*—These phrases only metaphorically signify, the great slaughter God would make that day amongst the *Egyptians*.

V. 12. *Stumbled*—Stumbling one upon another, so that both those that went before, and those who followed after, should fall together.

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§ *Isa.* lxvi. 19. || *Zeph.* i. 7. *Ezek.* xxxix. 17. \* *Chap.* viii. 22. † *Isa.* xix. 1.

V. 14. *Declare*—Publish this over all the land of *Egypt*.

V. 17. *Pharaoh*—Hath made a great noise, but it cometh to nothing. *Passed*—That is, he hath passed the time himself fixed when he would come, and fight the *Chaldeans*.

V. 18. *Surely*—He shall as certainly come and encompass you with his armies, as *Tabor* is encompassed with mountains, and as *Carmel* is by the sea.

V. 22. A



in Egypt, furnish thyself to go into captivity: for Noph shall be waste  
 20 and desolate without an inhabitant. Egypt *is like* a very fair heifer;  
 21 but destruction cometh: it cometh out of the north. Also her  
 hired men *are* in the midst of her, like fatted bullocks, but they  
 also are turned back, *and* are fled away together; they did not  
 stand because the day of their calamity was come upon them, *and*  
 22 the time of their visitation. The voice thereof shall go like a ser-  
 pent, for they shall march with an army, and come against her with  
 23 axes, as hewers of wood. They shall cut down her forest, saith  
 the LORD, though it cannot be searched, because they are more  
 24 than the grasshoppers and *are* innumerable. The daughter of Egypt  
 shall be confounded, she shall be delivered into the hand of the  
 25 people of the north. The LORD of hosts, the God of Israel saith,  
 Behold, I will punish the multitude of No, and Pharaoh, and Egypt,  
 \* with their gods, and their kings, even Pharaoh, and *all* them that  
 26 trust in him. And I will deliver them into the hand of those that  
 seek their lives, and into the hand of Nebuchadrezzar king of Ba-  
 bylon, and into the hand of his servants: and afterwards it shall be  
 27 inhabited, as in the days of old, saith the LORD. † But fear not  
 thou, O my servant Jacob, and be not dismayed, O Israel; for be-  
 hold, I will save thee from afar off, and thy seed from the land of  
 their captivity, and Jacob shall return, and be in rest and at ease,  
 28 and none shall make *him* afraid. Fear thou not, O Jacob my ser-  
 vant, saith the LORD, for I *am* with thee, for I will make a full end  
 of all the nations whither I have driven thee, but I will not make a  
 ‡ full end of thee, but correct thee in measure, yet will I not leave  
 thee wholly unpunished.

## C H A P. XLVII.

*The destruction of the Philistines, Tyrians, Zidonians, and others by the sea-side, ver. 1—7.*

1 **T**HE word of the LORD, that came to Jeremiah the prophet §  
 2 against the Philistines, before that Pharaoh smote Gaza; Thus

V. 22. *A serpent*—Egypt is now like an heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a serpent. *With axes*—For the Chaldeans shall come with an army, armed with battle-axes, as if they came to fell wood in a forest.

V. 23. *Tho'*—Tho' it seem impenetrable. V. 1. *Before*  
 \* Chap. xliii. 12, 13. Ezek. xxx. 13. † Isa. xli. 13. xliii. 5. xliv. 2. ‡ Chap. x. 24.  
 § Chap. xxv. 20.



saith the LORD, Behold, † waters rise up ‡ out of the north, and shall be an overflowing flood, and shall overflow the land and all that is therein; the city, and them that dwell therein: then the men  
 3 shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall  
 4 not look back to *their* children for feebleness of hands. Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyre and Zidon every helper that remaineth: for the LORD will  
 5 spoil the Philistines, the remnant of the country of Caphtor. § Baldness is come upon Gaza, || Ashkelon is cut off *with* the remnant of  
 6 their valley: how long wilt thou \* cut thyself? O thou sword of the LORD, how long *will it be* ere thou be quiet? Put up thyself  
 7 into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? There hath he appointed it.

## C H A P. XLVIII.

*The judgment of Moab, ver. 1—6. for their pride, ver. 7—10. for their security and human confidence, ver. 11—15. especially for their contempt of God, and insolence towards his people, ver. 26—46. Their restoration, ver. 47.*

1 **A** G A I N S T †† Moab, thus saith the LORD of hosts, the God of Israel, Woe unto Nebo, for it is spoiled: Kiriathaim is con-  
 2 founded, *and* taken, Misgab is confounded and dismayed. *There shall be* no more praise of Moab: in Heshbon they have devised evil

V. 1. *Before*—In the time of the *Philistines* prosperity.

V. 4. *The day*—Which God hath set, and appointed for their ruin. *Caphtor*—Tyre and Sidon were neighbours to the *Philistines*, and so were often called to their help. The *Philistines* and *Caphtorim* were related, for their first progenitors *Philistim* and *Caphtorim*, were both the sons of *Mizriam* the son of *Ham* one of the sons of *Noah*.

V. 5. *The remnant*—Those who lived in the vallies near *Ashkelon*. *But thyself*—Why  
 Numb. 95.

† *Isa.* viii. 7. ‡ Chap. i. 14. § *Micah* i. 16. || Chap. xxv. 20. \* Chap. xvi. 6.  
 xlviii. 37. †† *Isa.* 15. 16. xxv. 21. xxvii. 3. *Ezek.* 25. 9. *Amos* ii. 1.

will you afflict yourselves, when all your mourning will do you no good.

V. 6. *O thou sword*—Perhaps they are the words of the prophet, lamenting the havock which he made among the *Philistines* by the *Chaldeans*.

V. 7. *How*—God lets the prophet know that he had given this sword its commission, and therefore it could not stop 'till *Ashkelon* and the people on the sea-shore were destroyed by it.

V. 2. *Heshbon*—*Heshbon* was one of the principal cities of the *Moabites*. Probably the



against it; Come and let us cut it off from *being* a nation. Also thou shalt be cut down, O mad-men; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great  
 4 destruction. Moab is destroyed; her little ones have caused a  
 5 cry to be heard. For in the going up of Luhith, continual weeping  
 shall go up; for in the going down of Horonaim the enemies have  
 6 heard a cry of destruction. Flee, save your lives, and be like \*  
 7 a naked tree in the wilderness. For because thou hast trusted  
 in thy works and in thy treasures, thou shalt also be taken, and  
 Chemosh shall go forth into captivity *with* his † priests and his  
 8 princes together. And the spoiler shall come upon every city,  
 and no city shall escape: the valley also shall perish, and the  
 9 plain shall be destroyed; for the LORD hath spoken. Give wings  
 unto Moab, that it may flee, and get away: for the cities thereof  
 10 shall be desolate, without any to dwell therein. ‡ Curfed *be* he  
 that doth the work of the LORD negligently, and curfed *be* he that  
 11 keepeth back his sword from blood. Moab hath been at ease  
 from his youth, and he hath § settled on his lees, and hath not  
 been emptied from vessel to vessel, neither hath he gone into cap-  
 tivity: therefore his taste remained in him, and his scent is not  
 12 changed. Therefore behold, the days come, saith the LORD, that  
 I will send unto him wanderers, that shall cause him to wander,

the enemies sat there in counsel, when they had taken it, against the other parts of the country.

V. 3. *Horonaim*—Another city of Moab.

V. 5. *Luhith*—To this city the Moabites fled for sanctuary, and flying made so great an out-cry that their enemies who pursued them heard it.

V. 6. *And be*—Save your lives, though all ye have be lost.

V. 7. *Trusted*—In thy idols. *Chemosh*—Chemosh was their principal idol.

V. 9. *Give wings*—The Moabites have need of wings like a bird to escape that ruin which is coming upon them.

V. 11. *At ease*—The Moabites ever since

they began to be a people, have been a quiet people. *Settled*—Like a cask of wine, that has not been rack'd but has continued in the same state. *Not emptied*—A metaphor of wine which is drawn out from vessel to vessel, when it is drawn off the lees. It is expounded by the next words. *Therefore*—And this is the reason why they retain their old sins, pride, presumption, and luxury.

V. 12. *Wanderers*—The Chaldeans, who wandered from their own country to conquer other people. *Break his bottles*—He had before compared the Moabites, to wine settled upon the lees, here he saith, that God would send those that should not only disturb, but destroy them.

V. 13. *Bethel*

\* Chap. xvii. 6.

† Chap. xlix. 3.

‡ Judg. v. 23.

§ Zeph. i. 12.



13 and shall empty his vessels, and break his bottles. And Moab shall  
 be ashamed of Chemosh, as the house of Israel was ashamed of  
 14 || Bethel their confidence. How say ye, \* *We are mighty and*  
 15 *strong men for the war.* Moab is spoiled, and gone up *out of* her  
 cities, and his chosen young men are gone down to the slaughter,  
 16 saith the king whose name is the LORD of hosts. The calamity of  
 17 Moab is near to come, and his affliction hasteth fast. All ye that  
 are about him bemoan him, and all ye that know his name, say,  
 18 How is the strong staff broken, *and* the beautiful rod? Thou  
 daughter that dost inhabit Dibon, come down from *thy* glory, and  
 sit in thirst: for the spoiler of Moab shall come upon thee, *and* he  
 19 shall destroy thy strong holds. O inhabitant of Aroer, stand by the  
 way and espy, ask him that fleeth, and her that escapeth, *and* say,  
 20 What is done? Moab is confounded, for it is broken down: †  
 21 howl and cry, tell ye it in Arnon, that Moab is spoiled. And  
 judgment is come upon the plain country; upon Holon, and upon  
 22 Jahazah, and upon Mephaath, And upon Dibon, and upon Nebo,  
 23 and upon Beth-diblathaim, And upon Kiriathaim, and upon Beth-  
 24 gamul, and upon Beth-meon, And upon Kerioth, and upon Boz-  
 rah, and upon all the cities of the land of Moab, far or near.  
 25 The horn of Moab is cut off, and his arm is broken, saith the  
 26 LORD. ‡ Make ye him drunken: for he magnified *himself* against  
 the LORD: Moab also shall wallow in his vomit, and he also shall  
 27 be in derision. For § was not Israel a derision to thee? Was he  
 found among thieves? For since thou spakest of him, thou skippest

V. 13. *Bethel*—The golden calves, which Jeroboam set up at Dan and Bethel.

V. 16. *Is near*—Josephus tells us this destruction came upon the Moabites five years after the siege of Jerusalem.

V. 17. *Staff*—A staff and a rod are as well ensigns of power and government, as instruments to punish offenders.

V. 18. *Dibon*—Dibon, Aroer, and Atarok were built by the children of Gad. It should seem the Moabites were not come into the possession of them. *In thirst*—It was a place well watered, but God threatens the

should be *in thirst*, that is, driven into some dry, barren countries. *The spoiler*—The king of Babylon.

V. 20. *Arnon*—Arnon was the name of a river; it was the border of Moab: probably the adjacent country or city might take its name from the river.

V. 25. *The horn*—That is the beauty and the strength of Moab.

V. 26. *Drunken*—Fill him with the intoxicating wine of God's vengeance.

V. 27. *Was he found*—Why didst thou deal by Israel as men deal by thieves, when they are brought to shame?

V. 28. O

|| 1 Kings xii. 29. \* Isa. xvi. 6. † Isa. xvi. 7. ‡ Chap. xxv. 27. § Zeph. ii. 8.



28 for joy. O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nests in the sides of  
 29 the hole's mouth. We have heard the pride of Moab, (he is exceeding proud) his loftiness and his arrogancy, and his pride, and  
 30 the haughtiness of his heart. I know his wrath, saith the LORD,  
 31 but *it shall* not be so, his lies shall not so effect *it*. Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall  
 32 mourn for the men of Kir-herez. O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the sea of Jazer, the spoiler is fallen upon thy  
 33 summer-fruits, and upon thy vintage. And || joy and gladness, is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with  
 34 shouting, *their* shouting *shall* be no shouting. From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, \* from Zoar *even* unto Horonaim, *as* an heifer of three years  
 35 old: for the waters also of Nimrim shall be desolate. Moreover, I will cause to cease in Moab, saith the LORD, † him that offereth in  
 36 the high places, and him that burneth incense to his gods. Therefore ‡ mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the § riches  
 37 *that* he hath gotten are perished. ||| For every head *shall* be bald, and every beard clipt: upon all the hands *shall* be cuttings, and upon  
 38 the loins sackcloth. *There shall* be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein is no pleasure, saith the LORD.

V. 28. *O ye*—Still the prophet speaks of the *Moabites*, as a people whose armies were routed, and calls to them to leave their houses in cities, not promising themselves any security, either to or from their houses, or from the walls of the cities, but to get them to rocks, which are naturally fortified, and from whence (if from any place) security may be promised.

V. 30. *I know*—He shall never execute

what he thinks to do. *But*—His boastings and his lies, shall never effect his designs.

V. 31. *Kir-herez*—A city of Moab.

V. 32. *Sibmah*—*Sibmah* was famous in those days for vines. *Jazer*—*Jazer* was it seems first taken, and carried into captivity.

V. 36. *Pipes*—The prophet means such pipes as they were wont to use at funerals, and other sad occasions.

V. 40. *He*

¶ *Isa.* xvi. 10.

\* *Isa.* xv. 4, 5, 6. — † *Isa.* xv. 2. xvi. 12.

‡ *Isa.* xvi. 11.

§ *Isa.*

xv. 7. ||| *Isa.* xv. 2, 3. Chap. xlvii. 5.



39 They shall howl, *saying*, How is it broken down? How hath Moab turned the back with shame? So shall Moab be a derision, and a  
 40 dismaying to all them about him. For thus saith the LORD, Behold,  
 \* he shall fly as an eagle, and shall spread his wings over Moab.  
 41 The cities are taken, and the strong holds are surprized, and the mighty mens hearts in Moab at that day shall be as the heart of a  
 42 woman in her pangs. And Moab shall be destroyed from *being* a  
 43 people, because he hath magnified *himself* against the LORD. † Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab,  
 44 saith the LORD. He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation,  
 45 saith the LORD. They that fled stood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab,  
 46 and the crown of the head of the tumultuous ones. § Woe be unto thee, O Moab, the people of Chemosh perisheth, for thy sons are taken  
 47 captives; and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

## C H A P. XLIX.

*The judgment of the Ammonites, ver. 1—5. Their restoration, ver. 6. The judgment of Edom, ver. 7—22. Of Damascus, ver. 23—27. Of Kedar, and Hazor, ver. 28—33. Of Elam, and its restoration, ver. 34—39.*

1 **C**ONCERNING the || Ammonites, thus saith the LORD, Hath Israel no sons? Hath he no heir? Why then doth their king

V. 40. *He*—Nebuchadnezzar shall come swiftly, and spread himself over Moab.

V. 43. *Fear*—A variety of dangers upon all sides.

V. 45. *Heshbon*—Heshbon was it seems a place of force. *The crown*—That is, the glory.

V. 47. *Bring again*—It seems this is to be understood of a spiritual reduction of them, by calling them into the kingdom of the Messiah.

V. 1. *No heir*—During the long tract of time that there were wars between the Jews and Ammonites, the land of Gad and Reuben which lay beyond Jordan, fell into the hands of the Syrians, Moabites, and Ammonites. Hence it is that the prophet saith, Hath Israel no sons? God had given that country of Gilead to Manasseh, Reuben, and Gad; and as mens estates ought to descend to their heirs, so this land should have descended

\* Deut. xxviii. 49. Chap. xlix. 22. Dan. vii. 4. Hof. viii. 1. Hab. i. 8. † Isa. xxiv. 17, 18. § Numb. xxi. 29. || Ezek. xxi. 28. xxv. 2.



2 inherit † Gad, and his people dwell in their cities. Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall  
 3 Israel be heirs unto them that were his heirs, saith the LORD. Howl, O Heshbon; for Ai is spoiled: cry ye daughters of Rabbah, ‡ gird ye with sackcloth: lament and run to and fro by the hedges, for their king shall go into captivity, and § his priests and his princes  
 4 together. Wherefore gloriest thou in the vallies, thy flowing valley, O backsliding daughter? That trusted in her treasures, || saying,  
 5 Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee, and ye shall be driven out every man right forth, and none shall gather  
 6 up him that wandereth. And afterward \* I will bring again the  
 7 captivity of the children of Ammon, saith the LORD. Concerning Edom, thus saith the LORD of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?  
 8 Flee ye, turn back, dwell deep, O inhabitant of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him.

scended to their posterity, but the *Ammonites* had taken and possessed it.

V. 3. *Ai*—A city of the *Ammonites*, not the same mentioned *Josh. vii. 2.* for that was on the other side *Jordan*. By the hedges—Where they might be hidden, and not so easily seen.

V. 4. *Flowing*—Either flowing with water, or plenty of corn and grass.

V. 5. *Right forth*—So that you shall be glad to flee, and never look back. *Gather up*—None will receive or entertain you.

V. 6. *I will bring*—Probably this refers to the conversion of the *Ammonites*, as well as other Heathens, to Christ.

V. 7. *Edom*—The *Edomites* were the posterity of *Esau* the eldest son of *Isaac*, but disinherited; the blessing being given to his younger brother *Jacob*, who was head of the twelve tribes of *Israel*. God promised him that he should have a fat, and plentiful country, tho' his brother should

be his lord; and foretold, that he should break his brother's yoke from off his neck: the land of *Seir* was his country. The *Edomites* coasted southward upon *Canaan*, the *Israelites* passed by their coasts to go into *Canaan*, their way lay thro' *Edom*, but their king refusing to suffer them to go through, God ordered them to go another way. *Balaam* prophesied their ruin. They were enemies to the *Israelites* in the time of *Saul*, 1 *Sam. xiv. 47.* and *David*, 2 *Sam. viii. 14.* and *Amaziah*, 2 *Kings xiv. 17.* who slew of them ten thousand, and took *Selah*, calling it *Jokteel*. Many of the prophets foretold their ruin, *Jeremiah* in this place, *Ezek. xxv. 12, 13, 14.* *Joel iii. 19.* *Amos 9.* and others. *Teman*—Was a city of *Edom*.

V. 8. *Dedan*—Was a city of *Arabia* joining to *Idumea*, *Isa. xxi. 13.* they being neighbours to the *Edomites* are called to flee, and to get into caves, where they might

† *Zeph. ii. 8, 9.* ‡ *Isa. xxxii. 11. iv. 8. vi. 26.* § *Chap. xlviii. 7. Amos i. 15.* || *Chap. xxi. 13.* \* *Chap. xlix. 39.*



- 9 If grape-gatherers come to thee, would they not leave *some* glean-  
 grapes? If thieves by night, they will destroy 'till they have enough.  
 10 But I have made Esau bare, I have uncovered his secret places, and  
 he shall not be able to hide himself: his seed is spoiled, and his  
 11 brethren, and his neighbours, and he *is* not. Leave thy fatherless  
 children, I will preserve *them* alive; and let thy widows trust in me.  
 12 For thus saith the LORD, † Behold, they whose judgment *was* not to  
 drink of the cup, have assuredly drunken, and *art* thou he *that* shalt  
 altogether go unpunished? Thou shalt not go unpunished, but thou  
 13 shalt surely drink *of it*. For I have sworn by myself, saith the LORD,  
 that Bozrah shall become a desolation, a reproach, a waste, and a  
 14 curse, and all the cities thereof shall be perpetual wastes. ‡ I have  
 heard a rumour from the LORD, and an ambassador is sent unto the  
 heathen, *saying*, Gather ye together, and come against her, and rise  
 15 up to the battle. For lo, I will make thee small among the heathen,  
 16 *and* despised among men. Thy terribleness hath deceived thee,  
*and* the pride of thine heart, O thou that dwellest in the clefts of the  
 rock, that holdest the height of the hill; though thou shouldest make  
 thy nest as high as the eagle, I will bring thee down from thence,  
 17 saith the LORD. Also Edom shall be a desolation: every one that  
 goeth by it, shall be astonished, and shall hiss at all the plagues  
 18 thereof. § As in the overthrow of Sodom and Gomorrah and the  
 neighbour *cities* thereof, saith the LORD: no man shall abide there,  
 19 neither shall a son of man dwell in it. Behold, he shall come up  
 like a lion from the swelling of Jordan, against the habitation of

might dwell deep in the earth and be in  
 some security.

V. 9. *If*—*Edom* shall be totally destroyed;  
 their destruction should not be like the  
 gleaning of grapes, where the gatherers  
 content themselves with taking the prin-  
 cipal clusters: nor yet like the robbings  
 of thieves, who take for their hunger, and  
 when they have got enough leave the rest.

V. 12. *They*—The *Jews*, who in compa-  
 rison with others did not deserve to drink  
 of the cup, yet have drank of it, and can  
 you think to escape? When an *Israelite*  
 hath not escaped the justice of God, an  
*Edomite* must not expect it.

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† Chap. xxv. 20. *Obad.* 16. ‡ *Obad.* 1. § *Gen.* xix. 25. *Deut.* xxix. 23. *Amos* iv. 11.

V. 13. *Bozrah*—*Edom* is expressed under  
 the name of *Bozrah*, (a part for the whole)  
*Bozrah* being its principal city.

V. 14. *An ambassador*—He speaks after  
 the manner of earthly princes, who use  
 to send their ambassadors to other princes  
 to declare their minds to them. God hath  
 inclined them to come against *Edom*.

V. 19. *Behold*—The *Edomites* shall come  
 up fiercely against *Nebuchadrezzar*, but will  
 suddenly flee, yea even from their own  
 country. *Appoint*—Into whose hands shall  
 I give that country. *For who*—For I can  
 do whatsoever I please. *Will appoint*—  
 And who will appoint me a time to plead  
 with

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the strong: but I will suddenly make him run away from her, and who is a chosen *man that* I may appoint over her? For\* who is like me? And who will appoint me the time? And who is that shepherd  
 20 that will stand before me? Therefore hear the counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely, he shall make their habita-  
 21 tions desolate with them. The earth is moved at the noise of their fall: at the cry, the noise thereof was heard in the Red-sea. Be-  
 22 hold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of  
 23 Edom be as the heart of a woman in her pangs. † Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings, they are faint-hearted, *there is* sorrow on the sea,  
 24 it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on *her*: ‡ anguish and sorrows have  
 25 taken her, as a woman in travail. How is the city of praise not left, the city of my joy? § Surely her young men shall fall in her  
 26 streets, and all the men of war shall be cut off in that day, saith the LORD of hosts. And I will kindle a fire in the wall of Damascus,  
 27 and it shall consume the palaces of Ben-hadad. Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar  
 28 king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks  
 29 shall they take away, they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry unto them,  
 30 Fear is on every side. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD: for Nebuchadrezzar king of

with men? *Who is*—Where is that king or potentate that will stand before me?

V. 20. *Teman*—Edom and *Teman* signify the same thing. *The least*—The least of Nebuchadrezzar's forces shall drag them out of their lurking places.

V. 23. *Damascus*—Being the head of this country, is put for the whole country. *Hamath*—Hamath and Arpad were two cities also of Syria. *On the sea*—Their inhabitants that live near the sea shall be troubled.

V. 25. *Of my joy*—A city of great renown. The king of Syria is here supposed to speak.

V. 27. *Ben-hadad*—Was the common name of the kings of Syria.

V. 28. *Kedar*—Was one of the sons of *Ishmael*, whose posterity inhabited part of *Arabia Petraea*. Hazor was the head city to several kingdoms in *Joshua's* time.

V. 29. *They*—The Chaldeans.

V. 30. *Flee*—These seem to be the prophet's words.

\* *Exod.* xv. 11. *Job* xli. 10. † *Zech.* ix. 1, 2. ‡ *Chap.* iv. 31. xxx. 6. § *Chap.* i. 30. V. 31. *Arise*



Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up to the wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil, and I will scatter into all winds them *that are* in the utmost corners, and I will bring their calamity, from all sides thereof, saith the LORD. And Hazor \* shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it. The word of the LORD, that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, 'till I have consumed them. And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD. But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

## C H A P. L.

*The judgment of Babel, and the land of Chaldea, for their idolatry, tyranny and pride; with gracious promises of the redemption of Israel intermixed, ver. 1—46.*

1 **T**HE word that the LORD spake † against Babylon, *and* against  
2 the land of the Chaldeans by Jeremiah the prophet. Declare

V. 31. *Arise*—The result of *Nebuchadrezzar's* counsels, giving charge to his armies to march against the *Kedarens*, who lived at ease and took no care, nor had any neighbours that could assist them.

V. 34. *Against Elam*—Probably the *Perians*.

V. 38. *My throne*—God calls the throne of *Cyrus* or *Alexander* his throne; because he gave it the conqueror.

V. 39. *But*—We had the like promise Numb. 95.

as to *Moab*, chap. xlviii. 47. and as to *Ammon*, ver. 6. the same latter days either signify after many days, or in the time of the *Messiah*. In the former sense it may refer to *Cyrus*, who conquered *Persia*. In the latter sense it refers to the spiritual liberty which some of these poor Heathens were brought into by the gospel. We read *Acts* ii. 9. that some of the *Elamites* were at *Jerusalem* at pentecost, and were some of those converted to Christ.

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V. 2. *Bel*

\* Chap. x. 22. † *Isa.* xiii. 1. xxi. 1. xlvii. 1.



ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast. In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, *saying*, Come and let us join ourselves to the LORD in a perpetual covenant, *that* shall never be forgotten. My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the LORD, *in* the habitation of justice, even the LORD, the hope of their fathers. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in array against her; from thence she shall be taken: their arrows

V. 2. *Bel*—*Bel* and *Merodach* were the two principal idols of the *Babylonians*.

V. 3. *The north*—From *Media* which lay northward to *Babylon* and *Affyria*.

V. 4. *In those days*—In the days wherein God shall begin to execute judgment upon *Babylon*, (which was in the time of *Cyrus*) the children of *Judah* shall come out of captivity, and some of the children of *Israel* hearing that their brethren were gone out of *Babylon*, shall go up also from the several places into which they were disposed by the *Affyrians*: weeping for their sins, or for joy that God should shew them such mercy.

V. 6. *Their shepherds*—Their civil and ecclesiastical governors have been a cause of it. The former by their wicked com-

mands and example; the latter by example as well as doctrine. *Turned them*—To offer sacrifices unto idols. *From mountain*—From one idolatry to another. *Forgotten*—They have forgotten me.

V. 7. *Habitation*—Some think this is a name here given to God, who indeed is the habitation of justice, but whether the *Chaldeans* would call him so, may be a question. Others therefore think the preposition *in* is understood, making this the aggravation of the *Jews* sins that they were committed in a land which ought to have been an habitation of justice.

V. 8. *Remove*—God commands his people to remove out of *Babylon*, and to go forth cheerfully like the he-goats of a flock leading the way.

V. 10. *Satisfied*



*shall be* as of a mighty expert man: none shall return in vain.  
 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied,  
 11 saith the LORD. Because ye were glad, because ye rejoiced, O ye  
 destroyers of mine heritage, because ye are grown fat, as the  
 12 heifer at grass, and bellow as bulls: Your mother shall be fore  
 confounded, she that bare you shall be ashamed: behold, *it shall be*  
 the hindmost of the nations, a wilderness, a dry land, a desert.  
 13 Because of the wrath of the LORD, it shall not be inhabited, but  
 it shall be wholly desolate: every one that goeth by Babylon,  
 14 shall be astonished, and hiss at all her plagues. Put yourselves in  
 array against Babylon round about: all ye that bend the bow,  
 shoot at her, spare no arrows: for she hath sinned against the  
 15 LORD. Shout against her round about: she hath given her hand:  
 her foundations are fallen, her walls are thrown down: \* for it is  
 the vengeance of the LORD: take vengeance upon her; as she  
 16 hath done, do unto her. Cut off the sower from Babylon, and  
 him that handleth the sickle in the time of harvest: for fear of the  
 oppressing sword, they shall turn every one to his people, and  
 17 they shall flee every one to his own land. Israel is a scattered  
 sheep, the lions have driven *him* away: first the king of Assyria hath  
 devoured him, and last this Nebuchadrezzar the king of Babylon  
 18 hath broken his bones. Therefore thus saith the LORD of hosts,  
 the God of Israel, Behold, I will punish the king of Babylon, and  
 19 his land, as I have punished the king of Assyria. And I will bring  
 Israel again to his habitation, and he shall feed on Carmel and Ba-  
 shan, and his soul shall be satisfied upon mount Ephraim and Gi-  
 20 lead. In those days, and in that time, saith the LORD, the iniquity

V. 10. *Satisfied*—Satisfied with spoil and plunder.

V. 11. *Because*—They rejoiced at the ruin of the Jews. *Fat*—The cause for which Babylon is threatened, was doubtless their luxury of all sorts commonly attending great wealth.

V. 12. *Mother*—Your country, shall be ashamed of you, who are not able to defend her.

V. 15. *Given her hand*—Acknowledging

themselves overcome, and yielding. *As she hath done*—Unmerciful men find no mercy.

V. 16. *Every one*—Either such strangers as for commerce had their abodes in Babylon, or such assistance as the Babylonians had gotten against their enemies.

V. 17. *Israel*—The whole twelve tribes. *Lions*—Enemies cruel as lions had carried them into captivity.

V. 20. *Not found*—God will no longer punish the sins of the Jews, they should be sought



of Israel shall be sought for, and *there shall be none* : and the sins of Judah, and they shall not be found : for I will pardon them whom  
 21 I reserve. Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod : waste and utterly destroy after them, saith the LORD, and do according to all that I have  
 22 commanded thee. A sound of battle *is* in the land, and of great  
 23 destruction. How is the † hammer of the whole earth cut asunder and broken ! How is Babylon become a desolation among the nati-  
 24 ons ! I have laid a snare for thee, and thou art also taken, O Ba-  
 bylon, and thou wast not aware : thou art found, and also caught,  
 25 because thou hast striven against the LORD. The LORD hath opened his armoury, and hath brought forth the weapons of his indigna-  
 tion : for this *is* the work of the LORD God of hosts in the land of  
 26 the Chaldeans. Come against her from the utmost border, open her store-houses : cast her up as heaps, and destroy her utterly ; let  
 27 nothing of her be left. Slay all her bullocks : let them go down to the slaughter : woe unto them, for their day is come, the time of their  
 28 visitation. The voice of them that flee and escape out of the land of Babylon \* to declare in Zion the vengeance of the LORD our God,  
 29 the vengeance of his temple. Call together the archers against Ba-  
 bylon : all ye that bend the bow, camp against it round about ; let none thereof escape, recompense her according to her work ; accord-  
 ing to all that she hath done, do unto her ; for she hath been proud  
 30 against the LORD, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be  
 31 cut off in that day, saith the LORD. Behold, I *am* against thee, O *thou* most proud, saith the LORD God of hosts, for thy day is come,  
 32 the time *that* I will visit thee. And the most proud man shall stumble and fall, and none shall raise him up : and I will kindle a fire in his  
 33 cities, and it shall devour all round about him. Thus saith the LORD of hosts, The children of Israel and the children of Judah

sought for as to punishment and not found.  
*Reserve*—Whom I save from the captivity of Babylon.

V. 21. *Merathaim*—The names of some places which Cyrus took in his way to Babylon.

V. 22. *The land*—Of Chaldea.

V. 26. *Open her store-houses*—The gra-

naries, or treasures of the Babylonians.

V. 27. *Bullocks*—The great and rich men of Babylon.

V. 28. *The vengeance*—The revenge which God had taken for his holy temple, which the Chaldeans had destroyed.

V. 33. *Together*—Together in this place signifies

† Chap. li. 20.

\* Chap. li. 10, 11.



were oppressed together, and all that took them captives held them  
 34 fast, they refused to let them go. Their Redeemer is strong, the  
 LORD of hosts is his name, he shall thoroughly plead their cause,  
 that he may give rest to the land, and disquiet the inhabitants of  
 35 Babylon. A sword is upon the Chaldeans, saith the LORD, and  
 upon the inhabitants of Babylon, and upon her princes, and upon  
 36 her wise men. A sword is upon the liars, and they shall dote: a  
 37 sword is upon her mighty men, and they shall be dismayed. A  
 sword is upon their horses, and upon their chariots, and upon all  
 the mingled people that are in the midst of her, and they shall be-  
 come \* as women: a sword is upon her treasures, and they shall be  
 38 robbed. † A drought is upon her waters, and they shall be dried  
 up; for it is the land of graven images, and they are mad upon their  
 39 idols. Therefore ‡ the wild beasts of the desert, with the wild beasts  
 of the islands shall dwell there, and the owls shall dwell therein;  
 and it shall be no more inhabited for ever: neither shall it be dwelt  
 40 in from generation to generation. § As God overthrew Sodom and  
 Gomorrah, and the neighbouring cities thereof, saith the LORD: so  
 shall no man abide there, neither shall any son of man dwell therein.  
 41 || Behold, a people shall come from the north, and a great nation,  
 42 and many kings shall be raised up from the coasts of the earth. They  
 shall hold the bow and the lance: they are cruel and will not shew  
 mercy: \*\* their voice shall roar like the sea, and they shall ride  
 upon horses, every one put in array like a man to the battle, against

signifies no more than that they were both  
 oppressed, or alike oppressed.

V. 34. *Plead*—He will actually and  
 readily effect it.

V. 36. *Dote*—Their southsayers and  
 wizzards shall dote, not foreseeing what  
 will be. *Dismayed*—Their hearts shall fail  
 them when this day comes.

V. 37. *Horses*—Though they be full of  
 chariots and horses, the enemy shall destroy  
 them. *Mingled people*—People that were not  
 native Chaldeans, but under their dominion.

V. 38. *Dried*—This phrase has a plain

reference to Cyrus's stratagem used in the  
 surprize of *Babylon*; one part of it was forti-  
 fied by the great river *Euphrates*, which  
 Cyrus diverted by cutting several channels,  
 till he had drained it so low, that it be-  
 came passable for his army; others think  
 that a want of rain is here threatened.

V. 40. *No man*—Cyrus only made them  
 tributaries, and took away their govern-  
 ment. But *Seleucus Nicanor*, a Grecian prince,  
 utterly destroyed *Babylon*, so that in the  
 time of *Adrian* the Roman emperor, there  
 was nothing left standing of that great city.

V. 5. *Forfaken*

\* *Nah.* iii. 13. *Isa.* xiii. 15. *Chap.* xlvi. 21. † *Chap.* li. 32. 36. ‡ *Isa.* xiii. 22. xxxiv. 14.  
*Chap.* li. 37. *Rev.* xviii. 2. § *Gen.* xix. 25. *Isa.* xiii. 19. *Chap.* xlix. 18. || *Chap.* vi. 22.

\*\* *Isa.* v. 30.



43 thee, O daughter of Babylon. The king of Babylon hath heard the report of them, and his hands waxed feeble: † anguish took hold of  
 44 him, *and* pangs as of a woman in travail. Behold, he shall come up † like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her; and who *is* a chosen *man that* I may appoint over her? For who *is* like me? And who will appoint me the time? And who *is* that shepherd  
 45 that will stand before me? Therefore hear ye the council of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out; surely he shall make *their* habitation  
 46 desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

## C H A P. LI.

*The severe judgment of God against voluptuous, covetous, tyrannical and idolatrous Babel, in the revenge, and for the redemption of Israel, ver. 1—58. Jeremiah delivers the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon, ver. 59—64.*

1 **T**HUS saith the LORD, Behold, I will raise up against Babylon,  
 lon, against them that dwell in the midst of them that rise up  
 2 against me, a destroying wind. And will send unto Babylon §  
 fanners, that shall fan her, and empty her land; for in the day of  
 3 trouble they shall be against her round about. Against *him that*  
 bendeth, let the archer bend his bow, and against *him that* lifeth up  
 himself in his Brigandine: and spare ye not her young men, destroy  
 4 ye utterly all her host. Thus the slain shall fall in the land of  
 the Chaldeans, and *they that are* thrust through in her streets.  
 5 For Israel *hath not been* forsaken, nor Judah of his God, of the  
 LORD of hosts; though their land was filled with sin against the  
 6 Holy One of Israel. || Flee out of the midst of Babylon, and deliver every man his own soul: be not cut off in her iniquity: for this is the time of the LORD's vengeance, he will render unto her a

V. 5. *Forsaken*—Not utterly forsaken. *iniquity* the punishment of the Babylonian's

V. 6. *Soul*—By *soul* is meant *life*, and by *iniquity*.

V. 7. *Drunken*

† Chap. xlix. 24. † Job xli. 10. § Chap. xv. 7. || Rev. xviii. 4.



7 recompence. Babylon *hath been* § a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her  
 8 wine, therefore the nations are mad. Babylon || is suddenly \* fallen and destroyed: howl for her, take balm for her pain, if so  
 9 be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one to his own country, for her judgment reacheth unto heaven, and is lifted up  
 10 even to the sky. The LORD hath brought forth our righteousness: come and let † us declare in Zion the work of the LORD our God.  
 11 † Make bright the arrows, gather the shields: the LORD hath §§ raised up the spirit of the kings of the Medes: for his device is against Babylon to destroy it, because it is the ||| vengeance of the LORD, the  
 12 vengeance of his temple. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that  
 13 which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is  
 14 come, and the measure of thy covetousness. The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as  
 15 with caterpillars, and they shall lift up a shout against thee. \*\* He hath made the earth by his power, he hath established the world by his wisdom, and hath †† stretched out the heaven by his under-  
 16 standing. When he uttereth *his voice there is* a multitude of waters in the heavens, and he †† caused the vapours to ascend from the

V. 7. *Drunken*—She had made all the nations about her drunken with the Lord's fury. *Mad*—Through the misery they felt from her.

V. 9. *We*—The prophet seems to personate the mercenary soldiers, saying, they would have helped *Babylon*, but there was no healing for her.

V. 10. *Some*—These words are spoken in the person of the *Jews*, owning the destruction of *Babylon* to be the mighty work of God, and an act of justice, revenging the wrongs of his people.

Voll. II.

12 W

§ Rev. xiv. 8. xvii. 4. || Isa. xxi. 9. Rev. xiv. 8. xviii. 2. \* Chap. l. 28. † Chap. l. 28.  
 † Chap. xlv. 4. §§ Isa. xlii. 17. ||| Chap. l. 28. \*\* Gen. i. 1. 6. Chap x. 12, 13,  
 14, 15. †† Job ix. 8. Psal. civ. 2. Isa. xl. 22. †† Psal. cxxxv. 7.

V. 12. *Set up*—These seems to be the prophet's words to the *Babylonians*, rousing them out of their security. Historians tell us that the city was fortified by walls of fifty cubits high, and two hundred cubits broad, and by a very deep and large ditch.

V. 13. *Waters*—*Babylon* is said to dwell upon many waters, because the great river *Euphrates*, did not only run by it, but almost encompass it, branching itself into many smaller rivers, which made several parts of the city, islands.

V. 23. *Break*



ends of the earth : he maketh lightnings with the rain, and bringeth  
 17 forth the wind out of his treasures. † Every man is brutish by *his*  
 knowledge, every founder is confounded by the graven image :  
 for his molten image *is* falshood, and *there is* no breath in them.  
 18 They *are* vanity, the work of errors : in the time of their visita-  
 19 tion they shall perish. § The portion of Jacob *is* not like them, for  
 he *is* the former of all things, and *Israel is* the rod of his in inheri-  
 20 tance : the LORD of hosts *is* his name. || Thou *art* my battle-axe  
 and weapons of war : for with thee I break in pieces the nations,  
 21 and with thee I destroy kingdoms ; And with thee I break in pieces  
 the horse and the rider, and with thee will I break in pieces the  
 22 chariot and his rider : With thee also will I break in pieces man  
 and woman, and with thee will I break in pieces old and young,  
 and with thee will I break in pieces the young man, and the maid :  
 23 I will also break in pieces with thee the shepherd, and his flock,  
 and with thee will I break in pieces the husbandman, and his  
 yoke of oxen, and with thee will I break in pieces captains and  
 24 rulers. But I will render unto Babylon, and to all the inhabitants  
 of Chaldea, all their evil that they have done in Zion, in your  
 25 sight, saith the LORD. Behold, I *am* against thee, O destroying  
 mountain, saith the LORD, which destroyest all the earth, and I will  
 stretch out my hand upon thee, and roll thee down from the rocks,  
 26 and will make thee a burnt mountain. And they shall not take of  
 thee a stone for the corner, nor a stone for foundations ; but thou  
 27 shalt be desolate for ever saith the LORD. Set ye up a standard in  
 the land, blow the trumpet among the nations, prepare the nati-  
 ons against her, call together against her the kingdoms of Ararat,  
 Minni, and Ashchenaz : appoint a captain against her, cause the  
 28 horses to come up as the rough caterpillars. Prepare against her

V. 23. *Break in pieces*—The sense of all these three verses is the same ; that God had made use, and was still making use of the *Babylonians* to destroy many nations, to spoil much people, wasting their goods, routing their armies, killing all sorts of their inhabitants.

V. 25. *Mountain*—*Babylon* was very high for its power, and greatness, and had very high walls and towers, that it looked

at a distance like an high rocky mountain. They had destroyed many people. *Burnt*—Thy cities and towers which appear like a mountain shall be burnt.

V. 27. *As caterpillars*—The *Median horses* are compared to these insects, either with respect to their numbers, or in regard of the terror caused by them when they came, being a great plague to the places which they infested.

V. 29. *The*

† Chap. x. 14.

§ Chap. x. 16.

|| Chap. l. 23.



the nations with the kings of the Medes, the captains thereof, and  
 29 all the rulers thereof, and all the land of his dominion. And the land  
 shall tremble and sorrow; for every purpose of the LORD shall be  
 performed against Babylon, to make the land of Babylon a desolation  
 30 without an inhabitant. The mighty men of Babylon have forborn to  
 fight, they have remained in *their* holds, their might hath failed, \* they  
 became as women: they have burnt her dwelling-places, her bars  
 31 are broken. One post shall run to meet another, and one messenger  
 to meet another, to shew the king of Babylon that his city is taken at  
 32 *one* end, And that the passages are stopt, and the reeds they have  
 33 burnt with fire, and the men of war are afrighted. For thus saith  
 the LORD of hosts, the God of Israel; The daughter of Babylon is  
 like a threshing-floor, *it is* time to tread her: yet a little while, and  
 34 the time of her harvest shall come. Nebuchadrezzar king of Baby-  
 lon hath devoured me, he hath crushed me, he hath made me an  
 empty vessel, he hath swallowed me up like a dragon, he hath filled  
 35 his belly with my delicates, he hath cast me out. The violence  
 done to me, and to my flesh, *be* upon Babylon, shall the inhabitant  
 of Zion say; and my blood upon the inhabitants of Chaldea, shall  
 36 Jerusalem say. Therefore thus saith the LORD, Behold, I will plead  
 thy cause, and take vengeance for thee, and I will dry up her sea,  
 37 and make her springs dry. And Babylon shall become heaps, a †  
 dwelling-place for dragons, an astonishment and an hissing without

V. 29. *The land*—Babylon, or the land of Chaldea.

V. 31. *At one end*—Cyrus entered the city at one end, by the channel of the river, which he had\* drained, and surprised *Belshazzar* in the midst of his feast.

V. 32. *The passages*—The passages over the river *Euphrates*, and all the other passages by which the *Babylonians* might make their escape, were guarded with soldiers. *Reeds*—On the border of the river *Euphrates* were vast quantities of great and tall reeds, which with the mud in which they stood, were as another wall to the city; but the *Medes* had burnt them so as the way was open.

V. 33. *Threshing-floor*—Babylon had been  
 Numb. 95.

a threshing instrument, by which, and a *threshing floor* in which God had threshed many other nations; God now intended to make it as a threshing-floor wherein he would thresh the *Chaldeans*. *Tread her*—So they used to prepare their threshing-floors against the time of harvest. *The time*—The harvest which the justice of God would have from the ruin of the *Chaldeans*.

V. 34. *Me*—The prophet speaks this in the name of the *Jews*. *Cast me out*—As beast of prey, eat what they please of other beasts they have preyed upon, and leave the rest in the field.

V. 36. *Dry up*—Alluding to what *Cyrus*

did.

V. 38. *They*

\* Isa. xix. 16. Chap. l. 37.

† Isa. xiii. 22.



38 an inhabitant. They shall roar together like lions: they shall yell  
 39 as lion's whelps. In their heat I will make their feasts, and † I will  
 make them drunken, that they may rejoice, and sleep a perpetual  
 40 sleep, and not awake, saith the LORD. I will bring them down like  
 41 lambs to the slaughter, like rams with he-goats. How is Sheshach  
 taken? And how is the praise of the whole earth surprized? How  
 42 is Babylon become an astonishment among the nations? The sea  
 is come up upon Babylon: she is covered with the multitude of the  
 43 waves thereof. Her cities are a desolation, a dry land, and a wil-  
 derness, a land wherein no man dwelleth, neither doth any son of  
 44 man pass thereby. And I will punish Bel and Babylon, and I will  
 bring forth out of his mouth that which he hath swallowed up, and  
 the nations shall not flow together any more unto him: yea the wall  
 45 of Babylon shall fall. \* My people, go ye out of the midst of her,  
 and deliver ye every man his soul from the fierce anger of the  
 46 LORD. And lest your hearts faint, and ye fear for the rumour that  
 shall be heard in the land: a rumour shall both come *one* year, and  
 after that in *another* year shall come a rumour; and violence in the  
 47 land, ruler against ruler. Therefore behold, the days come, that  
 I will do judgment upon the graven images of Babylon, and her  
 whole land shall be confounded, and all her slain shall fall in the  
 48 midst of her. Then † the heaven, and the earth, and all that is  
 therein shall sing for Babylon, for the spoilers shall come unto her  
 49 from the north, saith the LORD. As Babylon hath caused the slain of

V. 38. *They*—The Babylonians, upon the taking of their city.

V. 39. *Heat*—When they shall grow hot with wine, I will make them a feast of another nature. Interpreters judge that *Belshazzar*, Dan. v. 1. made a feast to a thousand of his Lords, when he and his wives, and concubines, drank wine in the vessels belonging to the temple, during which feast the city was taken. *And not awake*—While they were merry with their wine, they fell into a sleep which they never awoke out of.

V. 41. *Sheshach*—A name given to the city of Babylon.

V. 42. *The sea*—A multitude of enemies.

V. 44. *Bel*—Bel was the principal Babylonian idol. *Bring forth*—All the vessels of the temple, 2 Chron. xxxvi. 7. and whatever gifts the Babylonians had presented to him. *The wall*—And the city of Babylon shall be also ruined.

V. 45. *Go out of her*—At all hazards escape for your lives.

V. 48. *Then*—All the creatures in heaven and earth shall rejoice at the vengeance which God shall take upon Babylon.

V. 49. *Of all the earth*—This term must be understood in a restrained sense; the Chaldeans coming up from all parts of Chaldea to help Babylon, were slain there, as by the means of Babylon the Israelites were slain that

† Ver. 57. \* Chap. l. 8. Ver. 6. Rev. xviii. 4. † Isa. xlv. 23. xlix. 13. Rev. xviii. 20.



- Israel to fall, so at Babylon shall fall the slain of all the earth.  
 50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.  
 51 We are confounded, because we have heard reproach; shame hath covered our faces; for strangers are come into the sanctuaries of  
 52 the LORD's house. Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through  
 53 all her land the wounded shall groan. † Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the  
 54 LORD. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans. Because the LORD hath spoiled  
 55 Babylon, and destroyed out of her the great voice; when her waves do roar, like great waters, a noise of their voice is uttered.  
 56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for  
 57 the LORD God of recompences, shall surely requite. And § I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.  
 58 Thus saith the LORD of hosts, The broad walls of Babylon shall be

that came from all parts of *Judea* to help *Jerusalem*.

V. 50. *Ye*—Ye *Jews*, leave *Babylon* as soon as liberty is proclaimed. *Remember*—And remember in *Judea* the great things both of justice and mercy which God hath done.

V. 51. *We*—We *Jews* are ashamed to hear the enemies reproaching us, for our God, or for our religion. *Strangers*—*Pagans* that were strangers to the commonwealth of *Israel*, are come, not to worship, but to plunder, the sanctuaries of the Lord; even into the courts of the priests and of the *Israelites*; yea, into the most holy place.

V. 52. *Wherefore*—For this profanation of my holy place, I will be revenged not only upon their idols, but upon the worshippers of them, and cause a groaning of wounded men over all the country of the *Chaldeans*.

V. 55. *The great voice*—The noises caused from multitudes of people walking up and trafficking together. *A noise*—The noise of her enemies that shall break in upon her shall be like the roaring of the sea.

V. 56. *Because*—Little more is said here than was before, only the words hint the taking of *Babylon* by a surprize when the king, and the inhabitants were not aware of it, which we had before also told us, ver. 39, 40. *Requite*—The wrongs done to his people.

V. 57. *Drunk*—A plain allusion to the posture the king of *Babylon*, and the thousand of his lords were in, when their city was taken while they were drinking wine in the bowls that were brought from the temple at *Jerusalem*.

V. 58. *Weary*—Though the people should labour to quench this fire, or to rebuild this city, yet it would be all lost labour.

V. 59. *In*



utterly broken, and her high gates shall be burnt with fire, and ||  
 the people shall labour in vain, and the folk in the fire, and they  
 59 shall be weary. The word which Jeremiah the prophet com-  
 manded Seraiah, the son of Neriah, the son of Maaseiah, when  
 he went from Zedekiah the king of Judah into Babylon, in  
 the fourth year of his reign. And *this* Seraiah *was* a quiet prince.  
 60 So Jeremiah wrote in a book all the evil that should come upon  
 Babylon, *even* all these words *that are* written against Babylon.  
 61 And Jeremiah said to Seraiah, when thou comest to Babylon, and  
 62 shalt see, and shalt read all these words, Then shalt thou say, O  
 LORD, thou hast spoken against this place to cut it off, that none  
 shall remain in it, neither man nor beast, but that it shall be defo-  
 63 late for ever. And it shall be when thou hast made an end of read-  
 ing this book, *that* thou shalt bind \* a stone to it, and cast it into  
 64 the midst of Euphrates. And thou shalt say, Thus shall Babylon  
 sink, and shall not rise from the evil that I will bring upon her: and  
 they shall be weary. Thus far *are* the words of Jeremiah.

## C H A P. LII.

*A repetition of the reign of Zedekiah: of the siege, taking, and destruction of Jerusalem, with the causes thereof, and what farther happened there, ver. 1—30. Evil-merodach advances Jehoiakim, ver. 31—34.*

- 1 **Z**EDEKIAH *was* one and twenty years old when he began  
 to reign, and he reigned eleven years in Jerusalem: and his  
 mother's name *was* Hamutal the daughter of Jeremiah of Libnah.  
 2 And he did *that which was* evil in the eyes of the LORD, according

V. 59. *In the fourth year*—This circumstance lets us know that this prophecy was many years before *Babylon* was destroyed; for it was seven years before *Jerusalem* was taken; so as it must be above sixty years before it was fulfilled in the first degree.

V. 61. *Shalt read*—Probably to the *Jews*, that were in *Babylon*.

V. 62. *Shalt say*—Thou shalt testify that thou believest what thou hast read.

V. 64. *Weary*—With that weight of

judgment which shall be upon them. *The words*—The prophetic words of *Jeremiah*; for the matter of the next chapter is historical, and the book of *Lamentations* is not prophetic.

V. 2. *Zedekiah*—It is generally thought that this chapter was not penned by *Jeremiah*, who, it is not probable, would have so largely repeated what he had related before; and could not historically relate what happened after his time, as some things did which are mentioned towards the

|| *Hab.* ii. 13.

\* *Rev.* xviii. 21.



3 to all that Jehoiakim had done. For through the anger of the LORD  
it came to pass in Jerusalem and Judah, 'till he had cast them out  
from his presence, that Zedekiah rebelled against the king of Baby-  
4 lon. And it came to pass in the ninth year of his reign, in the  
tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar  
king of Babylon came, he and all his army against Jerusalem, and  
5 pitched against it, and built forts against it round about. So the  
6 city was besieged unto the eleventh year of king Zedekiah. And  
in the fourth month, in the ninth *day* of the month, the famine was  
fore in the city, so that there was no bread for the people of the  
7 land. Then the city was broken up, and all the men of war fled,  
and went forth out of the city by night, by the way of the gate be-  
tween the two walls, which *was* by the king's garden: (now the  
Chaldeans *were* by the city round about) and they went by the way  
8 of the plain. But the army of the Chaldeans pursued after the  
king, and overtook Zedekiah in the plains of Jericho; and all his  
9 army was scattered from him. Then they took the king, and car-  
ried him up unto the king of Babylon to Riblah, in the land of Ha-  
10 math; where he gave judgment upon him. And the king of Ba-  
bylon slew the sons of Zedekiah before his eyes: he slew also all the  
11 princes of Judah in Riblah. Then he put out the eyes of Zedekiah;  
and the king of Babylon bound him in chains, and carried him to  
12 Babylon, and put him in prison 'till the day of his death. Now  
in the fifth month, in the tenth *day* of the month (which *was* the  
nineteenth year of Nebuchadrezzar king of Babylon) came Nebu-  
zar-adan captain of the guard, *who* served the king of Babylon,  
13 into Jerusalem, And burnt the house of the LORD, and the king's  
house; and all the houses of Jerusalem, and all the houses of the  
14 great *men* burnt he with fire. And all the army of the Chaldeans,  
that *were* with the captain of the guard, brake down all the walls of  
15 Jerusalem round about. Then Nebuzar-adan the captain of the  
guard carried away captive *certain* of the poor of the people, and  
the residue of the people that remained in the city, and those that  
fell away, that fell to the king of Babylon, and the rest of the mul-  
16 titude. But Nebuzar-adan, the captain of the guard, left *certain* of  
17 the poor of the land for vine-dressers, and for husbandmen. Also

the end of the chapter. Probably it was put in here as a preface to the book of  
penned by some of those in *Babylon*, and *Lamentations*.



the \* pillars of bras that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans  
 18 brake and carried all the bras of them to Babylon. † The caldrons also and the shovels, and the tongs, and the bowls, and the spoons, and all the vessels of bras wherewith they ministered, took they  
 19 away. And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold in gold, and *that* which *was* of silver in silver,  
 20 took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the bras of all these vessels  
 21 was without weight. And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass  
 22 it; and the thickness thereof *was* four fingers: *it was* hollow. And a chapter of bras *was* upon it; and the height of one chapter *was* five cubits, with net-work and pomegranates upon the chapters round about, all of bras: the second pillar also, and the pomegra-  
 23 nates *were like* unto these. And there were ninety and six pomegranates on a side; and ‡ all the pomegranates upon the net-work *were*  
 24 an hundred round about. And the captain of the guard took Seraiah the chief-priest, and Zephaniah the second priest, and the  
 25 three keepers of the door. He took also out of the city an eunuch who had the charge of the men of war; and seven men of them that were near the king's person, who were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, *that were* found  
 26 in the midst of the city. So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.  
 27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away  
 28 captive out of his own land. This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year, three thousand  
 29 Jews and three and twenty; In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred  
 30 thirty and two persons; In the three and twentieth year of Nebu-

V. 24. *Three*—It is probable there were more keepers of the door, but the captain

of the guard took only three of the chief.  
 V. 30. *All the persons were four thousand and*

\* Chap. xxvii. 19. † Exod. xxvii. 3. ‡ 1 Kings vii. 20.



chadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews, seven hundred forty and five persons: all the  
 31 persons *were* four thousand and six hundred. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought  
 32 him forth out of prison, And spake kindly unto him, and set his throne above the thrones of the kings that *were* with him in Baby-  
 33 lon, And changed his prison-garments: and he did continually  
 34 eat bread before him all the days of his life. And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

*and six hundred*—How amazingly were the Jews diminished, that this handful was all who were carried captive!

V. 34. *All the days of his life*—Here ends the history of the kingdom of Judah. I shall only observe the severe judgment of God upon this people, whose kingdom was made up of the two tribes of Judah and Benjamin, and half the tribe of Manasseh. In the numbering of the persons belonging to these two tribes, Numb. 1. (counting half of the number of the tribe of Manasseh)

we find *one hundred twenty-six thousand one hundred*: Numb. 26. we find of them *one hundred forty-eight thousand four hundred and fifty*. Here, ver. 30. we find no more of them carried into captivity, than *four thousand and six hundred*. From whence we may judge what a multitude of them were slain by the sword, by the famine, and pestilence! It is a dreadful thing to fall into the hands of the living God, to *mock his messengers, despise his words, and misuse his prophets, till there be no remedy*, 2 Chron. xxxvi. 16.

# N O T E S

O N

## The L A M E N T A T I O N S of J E R E M I A H.

*This book in Greek, Latin, and English, has its name from the subject matter of it, which is Lamentation. So also among the Hebrew writers; but in the Hebrew it takes its name from the first word of the book, as the five books of*  
 Vol. II. 12 X Moses



Moses have. That it was wrote by Jeremiah none can question, because in the Hebrew it is stiled, The book of Jeremiah. There is little controversy about the time, or occasion of writing it. That the occasion was the miseries of the people, by reason of the famine, sword, and captivity, is evident. Probably Jeremiah began to write upon the death of Josiah, and continued to the time of the captivity, setting down all the miseries the people suffered all along to that time. The design of the writing, as to those whom it immediately concerned, is plain and obvious, namely, to affect the people with those judgments which came upon them for their sins: as to us (upon whom the ends of the world are come) to mind us to take heed of their sins, lest we be sharers in their plagues. The book is made up of complaints of their lamentable condition; petitions to God for mercy; and prophecies both of their better estate, and the ruin of their enemies. In the four first chapters are several alphabets of letters beginning the several verses, each verse beginning with a new letter, only chap. 3. every three verses begin with a new letter. It seems the chapters were so composed, for the advantage of their memories. The whole book lets us see from what an height of dignity, to what a depth of misery sin may bring a nation, how much soever interested in God; and directs us to our duty in a state of affliction.

## LAMENTATIONS.

### CHAP. I.

Jeremiah laments the former excellency and present misery of Jerusalem for her sin, ver. 1—11. She complains of her grief, ver. 12—17. Confesses God's judgments to be righteous: and prays to him, ver. 18—22.

**1** **H**OW doth the city sit solitary, that was full of people? How is she become as a widow? She that was great among the nations, and princeſs among the provinces, how is she become tributary? **2** \* She weepeth ſore in † the night, and her tears are on her cheeks: among all her lovers ſhe hath none to comfort her, all her friends have dealt treacherouſly with her; they are become her **3** enemies. Judah is gone into captivity, becauſe of affliction, and

V. 1. *A widow*—She that had a king, or rather a God, that was an huſband to her, now was forſaken of God, and her king taken from her.

V. 3. *Becauſe*—Becauſe of the ſervitude and oppreſſion exerciſed among them: oppreſſion by their rulers, and ſervitude more generally; keeping their ſervants beyond

\* Jer. xiii. 17.

† Job vii. 3. Pſal. vi. 6.



because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none cometh to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are

5 afflicted, and she is in bitterness. Her adversaries are † the chief, her enemies prosper: for the LORD hath afflicted her; for the multitude of her transgressions, her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is

6 departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer. Jerusalem

7 remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the

8 adversaries saw her, *and* did mock at her sabbaths. Jerusalem hath grievously sinned: therefore she is removed: all that honoured her, despise her § because they have seen her nakedness: yea she sigh-

9 eth, and turneth backward. Her filthiness is in her skirts, she || remembereth not her last end; therefore she came down wonderfully; she had no comforter: O LORD behold my affliction: for

10 the enemy hath magnified *himself*. The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command

11 *that* they \* should not enter into thy congregation. All her people sigh, † they seek bread, they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider, for I am become vile. *Is it* nothing to you, all ye that pass by? Behold,

12 and see, †† if there be any sorrow like unto my sorrow: which is done unto me, wherewith the LORD hath afflicted *me* in the day of his

13 fierce anger. From above hath he sent fire into my bones, and it

beyond the year of jubilee, when they ought to be set at liberty. *The straits*—Those that pursued them overtook them in places where they could not escape.

V. 4. *She*—Persons of all ages and ranks are in bitterness.

V. 10. *Pleasant things*—Has laid violent hands on them. The things of the sanctuary were always pleasant things to those that feared God.

Numb. 96.

† Jer. lii. 28. § Jer. xiii. 26. Ezek. xvi. 37. xxiii. 29. || Deut. xxxii. 29. \* Neh. xiii. 1.

† Jer. lii. 6. †† Dan. ix. 12.

V. 11. *Bread*—Even in a land that ordinarily flowed with milk and honey, they were at a loss for bread to eat. *Given*—And gave any thing for something to satisfy their hunger. *Vile*—Miserable or contemptible.

V. 12. *Is it nothing*—The prophet speaks in the name of the *Jewish* church.

V. 13. *Fire*—A judgment as consuming, and afflictive as fire.

V. 14. *Is*



prevaileth against them; he hath spread a net for my feet, he hath turned me back: he hath made me desolate, *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fail; the LORD hath delivered me into *their* hands, *from whom* I

15 am not able to rise up. The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me, to crush my young men: the LORD hath trodden the virgin,

16 the daughter of Judah, *as* in a wine-press. For these *things* I weep, § mine eye, mine eye runneth down with water, because the comforter that should relieve my soul, is far from me: my children are

17 desolate, because the enemy hath prevailed. || Zion spreadeth forth her hands, *and there is* none to comfort her; the LORD hath commanded concerning Jacob *that* his adversaries should *be* round about him: Jerusalem is as a menstruous woman among them.

18 The LORD is \* righteous, for I have † rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my

19 virgins and my young men are gone into captivity. I called for my lovers, but they ‡ deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to re-

20 lieve their souls. Behold, O LORD, for I am in distress; my §§ bowels are troubled: mine heart is turned within me, for I have grievously rebelled: ||| abroad the sword bereaveth, at home *there is*

21 as death. They have heard that I sigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done *it*: thou wilt \*\* bring the day *that* thou hast pro-

V. 14. *Is bound*—Put upon my neck on account of my transgressions. *Wreathed*—My punishments are twisted as cords; I have a complication of judgments upon me, sword, famine, pestilence, captivity.

V. 15. *An assembly*—God had called an assembly of *Chaldeans* against the city, to crush the inhabitants of it. *Trodden*—God had trodden upon the *Jews* as men use to stamp grapes in a wine-press.

V. 16. *The comforter*—God.

V. 17. *Jerusalem*—Is become loathsome and filthy.

V. 19. *Deceived*—They did not answer my expectation.

V. 20. *Death*—By famine and pestilence.

V. 21. *They*—The neighbouring nations. *Like me*—But thou hast foretold their destruction also, and hast by me proclaimed it: and thou shalt in that day bring them into as sad a condition as I am in now.

V. 1. *His*

§ Jer. xiii. 17. xiv. 17. Chap. ii. 18. || Jer. iv. 31. \* Dan. ix. 7. † 1 Sam. xii. 14, 15. ‡ Jer. xxx. 14. §§ Isa. xvi. 11. Jer. xlviii. 36. Chap. ii. 11. Hof. xi. 8, ||| Deut. xxxii. 25. Ezek. vii. 15. \*\* Isa. 13, &c. Jer. 46, &c.



22 claimed, and they shall be like unto me. Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

## C H A P. II.

Jeremiah laments the misery of Jerusalem, and its causes, and their enemies derision, ver. 1—17. An exhortation to true sorrow and repentance, and a fervent prayer, ver. 18—22.

1 **H**OW hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the daughter of Israel, and remembered not his footstool in the day  
2 of his anger? The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath brought *them* down  
3 to the ground: he hath polluted the kingdom and the princes thereof. He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right-hand from before the enemy, and he  
4 burned against Jacob like a flaming fire, *which* devoureth round about. He hath bent his bow like an enemy: he stood with his right-hand as an adversary, and slew all *that were* pleasant to the eye, in the tabernacle of the daughter of Zion: he poured out his  
5 fury like fire. The LORD was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah  
6 mourning and lamentation. And he hath violently \* taken away his tabernacle, as *if it were* of a garden, he hath destroyed his places

V. 1. *His footstool*—His temple; but suffered the Chaldeans to destroy it. *Cast down*—That is, thrown them down from the highest glory and honour, to the meanest degree of servitude.

V. 2. *Polluted*—Dealt with them as with a polluted thing; cast them off, brake them in pieces.

V. 3. *The horn*—All their beauty and strength. *Drawn back*—God hath drawn back his assistance which he was wont to

give the Jews against their enemies. *Round about*—God consumed them, not in this or that part, but round about, as a fire seizing an house at once on all sides.

V. 4. *He*—That is, God, (whom by their sins they had provoked and made their enemy) behaved himself as an enemy. *And slew*—All their young men, and maidens who were pleasant to look upon.

V. 6. *His tabernacle*—His temple. *The places*

\* Isa. v. 5.



of the assembly: the LORD hath caused the solemn feasts, and sabbaths to be forgotten in Zion, and hath despised in the indignation  
 7 of his anger the king and the priests. The LORD hath cast off his altar: he hath abhorred his sanctuary: he hath given up into the hand of the enemy the walls of her palaces; † they have made a noise in the house of the LORD, as in a day of the solemn feasts.  
 8 The LORD hath purposed to destroy the wall of the daughter of Zion; ‡ he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament;  
 9 they languished together. Her gates are sunk into the ground, he hath destroyed and broken her bars: § her king and her princes are among the Gentiles; the law is no more, her || prophets also find  
 10 no vision from the LORD. The elders of the daughter of Zion sit upon the ground, and keep silence: they have \* cast up dust upon their heads; they have girded themselves with sackcloth; the vir-  
 11 gins of Jerusalem hang down their heads to the ground. Mine eyes doth fail with tears, †† my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the suckling swoon in the streets of the  
 12 city. They say to their mothers, Where is corn and wine? When

places—The synagogues. *The king*—By the king and the priests are meant persons of greatest rank and eminency, though it is thought here is a special reference to *Zedekiah* the king of *Judah*, and *Seraiah* who was the high priest; the former of which was miserably handled, the latter slain.

V. 7. *They*—The enemies with their triumphs and blasphemies, made as great a noise, as those that sang holy songs, or played on instruments, were wont to make to the glory of God.

V. 8. *The wall*—The strength and security of the *Jews*. *A line*—Artificers used with lines not only to mark out places for building, but also for destruction, to direct them what to cut off; and such a line is here meant.

V. 9. *Among the Gentiles*—In miserable captivity. *The law*—Is no more read, opened or observed. *Her prophets*—They had but very few prophets, from this time to the time of the gospel, and very few of those at this time alive had any revelation from God.

V. 10. *The virgins*—The whole city is in a mournful posture.

V. 11. *Mine eyes*—This whole verse is but expressive of the prophets great affliction for the miseries come upon the *Jews*. He wept himself almost blind. *Bowels*—His passion had disturbed his bodily humours, that his bowels were troubled. *Liver*—His gall lying under his liver. All these are expressions of great affliction and sorrow. *Swoon*—During the famine, occasioned by the long siege.

V. 12. *Bosom*

† *Psal.* lxxiv. 4. ‡ *2 Kings* xxi. 13. *Isa.* iii. 11. § *2 Kings* xxiv. 15. xxv. 6, 7. || *Psal.* lxxiv. 9. *Ezek.* vii. 26. \* *Job* ii. 12. †† *Chap.* i. 20.



they swooned as the wounded in the streets of the city, when their  
 13. soul was poured out into their mother's bosom. What thing shall  
 I take to witness for thee? What thing shall I liken to thee, O-daugh-  
 ter of Jerusalem? What shall I equal to thee, that I may comfort  
 thee, O virgin daughter of Zion? For thy breach is great like the  
 14. sea; who can heal thee? Thy † prophets have seen vain and  
 foolish things for thee, and they have not discovered thine iniquity,  
 to turn away thy captivity; but have seen for thee false burdens  
 15. and causes of banishment. All that pass by, § clap *their* hands at  
 thee; they hiss and wag their head at the daughter of Jerusalem,  
*saying*, Is this the city that *men* call || the perfection of beauty, the  
 16. joy of the whole earth? \* All thine enemies have opened their  
 mouth against thee: they hiss, and gnash the teeth: they say, We  
 have swallowed *her* up: certainly this *is* the day that we looked  
 17. for: we have found, we have seen *it*. The LORD hath done *that*  
 which he had devised: he hath fulfilled his word that he had com-  
 manded in the days of old: he hath thrown down and hath not  
 pitied: and he hath caused *thine* enemy to rejoice over thee, he  
 18. hath set up the horn of thine adversaries. Their heart cried to  
 the LORD; O wall of the daughter of Zion, † let tears run down  
 like a river day and night; give thyself no rest, let not the apple  
 19. of thine eye cease. Arise, cry out in the night: in the beginning  
 of the watches pour out thine heart like water before the face of the  
 LORD: lift up thine hands towards him, for the life of thy young  
 20. children, that faint for hunger in the top of every street. Behold,  
 O LORD, and consider to whom thou hast done this: †† Shall the

V. 12. *Bosom*—When they died in their mother's arms.

V. 13. *Who*—There was no people whose condition was in any degree parallel to the misery of the *Jews*: nor was there any cure for them, their breach was like a *sea* *breach* were the waters come in with such a torrent, that there is no making any defence against them.

V. 14. *The prophets*—False prophets

told you vain stories. *Not discovered*—

Whereas they ought to have made you sensible of your sins, and this might have prevented your captivity. *False burdens*—False stories to encourage you in sin, and so cause your banishment.

V. 18. *O wall*—That is, those that are upon it.

V. 20. *Whom*—Not the Heathen but to thy own people. *Women*—Wilt thou suffer wo-

men

† Jer. ii. 8. v. 31. xiv. 14. xxiii. 16. xxvii. 14. xxix. 8, 9. Ezek. xiii. 2. § Ezek. xxv. 6. || Psal. xlviii. 2. l. 2. \* Chap. iii. 46. † Jer. xiv. 17. Chap. i. 16.

†† Lev. xxvi. 29. Deut. xxviii. 53. Jer. xix. 9. Chap. iv. 10. Ezek. v. 13.



- women eat their fruit, *and* children of a span long? Shall the priest and the prophet be slain in the sanctuary of the LORD?
- 21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: § thou hast slain *them* in the day of thine anger, thou hast killed, *and* not pitied.
- 22 Thou hast called as in a solemn day, my terrors round about, so that in the day of the LORD's anger none escaped, nor remained: those that I have swaddled and brought up, hath mine enemy consumed.

## C H A P. III.

*The faithful bewail their misery, ver. 1—21. They nourish their hope by considering the justice, providence, and mercies of God, ver. 22—36. They stir up themselves to repentance, patience, prayers and confidence of deliverance for themselves, and divine vengeance on their enemies, ver. 37—66.*

- 1 **I** Am the man that hath seen affliction by the rod of his wrath.
- 2 He hath led me, and brought me into darkness, but not into
- 3 light. Surely against me is he turned, he turneth his hand against
- 4 me all the day. My flesh and my skin hath he made old, he hath
- 5 broken my bones. He hath builded against me, and compassed me
- 6 with poison and misery. \* He hath set me in dark places, as *they that*
- 7 *be* dead of old. † He hath hedged me about, that I cannot get out:
- 8 he hath made my chain heavy. Also when I cry and shout, he
- 9 shutteth out my prayer. He hath inclosed my ways with hewen
- 10 stones, he hath made my paths crooked. ‡ He was unto me as a bear
- 11 lying in wait, *and as* a lion in secret places. He hath turned aside my
- 12 ways, and pulled me in pieces, he hath made me desolate. He hath

men to satisfy their hunger with the fruit of their own bodies?

V. 22. *My terrors*—As my people were wont to be called together from all parts in a solemn day, so now my terrible enemies, or terrible things are by thee called together.

V. 1. *I am the man*—It seems, this is spoken in the name of the people, who were before set out under the notion of a woman.

V. 4. *Made old*—All my beauty is gone, and all my strength.

V. 5. *Builded*—He hath built forts and batteries against my walls and houses.

V. 9. *Inclosed*—He has defeated all my methods and counsels for security, by insuperable difficulties like walls of hewen stone. *Crooked*—Nay God not only defeated their counsels, but made them fatal and pernicious to them.

V. 15. *Wormwood*

§ Chap. iii. 43.

\* *Psal.* lxxxviii. 5, 6.

† *Job* iii. 23. xix. 8.

‡ *Job* x. 16. *Isa.*

xxxviii. 13. *Hof.* v. 14. xvii. 7, 8.



13 bent his bow, and \* set me as a mark for the arrow. He hath caused  
 14 the arrows of his quiver to enter into my reins. I was † a deri-  
 15 sion to all people, and ‡ their song all the day. He hath filled me  
 16 with bitterness, he hath made me drunken with wormwood. He  
 hath also broken my teeth with gravel-stones, he hath covered me  
 17 with ashes. And thou hast removed my soul far off from peace :  
 18 I forgot prosperity. And I said, My strength and my hope is pe-  
 19 rished from the LORD. Remember mine affliction and my mi-  
 20 sery, the wormwood and the gall. My soul hath *them* still in re-  
 21 memberance : and is bowed within me. This I recall to my mind,  
 22 therefore have I hope. § *It is of the LORD's mercies that we are*  
 23 not consumed, because his compassions fail not. *They are new*  
 24 every morning, great is thy faithfulness. The LORD is my || portion  
 25 faith my soul, therefore will I hope in him. The LORD is good to  
 26 them that wait for him, to the soul *that* seeketh him. *It is good*  
 that a man should both hope, and quietly wait for the salvation of  
 27 the LORD. *It is good* for a man that he bear the yoke in his youth.  
 28 *That* he sit alone and keep silence, because he hath borne *it* upon  
 29 him. He putteth his mouth in the dust, if so be there may be hope.  
 30 He giveth *his* cheek to him that smiteth him : he is filled full with  
 31 reproach. Nevertheless the LORD will not cast off for ever.  
 32 But though he cause grief, yet will he have compassion according  
 33 to the multitude of his mercies. For \*\* he doth not afflict will-  
 34 ingly, nor grieve the children of men. To crush under his feet  
 35 all the prisoners of the earth, To turn away the right of a man be-  
 36 fore the face of the Most High, To subvert a man in his cause, the

V. 15. *Wormwood*—With severe and bitter dispensations.

V. 16. *Ashes*—Mourners were wont to throw ashes on their heads.

V. 19. *Wormwood*—*Wormwood* and *gall* are often made use of to signify great affliction.

V. 21. *This*—Which follows, concerning the nature of God, and his good providences.

V. 23. *Faithfulness*—In fulfilling thy promises to thy people.

V. 27. *Bear*—quietly and patiently to bear what afflictions God will please to lay

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upon us. And if God tame us when young, by his word or by his rod, it is an unspeakable advantage.

V. 28. *Borne it*—That he keep his soul in subjection to God, because God hath humbled him by his rod.

V. 29. *In the dust*—Both this and the former verses let us know the duty of persons under afflictions.

V. 33. *Willingly*—Not from his own mere motion without a cause given him from the persons afflicted. Hence judgment is called God's *strange work*.

V. 36. *To subvert*—Here are three things

\* Job vii. 20. xvi. 12. † Jer. xx. 7. ‡ Job xxx. 9. Psal. lxxix. 12. Ver. 63. § Mal. iii. 6.  
 || Psal. xvi. 5. lxxiii. 26. cxix 57. Jer. x. 16. \*\* Ezek. xxxiii. 11.



37 LORD approveth not. Who is he † *that* saith, and it cometh to  
 38 pass, *when* the LORD commandeth *it* not? Out of the mouth of the  
 39 most high proceedeth not † evil and good? § Wherefore doth a  
 40 living man complain? A man for the punishment of his sins? Let  
 41 us search and try our ways, and turn again to the LORD. Let us  
 42 lift our heart with *our* hands unto God in the heavens. We have  
 43 transgressed and have rebelled, thou hast not pardoned. Thou hast  
 44 covered with anger, and persecuted us; || thou hast slain, thou hast  
 45 not pitied. Thou hast covered thyself with a cloud, that *our* prayer  
 46 should not pass through. Thou hast made us *as* the \* off-scouring  
 47 and refuse in the midst of the people. †† All our enemies have  
 48 opened their mouths against us. †† Fear and a snare is come upon  
 49 us, desolation and destruction. §§ Mine eye runneth down with  
 50 rivers of water, for the destruction of the daughter of my people.  
 51 Mine eye trickleth down, and ceaseth not, without any intermissi-  
 52 on; † Till the LORD look down, and behold from heaven.  
 53 Mine eye affecteth mine heart, because of all the daughters of my  
 54 city. Mine enemies chased me fore like a bird, ||| without cause.  
 55 They have cut off my life in the dungeon; and cast a stone upon  
 56 me. \*\* Waters flowed over mine head, *then* \*† I said, I am cut off.  
 57 \*† I called upon thy name, O LORD, out of the low dungeon.  
 58 Thou hast heard my voice; hide not thine ear at my breathing, at  
 59 my cry. Thou drewest near in the day *that* I called upon thee: thou

things mentioned, which God approveth not.

V. 37. *Who*—Nothing comes to pass in the world, but by the disposal of divine providence. This seems to be spoken in the name of the people of God, arguing themselves into a quiet submission, to their afflictions, from the consideration of the hand of God in them.

V. 38. *Evil*—Doth not evil or trouble come out of God's mouth from his direction, and providence, as well as good?

V. 39. *Wherefore*—The *Jews*, check themselves in their complaints from the

consideration, that nothing had befallen them, but what was the just reward of their sins.

V. 42. *Thou*—Thou hast plagued us according to the just desert of our sins.

V. 49. *Mine eye*—The prophet speaks this of himself.

V. 53. *Dungeon*—Dungeon seems here to be taken for the lowest condition of misery.

V. 54. *Cut off*—I am undone, there is no hope for me.

V. 56. *Heard*—In former afflictions. *Hide not*—Shew me now the same favour.

V. 58. O

† *Psal.* xxxiii. 9. † *Isa.* xlv. 7. § *Prov.* xix. 3. || *Chap.* ii. 21. \* *1 Cor.* iv. 13. †† *Chap.* ii. 16. †† *Isa.* xxiv. 17. *Jer.* xlviii. 43. §§ *Jer.* iv. 19. xiv. 17. ||| *Psal.* xxxv. 19. lxix. 4. cix. 3. cxix. 161. \*\* *Psal.* lxix. 2. cxxiv. 4, 5. \*† *Psal.* xxxi. 22. *Isa.* xxxviii. 10, 11. \*† *Psal.* cxxx. 1.

58 saidst, Fear not. O LORD, thou hast pleaded the cause of my soul:  
 59 thou hast redeemed my life. O LORD, thou hast seen my wrong,  
 60 judge thou my cause. Thou hast seen all their vengeance, *and* all  
 61 their imaginations against me. Thou hast heard their reproach, O  
 62 LORD, *and* all their imaginations against me; The lips of those  
 63 that rose up against me and their device against me all the day.  
 64 Behold, their sitting down and rising up; \* I am their musick.  
 65 † Render unto them a recompense, O LORD, according to the  
 66 work of their hands. Give them sorrow of heart, thy curse  
 † unto them. Persecute them and destroy them in anger from under  
 † the heavens of the LORD.

## CHAP. IV.

Zion bewaileth her misery: confesseth her sins, ver. 1—6. Miseries of the chief ones: women who killed and dressed their own children, ver. 7—12. The sin of the false prophets and priests, their vain hope, ver. 13—19. Their king taken prisoner, ver. 20. Edom is threatened, and Zion comforted, ver. 21, 22.

1 **H**OW is the gold become dim! *How* is the most fine gold  
 2 changed! The stones of the sanctuary are poured out in the  
 3 top of every street. The precious sons of Zion, comparable to  
 4 fine gold, how are they esteemed as earthen pitchers, the work of  
 5 the hands of the potter. Even the sea monsters draw out the breast,  
 6 they give suck to their young ones: the daughter of my people *is*  
 7 become cruel, like the ostriches in the wilderness. The tongue of  
 8 the sucking child cleaveth to the roof of his mouth for thirst:  
 9 the young children ask bread, *and* no man breaketh *it* unto them.  
 10 They that did feed delicately are desolate in the streets: *they that*

V. 58. O Lord—Thou hast been wont to take my part against my enemies.

V. 60. *Seen*—Thou hast been a witness to all their fury.

V. 63. *I am*—At feasts, and at their merry meetings, I am all the subject of their discourse.

V. 66. *Persecute*—Many passages of this nature which we meet with are prophecies, some of them may be both prophecies and prayers.

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V. 1. *The top*—Are scattered in the head of every street.

V. 2. *Earthen pitchers*—The nobles, the priests, and the good men, are looked upon no better than earthen vessels, the workmanship of an ordinary potter.

V. 3. *Cruel*—The *Jewish* women are become cruel to their children, or forced to appear so, having through the famine no milk to give them, nor any thing to relieve them. *Ostriches*—Like *ostriches* that lay their eggs, and leave them in the sand.

V. 6. *Of*

\* Ver. 14. † *Psal.* xxviii. 4. † *Psal.* viii. 3.



6 *were* brought up in scarlet, embrace the dunghills. For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, *that was* § overthrown as in a  
 7 moment, and no hands stayed on her. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy  
 8 in body than rubies, their polishing *was* of sapphire: Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a  
 9 stick. *They that be* slain by the sword, are better than *they that be* slain with hunger: for these pine away, stricken through for want of  
 10 the fruits of the field. || The hands of the pitiful women have sodden their own children, they were their meat in the destruction of  
 11 the daughter of my people. The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in  
 12 Zion, and it hath devoured the foundations thereof. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered  
 13 into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, they have shed the blood of the just in the  
 14 midst of her. They have wandered *as blind men* in the streets, they have polluted themselves with blood, so that men could not touch  
 15 their garments. They cried unto them, Depart ye, *it is* unclean;

V. 6. *Of Sodom*—Their punishment was greater, because more lingering, and gradual, whereas *Sodom* was overthrown in a moment, and that by no human hands that abode upon her, causing her a continued torment.

V. 7. *Nazarites*—Her *Nazarites* in this place signify her *separated ones*, who either in respect of birth, education, estate, or place of magistracy, were distinguished from the rest of the people.

V. 8. *Not known*—So that those who before knew them, do not know them now.

V. 13. *Priests*—The ecclesiastical men were a great cause of the first and last destruction of *Jerusalem*. And so they are of most other places that come to ruin, through their neglect of their duty, or encouraging others in their wicked courses.

V. 14. *They*—The prophets and priests wandered up down the streets polluting themselves with blood, either the blood of the children which they slew, or the *just men* mentioned ver. 13. the slaughter of whom they either encouraged, or at least did not discourage; so that one could not touch a prophet or priest, but he must be legally polluted, and there were so many of them, that men could not walk in the streets, but he must touch some of them.

V. 15. *Touch not*—The *Jews* that made conscience of keeping the law against *touching dead bodies*, cried to the other *Jews* to leave the city as themselves did, the city being now so full of dead bodies that they could not stay in it without polluting themselves.

V. 16. *The*



depart, depart, touch not, when they fled away and wandered: they  
 16 said among the Heathen, They shall no more sojourn *there*. The  
 anger of the LORD hath divided them, he will no more regard them,  
 they respected not the persons of the priests, they favoured not the  
 17 elders. As for us, \* our eyes as yet failed for our vain help: in  
 our watching, we have watched for a nation *that* could not save us.  
 18 † They hunt our steps that we cannot go in our streets: our end is  
 19 near, our days are fulfilled, for our end is come, Our persecutors  
 are ‡ swifter than the eagles of the heaven, they pursued us upon  
 20 the mountains, they laid wait for us in the wilderness. The breath  
 of our nostrils, the anointed of the LORD § was taken in their pits,  
 of whom we said, Under his shadow we shall live among the Hea-  
 21 then. Rejoice and be glad, O daughter of Edom, that dwellest in  
 the land of Uz; || the cup also shall pass through unto thee: thou  
 22 shalt be drunken and shalt make thyself naked. \*\* The punishment  
 of thine iniquity is accomplished, O daughter of Zion, he will no  
 more carry thee into captivity: he will visit thine iniquity, O daugh-  
 ter of Edom, he will discover thy sins.

## C H A P. V.

*An humble prayer, presenting to the Lord their great misery, ver. 1—15. Confessing their sins, ver. 16—18. Imploring deliverance, ver. 19—22.*

1 **R** E M E M B E R, O LORD, what is come upon us: consider and  
 2 behold our reproach. Our inheritance is turned to strangers,  
 3 our houses to aliens. We are orphans and fatherless, our mothers

V. 16. *The anger*—These words seem to be the language of their enemies triumphing over them. *They*—Their enemies had no regard to the most venerable persons among them.

V. 17. *A nation*—The Egyptians.

V. 18. *They*—The Chaldeans.

V. 20. *The anointed*—Zedekiah, who though a bad man yet afforded some protection to the Jews. *We said*—We promised ourselves that though the land of Judah was encompassed with Pagan nations, yet through Zedekiah's valour and

good conduct we should live comfortably.

V. 21. *Rejoice*—The prophet speaks ironically, *Rejoice*; but thy joy shall be but for a little time. *Drunken*—Thou shalt be intoxicated with it, and *make thyself naked* as drunken men sometimes do.

V. 22. *Captivity*—Not for thy past sins. *Thy sins*—By the punishment of them.

V. 3. *We*—We are all of us without a king, (our common father) we are deprived of thy fatherly protection, and many young children among us are left without an earthly parent.

V. 4. *Sold*

\* Isa. xxx. 6, 7. Ezek. xxix. 16. † 2 Kings xxv. 4, 5. ‡ Deut. xxviii. 49. § Jer. lii. 8.  
 || Jer. xxv. 15, 16, 21. \*\* Isa. xl. 2.



4 *are* as widows. We have drunken our water for money, our wood  
 5 is sold to us. Our necks are under persecution, we labour and  
 6 have no rest. We have given the hand to the Egyptians, and to  
 7 the Assyrians, to be satisfied with bread. \* Our fathers have sinned  
 8 and *are* not, and we have borne their iniquities. Servants have  
 ruled over us: *there is* none that doth deliver *us* out of their hands.  
 9 We gat our bread with *the peril of* our lives, because of the sword  
 10 of the wilderness. Our † skin was black like an oven, because of  
 11 the terrible famine. They ravished the women in Zion, *and* the  
 12 maids in the cities of Judah. Princes are hanged up by the hand:  
 13 ‡ the faces of elders were not honoured. They took the young  
 14 men to grind, and the children fell under the wood. The elders  
 have ceased from the gate, the young men from their musick.  
 15 The joy of our heart is ceased, our dance is turned into mourning.  
 16 The crown is fallen *from* our head: woe unto us that we have  
 17 sinned. For this our heart is faint, for § these our eyes are dim.  
 18 Because of the mountain of Zion which is desolate, the foxes walk  
 19 upon it. Thou, O LORD, || remainest for ever: thy throne from  
 20 generation to generation. Wherefore dost thou forget us for ever,  
 21 *and* forsake us so long time? \*\* Turn thou us unto thee, O LORD,  
 22 and we shall be turned: renew our days as of old. Hast thou ut-  
 terly rejected us? Thou art very wroth against us.

V. 4. *Sold*—Whereas at other times there was abundance of wood and water thro' out *Judea*.

V. 6. *We*—The ten tribes were all carried captives into *Assyria*, and many of the kingdom of *Judah* fled into *Egypt*. *Giving the hand* may signify labouring for them: or, yielding up themselves to their power.

V. 7. *Their iniquities*—The punishment of them.

V. 9. *The sword*—The enemies lay incamped in all the plains, so that they

could stir out no way but the sword of the *Chaldeans* was upon them.

V. 13. *Fell*—Not being able to stand under the burdens laid upon them.

V. 16. *The crown*—All our honour, splendor and dignity.

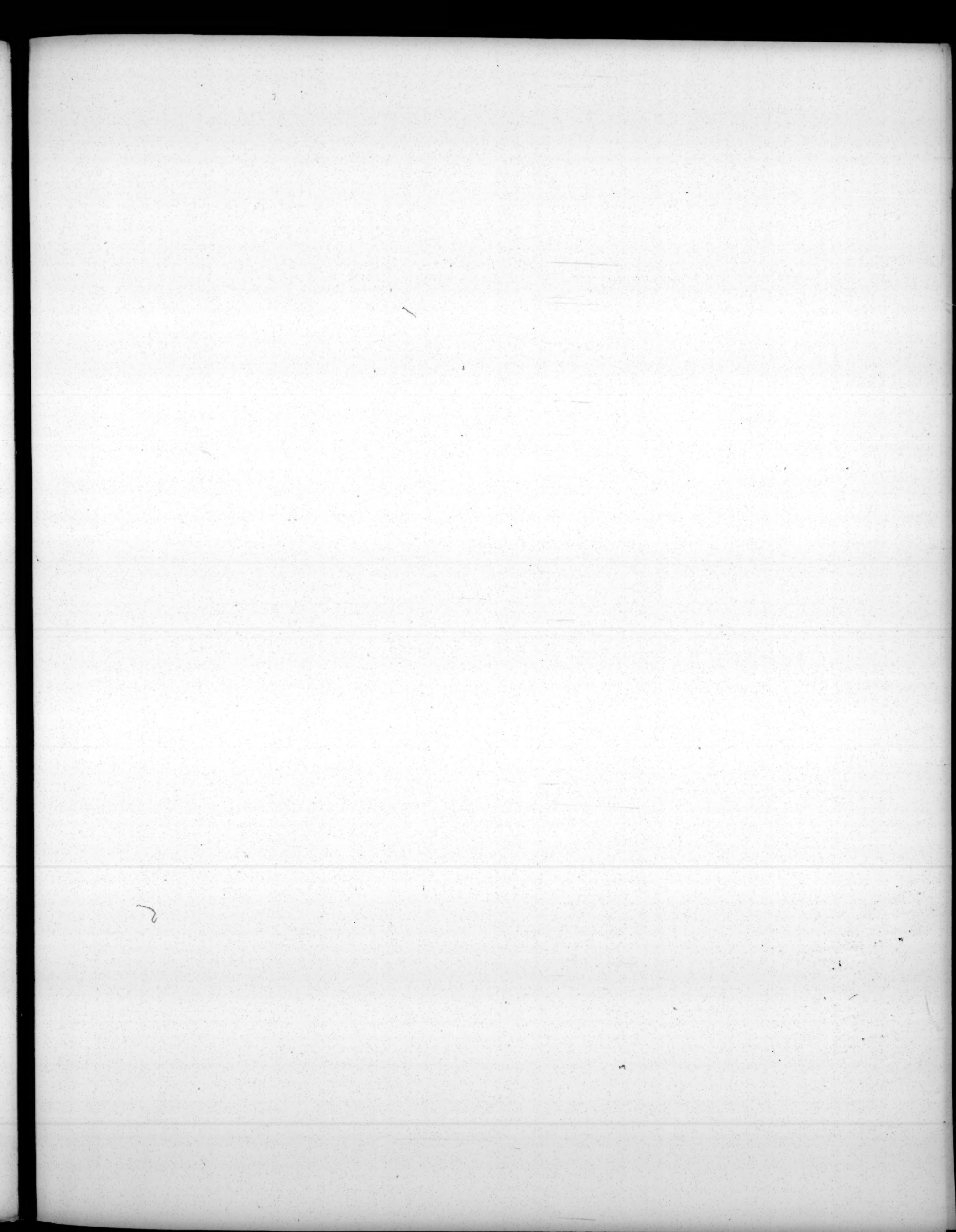
V. 19. *Thy throne*—Altho' for our sins thou sufferest our throne to be cast down, yet thou art the same, thy power is not diminished, nor thy goodness abated.

V. 21. *Renew*—Restore us to our former estate.

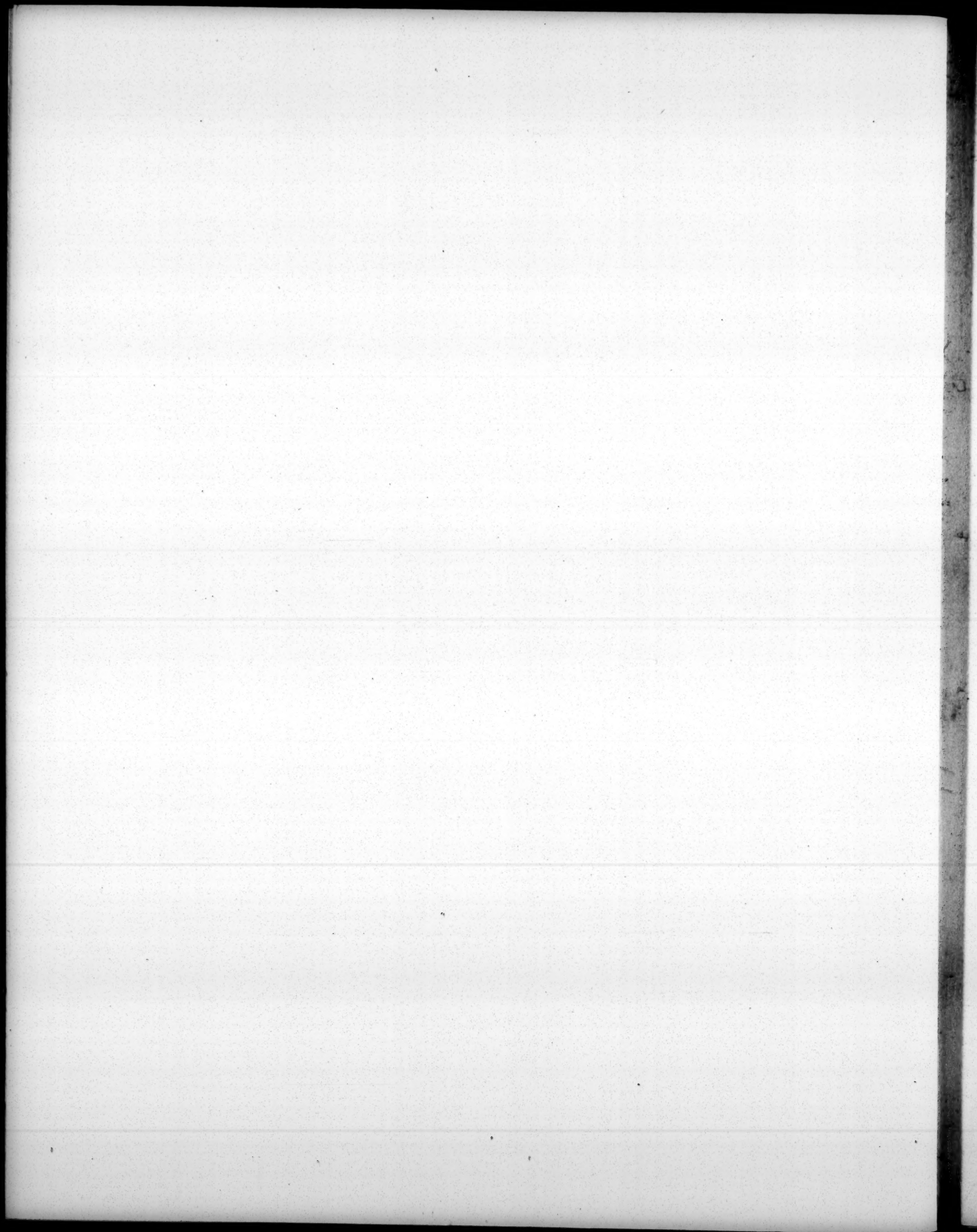
## NOTES

\* Jer. xxxi. 29. † Job xxx. 30. Psal. cxix. 83. ‡ Isa. xlviii. 6. § Psal. vi. 7. || Psal. ix. 7. x. 16. xxix. 10. cii. 12. 27. cxlv. 13. Hab. i. 12. \*\* Psal. lxxx. 3. 7. 19.











## N O T E S

O N

## The Book of E Z E K I E L.

*The name Ezekiel signifies, The strength of God. And God did indeed make his face strong against all opposition. It was the tradition of the Jews, that for his boldness and faithfulness in reproofing them, he was put to death by the captives in Babylon.*

*The prophecies of this book were spoken and written in Babylon, to the Jews who were captives there. Ezekiel prophesied in the beginning of their captivity, to convince them when they were secure and unhumbled; Daniel, in the latter end of it, to comfort them, when they were dejected and discouraged.*

*There is much in this book which is very mysterious, especially in the beginning and latter end of it. But tho' the visions are intricate, the sermons are plain, and the design of them is, to shew God's people their transgressions. And tho' the reproofs and threatnings are very sharp, yet toward the close we have very comfortable promises, to be fulfilled in the kingdom of the Messiah, of whom indeed Ezekiel speaks less than almost any of the prophets. The visions, which are his credentials, we have, chap. 1—3. The reproofs and threatnings, chap. 4—24. We have messages sent to the neighbouring nations, foretelling their destruction, chap. 25—35. To make way for the restoration of Israel, and the re-establishment of their city and temple, which are foretold, chap. 36—48.*

E Z E K I E L.



# E Z E K I E L.

## CHAP. I.

*The time when this prophecy was delivered, the place where, and person by whom, ver. 1—3. His vision of the glory of God, in his attendance, surrounded with angels, (here called living creatures) ver. 4—14. In his providences, represented by the wheels and their motions, ver. 15—26. And in the face of Jesus Christ, sitting upon the throne, ver. 26—28.*

**1** NOW it came to pass that in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river Chebar) that the heavens were opened, and I saw  
**2** visions\* of God. In the fifth day of the month, (which was the fifth  
**3** year of king Jehoiachin's captivity) The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand† of the LORD was  
**4** upon him there. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour

V. 1. *Thirtieth year*—From the finding the book of the law in the eighteenth year of *Josiah*, from which date to the fifth year of the captivity are thirty years. *Fifth day*—Probably it was the sabbath-day, when the *Jews* were at leisure to hear the prophet. *River*—Perhaps retiring thither to lament their own sins, and *Jerusalem's* desolation. *Chebar*—A river now called *Giulap*, arising out of the mountain *Mafius*, and falling into *Euphrates*, somewhat below a city called by the same name.

V. 2. *The month*—*Thamus*, as ver. 1. answering to our *June* and *July*. *Fifth year*—This account observed will guide us in computing the times referred to ver. 1. These five of *Jehoiachin*, and the eleven of his predecessor, added to fourteen of *Josiah's* reign, after he found the law, make up thirty years, ver. 1. *Jehoiachin*—Who is also called *Jechoniah*, and *Coniah*. It may be of use to keep an account, when and where God has manifested himself to us in

a peculiar manner. Remember, O my soul, what thou didst receive at such a time, at such a place: tell others what God did for thee.

V. 3. *The word*—What was *visions*, ver. 1. is here the *word*, both as signifying and declaring the mind of God, what he would do, and as continuing his commands to *Ezekiel* and to the people. *Ezekiel*—He speaks of himself in a third person. *Priest*—He was of the priests originally; he was a prophet by an extraordinary call. *The hand*—He felt the power of God opening his eyes to see the visions, opening his ear to hear the voice, and his heart to receive both. When *the hand of the Lord* goes along with his word, then it becomes effectual.

V. 4. *Looked*—I very diligently surveyed the things that were represented to me in the vision. *Whirlwind*—This denotes the indignation and judgments of God; a quick, impetuous and irresistible vengeance.

\* Chap. v. 3. † Chap. iii. 22. xxxvii. 1.



5 of amber, out of the midst of the fire. Also out of the midst thereof  
*came* the likenesses of four living creatures. And this \* *was* their ap-  
 6 pearance, they had the likenesses of a man. And every one had four  
 7 faces, and every one had four wings. And their feet *were* straight  
 feet, and the sole of their feet was like the sole of a calf's foot,  
 8 and they sparkled like the colour of burnished brass. And they *had*  
 the hands of a man under their wings on their four sides, and they  
 9 four had their faces and their wings. Their wings *were* joined one to  
 another, they turned not when they went, they went every one straight  
 10 forward. As for the † likenesses of their faces, they four had the face  
 of a man, and the face of a lion on the right side, and they four had  
 the face of an ox on the left side, they four also had the face of an  
 11 eagle; Thus *were* their faces: and their wings *were* divided above,  
 two *wings* of every one *were* joined one to another, and two covered  
 12 their bodies. And they went every one straight forward: whither

ance. *North*—From *Babylon*, which lay northward from *Judea*; and the prophet, tho' now in *Babylon*, speaks of the *Jews*, as if they were in *Jerusalem*. *A fire*—An orb or wheel of fire: God being his own cause, his own rule, and his own end. *Brightness*—Yet round about it was not smoky and darkness, but a clear light. *The midst*—Of the fire.

V. 5. *The likenesses*—Such a representation of the holy angels as God saw fit to make use of, *came out of the midst of the fire*: for angels derive their being and power from God: their glory is a ray of his.

V. 6. *Wings*—With two they flew, denoting the speed of their obedience; and with two they covered their body, denoting their reverence.

V. 7. *Feet*—Their thighs, legs and feet, were of a human shape. *Straight*—Not bowed to this or that part, which argues weakness. *The sole*—That which is properly the foot. *A calf's*—A divided hoof spake the cleanness of the creature. *They*—Their feet.

V. 8. *Under*—Their power and manner of exerting it is secret and invisible. *Sides*  
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—On each side of the chariot one of these living creatures stood, and so on each side hands were ready to act as they were moved. *They four*—It is doubled to confirm the truth and certainty of the thing.

V. 9. *Their wings*—The wings of the two cherubim which went foremost, and the wings of the two hindmost, were joined together when they moved. *Went*—This explains the former words, assuring us, that every one of those living creatures are ready, and unwearied in doing the pleasure of their Creator.

V. 10. *A man*—Each face is compared to what is most excellent in its kind; man excels in wisdom, lions in strength, the ox in patience and constancy of labour, the eagle in speed and high flight.

V. 11. *Divided*—So each face appeared distinct above the shoulders, and there the wings divided from each other were united to the body of the living creature.

V. 12. *Straight*—Which way soever they went, each living creature had one face looking straight forward. *The spirit*—The will, command, and breathing of the Spirit of God, both gave and guided their motions.



the spirit was to go, they went: *and* they turned not when they  
 13 went. As for the likenesses of the living creatures, their appearance  
*was* like burning coals of fire, *and* like the appearance of lamps: it  
 went up and down among the living creatures, and the fire was  
 14 bright, and out of the fire went forth lightning. And the living  
 creatures ran, and returned as the appearance of a flash of light-  
 15 ning. Now as I beheld the living creatures, behold, a wheel upon  
 16 the earth by the living creatures, with his four faces. The appear-  
 ance of the wheels, and their work *was* like unto the colour of a  
 beryl: and they four had one likeness, and their appearance and  
 17 their work *was* as it were a wheel in the middle of a wheel. When  
 they went, they went upon their four sides: *and* they returned not

motions. *Was to go*—Going is attributed here to the Spirit of God, by allusion, for he who is in every place cannot properly be said to go from or to any place. *Turned not*—They looked not back, they turned not out of the way, they gave not over, 'till they had compleated their course.

V. 13. *The fire*—This fire stood not still, but as the *Hebrew* is, *Made itself walk up and down*. It moved itself, which is too much to ascribe to creatures: God only moved all these living creatures.

V. 14. *Ran*—They ran into the lower world, to do what was to be done there: and when they had done, *returned as a flash of lightning*, to the upper world, to the vision of God. Thus we should be in the affairs of this world: though we run into them we must not repose in them, but our souls must presently return like lightning, to God their rest and center.

V. 15. *Living creatures*—By each of the living creatures stood one wheel, so that they were four in number, according to the number of the living creatures. *Four faces*—By this it appears, each wheel had its four faces. While he was contemplating the glory of the former vision, this other was presented to him: wherein the dispensations of providence are compared to the wheels of a machine, which all

contribute to the regular motion of it. Providence orders, changes: sometimes one spoke of the wheel is uppermost, sometimes another. But the motion of the wheel on its own axle-tree, is still regular and steady. And the wheel is said to be *by the living creatures*, who attend to direct its motion. For all inferior creatures are, and move, and act, as the Creator, by the ministration of angels directs and influences them: visible effects are managed and governed by invisible causes.

V. 16. *Work*—All that was wrought, whether engraved or otherwise was of one colour. *Beryl*—A sea-green. *One likeness*—The same for dimensions, colour, frame, and motion. *In the middle*—It is probable, the wheels were framed so as to be an exact sphere, which is easily rolled to any side.

V. 17. *They*—The wheels. *Four sides*—The wheels being supposed round every way as a globe, by an exact framing of two wheels one in the other; the four semi-circles which are in two whole wheels, may be well taken for these four sides on which these wheels move, and such a wheel will readily be turned to all points of the compass. *Returned not*—They returned not 'till they came to their journey's end; nothing could divert them, or put them out of their course. So firm  
 and



18 when they went. As for the rings, they were so high that they were dreadful, and their rings *were* full of eyes round about them  
 19 four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth,  
 20 the wheels were lifted up. Whithersoever the spirit *was* to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creatures *was* in  
 21 the wheels. When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living  
 22 creatures *was* in the wheels. And the likeness of the firmament over the heads of the living creatures *was* as the colour of the terrible chrystal, stretched forth over their heads above. And under  
 23 the firmament *were* their wings straight, the one toward the other; every one had two which covered on this side, and every one had  
 24 two, which covered on that side their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise

and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of holy angels. So subject to the sovereign will of God are all second causes.

V. 18. *The rings*—The circumference of the wheels. *Dreadful*—Their very height impress a fear on the beholder. *Them four*—Every one of the four wheels. How fitly do the wheels, their motion, their height, and eyes, signify the height, unsearchableness, wisdom, and vigilance of the Divine Providence.

V. 20. *The spirit*—The Spirit of God. These angels in their ministry punctually observed both his impulse and conduct. *They*—The wheels, inferior agents and second causes. *Their spirit*—The wheels concurred with the spirit of the living creatures, so that there was an hearty accord between those superior and inferior causes. *For*—An undiscerned, yet divine, mighty, wise, and ever-living power, spirit, and being, actuated all, and governed all.

Numb. 96.

V. 21. *For*—The same wisdom, power, and holiness of God, the same will and counsel of his, that guides and governs the angels, does by them order and dispose all the motions of the creatures in this lower world.

V. 22. *Likeness*—The appearance or resemblance. *As chrystal*—For splendor, purity, and solidity, all that was above these creatures and wheels was beautiful and very majestic, and 'tis therefore called terrible, because it impressed a veneration upon the mind of the beholders.

V. 23. *Under*—Below at a great distance, stood these living creatures. *Straight*—Stretched forth, ready for motion. *One*—Each of the four had two other wings with which they covered their bodies.

V. 24. *The voice*—Thunder. *Speech*—The prophet heard the voice in an articulate manner. *An host*—A tumultuous voice of men. *Stood*—Having done their office they present themselves before God, waiting for the commands of their Lord.

V. 26. A



25 of an host: when they stood they let down their wings. And there was a voice from the firmament that *was* over their heads when  
 26 they stood, *and* had let down their wings. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne  
 27 *was* the likeness as the appearance of a man above it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the  
 28 appearance of fire, and it *had* brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, I || fell on my face, and I heard the voice of one that spake.

## C H A P. II.

Ezekiel is commissioned to prophecy to the Jewish captives, ver. 1—5. Is cautioned not to be afraid of them, ver. 6. Has words put into his mouth, signified by the vision of a roll, which he is ordered to eat, ver. 7—10.

1 **A**ND he said unto me, Son of man, stand upon thy feet and  
 2 I will speak unto thee. And the \* spirit entered into me, when he spake unto me, and set me upon my feet, that I heard  
 3 him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: † they and their fathers have transgressed  
 4 against me, even unto this very day. For *they are* impudent chil-

V. 26. *A man*—Christ, God-man, who here appears as king and judge.

V. 27. *Amber*—In this colour does Christ appear against the rebellious Jews; he that would have visited them clothed with the garments of salvation, now puts on the garments of vengeance, expressed by such metaphors. *Brightness*—Majesty, justice, and unstained holiness, shine round about him.

V. 28. *The bow*—A like appearance of Christ in a surrounding brightness, as of the rainbow you have, Rev. iv. 3. Mercy, and truth, and both according to cove-

nant are about the throne of Christ. *Glory*—It was not the full glory of God, but such as the prophet might bear. *I fell*—With deep humility and reverence.

V. 1. *And*—He that sat upon the throne, Jesus Christ. *Son of man*—A phrase which is ninety five times at least used in this prophecy to keep him humble who had such great revelations. *Stand*—Arise, fear not. And with this command God sent forth a power enabling him to rise and stand.

V. 2. *The spirit*—The same spirit which actuated the living creatures.

V. 5. *Shall*



dren and stiff-hearted : I send thee unto them, and thou shalt say  
 5 unto them, Thus saith the Lord God. And they, † whether they  
 will hear, or whether they will forbear (§ for they are a rebellious  
 house) yet || shall know that there hath been a prophet among  
 6 them. And thou son of man, \* be not afraid of them, neither be  
 afraid of their words, though † briars and thorns *be* with thee,  
 and thou dost dwell among scorpions: be †† not afraid of their  
 words, nor be dismayed at their looks, though they *be* a rebellious  
 7 house. And thou shalt speak my words unto them whether they  
 will hear, or whether they will forbear, for they *are* most rebellious.  
 8 But thou, Son of man, hear what I say unto thee; Be  
 not thou rebellious like that rebellious house: open thy mouth  
 9 and eat \*\* that I give thee. And when I looked, Behold, an  
 hand *was* sent unto me, and lo, a roll of a book *was* therein.  
 10 And he spread it before me, and it *was* written within and without,  
 and *there was* written within lamentations, and mourning,  
 and woe.

V. 5. *Shall know*—They that obey shall know by the good I will do them, those that will not, by the evil which I will bring upon them.

V. 6. *Words*—Accusations, threats, or whatever else a malicious heart can suggest to the tongue. *Briars*—Which usually run up among thorns, are a very fit emblem of the frowardness and keenness of sinners against God and his prophet. *Scorpions*—Malicious, revengeful men. They that will do any thing to purpose in the service of God, must not fear the faces of men.

V. 8. *Hear*—Obey. *Open*—This was done only in a vision.

V. 9. *Roll*—Their books were not like ours, but written in parchment and in the length of it, and so one piece fastened to another, 'till the whole would contain what was to be written, and then it was wrapp'd or rolled about a round piece of wood, fashioned for that purpose.

V. 10. *And*—The person, who held out his hand. *Spread*—Unrolled it. *Within &c.*—On both sides, on that side which was inward when rolled, and on that side also that was outward.

C H A P.

‡ Chap. iii. 11.  
 Luke xii. 4.  
 \*\* Rev. x. 9.

§ Chap. iii. 26, 27.

† Jer. vi. 28. Micah vii. 4.

|| Chap. xxxiii. 33.

\* Jer. i. 8. 17.

†† Chap. iii. 9. 1 Pet. iii. 14.



## C H A P. III.

*His eating the roll, ver. 1—3. Farther instructions and encouragements given him, ver. 4—11. He is carried to the captive Jews, ver. 12—15. An illustration of his office by that of a watchman, ver. 16—21. The restraining and restoring of his liberty of speech, ver. 22—27.*

1 **M**OREOVER, he said unto me, Son of man eat that thou  
findest; eat this roll and go speak unto the house of Israel.  
2 So I opened my mouth, and he caused me to eat that roll.  
3 And he said unto me, Son of man, cause thy belly to eat, \* and  
fill thy bowels with this roll that I give thee: Then did I eat it, and it  
4 was in my mouth as honey for sweetness. And he said unto me,  
Son of man, go get thee unto the house of Israel, and speak with  
5 my words unto them. For thou art not sent unto a people of a  
strange speech, and of an hard language, but to the house of Israel:  
6 Not to many people of a strange speech, and of an hard language,  
whose words thou canst not understand: surely, had I sent thee to  
7 them they would have hearkened unto thee. But the house of  
Israel will not hearken unto thee, † for they will not hearken unto  
me: for all the house of Israel are impudent and heard-hearted.  
8 Behold, I have made thy face strong against their faces, and  
9 thy forehead strong against their foreheads. As an adamant  
harder than flint have I made thy forehead: fear ‡ them not,  
neither be dismayed at their looks, though they be a rebellious  
10 house. Moreover, he said unto me, Son of man, all my words

V. 1. *Eat*—This was done in a vision.  
*Findeth*—In the hand which was sent to him.

V. 3. *Belly*—The mouth is the proper instrument of eating, but when meat is digested, the belly is said to eat. *Fill thy bowels*—This denotes the fulness of the measure wherewith we should read, meditate, and digest the word of God. *Honey*—It was sweet to receive things by revelation from God, and so to converse with God. And usually the first part of the ministerial work is pleasant.

V. 4. *Speak*—What things I shall shew

thee, and in what words I shall declare them to thee.

V. 6. *Many people*—Divers nations, that thou shouldest need divers tongues, to speak to them all in their own language.

V. 7. *All*—The far greater part, tho' not every particular person.

V. 8. *I have*—I have given thee, constancy, and manly carriage. The more impudent wicked people are in their opposition to religion, the more openly and resolutely should God's people appear in the practice and defence of it.

V. 11. *Captivity*

\* Rev. x. 9. Jer. xv. 16.

† John xv. 20.

‡ Jer. i. 8. 17. Chap. ii. 6.



that I shall speak unto thee, receive in thine heart, and hear with  
 11 thine ears. And go, get thee to them of the captivity, unto thy  
 people, and speak unto them, and tell them, Thus saith the  
 Lord God, whether they will hear, or whether they will for-  
 12 bear. Then the § spirit took me up, and I heard behind me a  
 voice of a great rushing, *saying*, Blessed be the glory of the  
 13 LORD from his place: And the noise was of the wings of the  
 living creatures that touched one another, and the noise of the  
 14 wheels over against them, even a noise of a great rushing. So the  
 spirit lifted me up, and took me away, and I went in bitterness,  
 in the heat of my spirit; but the hand of the LORD was strong upon  
 15 me. Then I came to them of the captivity at Tel-abib, that  
 dwelt by the river of Chebar, and I || sat where they sat, and  
 16 remained there astonished among them seven days. And it came  
 to pass at the end of seven days, that the word of the LORD came  
 17 unto me, saying, \* Son of man, I have made thee † a watchman  
 to the house of Israel: therefore hear the word at my mouth, and  
 18 give them warning from me. When I say unto the wicked, thou  
 shalt surely die, and thou givest him not warning, nor speakest to warn  
 the wicked from his wicked way to save his life: the same wicked  
 man shall die in his iniquity; but his blood will I require at thine  
 19 hand. Yet if thou warn the wicked, and he turn not from his

V. 11. *Captivity*—Of the first captivity under *Jecomiah's* reign, who succeeded his father *Jehoiakim*, slain for his conspiracy with *Egypt* against *Nebuchadnezzar*.

V. 12. *A voice*—An articulate sound, of many angels, attended with the rushing of the wheels, added to the noise of their wings. *Blessed*—Praised be the gloriously holy and just God. *His place*—Coming down from heaven.

V. 13. *Rushing*—The wheels of providence moved over against the angels, and in concert with them.

V. 14. *Spirit*—Caught him up into the air. *Took*—Carried me to the place where the captive *Jews* were crowded together. *Bitterness*—Not at all pleased with my

work. He went in the heat of his spirit; because of the discouragements he foresaw he should meet with. But the hand of the Lord was strong upon him, not only to compel him to the work, but to fit him for it.

V. 15. *Tel abib*—A part of *Mesopotamia*, which was shut up within *Chebar* westward, and *Saocora* eastward. *By*—On that part of the river *Chebar*, which runs westward of *Tel-abib*. *Where*—Where I found them sitting astonished, at the sight of their change from freedom and honour to servitude and shame. *Seven days*—Mourning no doubt all that while, and waiting till the spirit of prophecy should open his mouth.

V. 20. I

§ Chap. viii. 3. || Job ii. 13. \* Chap. xxxiii. 7. † Isa. lii. 8. lvi. 10. lxii. 6. Jer. vi. 17.



wickedness, nor from his wicked way, he shall die in his iniquity ;  
 20 but thou hast delivered thy soul. Again, When a † righteous man  
 doth turn from his righteousness, and commit iniquity, and I lay a  
 stumbling-block before him, he shall die : because thou hast not  
 given him warning he shall die in his sin, and his righteousness which  
 he hath done shall not be remembered, but his blood will I require  
 21 at thine hand. Nevertheless, if thou warn the righteous man, that  
 the righteous sin not, and he doth not sin, he shall surely live,  
 22 because he is warned : also thou hast delivered thy soul. And  
 the ‡ hand of the LORD was there upon me, and he said unto me,  
 Arise, go forth into the plain, and I will there talk with thee.  
 23 Then I arose, and went forth into the plain, and behold, the glory of  
 the LORD stood there, as the glory which I § saw by the river  
 24 of Chebar : and I fell on my face. Then the spirit entered into me,  
 and set me upon my feet, and spake with me, and said unto me,  
 25 Go shut thyself within thy house. But thou, O Son of man, be-  
 hold, ¶ they shall put bands upon thee, and shall bind thee with  
 26 them, and thou shalt not go out among them. \* And I will make  
 thy tongue cleave to the roof of thy mouth, that thou shalt be dumb,  
 and thou shalt not be to them a reprover ; for they *are* a rebellious  
 27 house. But when I speak with thee, I will open thy mouth, and  
 thou shalt say unto them, Thus saith the Lord God, He that heareth,  
 let him hear, and he that forbeareth, let him forbear : for they  
*are* a rebellious house.

V. 20. *I lay*—Permit it to be laid before him. *He shall*—Perish in his sin. *Remembered*—Shall not be profitable to him ; “ he that apostatizes is the worst of men, because he falls from known ways of goodness and holiness.”

V. 22. *There*—At *Tel-abib*. *Go forth*—Withdraw from the multitude.

V. 23. *As the glory*—We are not now to expect such visions. But we have a favour done us nothing inferior, if we by *faith behold the glory of the Lord*, so as to be

*changed into the same image*. And this honour have all his saints.

V. 24. *Shut*—To fore signify the shutting up of the *Jews* in *Jerusalem*.

V. 25. *Not go*—Thou shalt be straitly confined.

V. 26. *I*—I will make thee as dumb as if thy tongue clave to the roof of thy mouth.

V. 27. *But*—When ever I shall reveal any thing to thee. *Open*—I will give thee power to speak. *Let*—’Tis his duty and safety. *Forbear*—’Tis at his own peril.

C H A P.

† Chap. xviii. 24. ‡ Chap. i. 3. § Chap. 1. ¶ Chap. iv. 8. \* Chap. xxiv. 27.



## C H A P. IV.

Two things are here represented to the prophet in vision, 1. The fortifications that shall be shortly raised against the city, signified by his laying siege to the portrait of Jerusalem, ver. 1—3. And lying first on one side, and then on the other side before it, ver. 4—8. 2. The famine that would rage therein, signified by his eating coarse fare, and little of it, so long as this typical representation lasted, ver. 9—17.

1 **T**HOU also, Son of man, take thee a tile, and lay it before  
2 thee, and pourtray upon it the city, even Jerusalem: And  
lay siege against it, and build a fort against it, and cast a mount  
against it: set the camp also against it, and set *battering* rams against  
3 it round about. Moreover, take thou unto thee an iron pan, and  
set it *for* a wall of iron between thee and the city, and set thy face  
against it, and it shall be besieged, and thou shalt lay siege against  
4 it: this *shall be* a sign to the house of Israel. Lie thou also upon  
thy left side, and lay the iniquity of the house of Israel upon it:  
*according to the number of the days that thou shalt lie upon it, thou*  
5 shalt bear their iniquity. For I have laid upon thee the years of  
their iniquity, according to the number of the days, three hun-  
dred and ninety days: so shalt thou bear \* the iniquity of the house  
6 of Israel. And when thou hast accomplished them, lie again on  
thy right side, and thou shalt bear the iniquity of the house of  
Judah forty days: I have appointed thee † each day for a year.

V. 1. *Pourtray*—Draw a map of Jerusalem.

V. 2. *Lay siege*—Draw the figure of a siege about the city. *Build*—Raile a tower and bulwarks.

V. 3. *A wall*—That it may resemble a wall of iron, for as impregnable as such a wall, shall the resolution and patience of the Chaldeans be.

V. 4. *Lay*—Take upon thee the representation of their guilt and punishment. *House of Israel*—The ten tribes. *The number*—By this thou shalt intimate how long I have borne with their sins, and how long they shall bear their punishment.

V. 5. *I have laid*—I have pointed out the number of years wherein apostate Israel sinned against me, and I did bear

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with them. *Years*—These years probably began at Solomon's falling to idolatry, in the twenty seventh year of his reign, and ended in the fifth of Zedekiah's captivity.

V. 6. *Accomplished*—That is, almost accomplished. *House of Judah*—Of the two tribes. *Forty days*—Probably from Josiah's renewing the covenant, until the destruction of the temple, during which time God deferred to punish, expecting whether they would keep their covenant, or retain their idolatries, which latter they did for thirteen years of Josiah's reign, for eleven of Jehoiakim's, and eleven of Zedekiah's reign, and five of his captivity, which amount to just forty years. But all this was done in a vision.

V. 7. *Set*

\* Numb. xiv. 34.

† Numb. xiv. 34.

13 A



7 And thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.  
 8 And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, 'till thou hast ended thy siege.  
 9 Take thou also unto thee, wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou  
 10 eat thereof. And thy meat which thou shalt eat, *shall be* by weight  
 11 twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from  
 12 time to time thou shalt drink. And thou shalt eat it as barley-cakes, and thou shalt bake it with dung that cometh out of man,  
 13 in their sight. And the LORD said, Even thus † shall the children of Israel eat their defiled bread among the Gentiles, whither I will  
 14 drive them. Then said I, § Ah Lord God, behold, my soul hath not been polluted: for from my youth even 'till now, have I not eaten of || that which dieth of itself, or is torn in pieces; neither  
 15 came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou  
 16 shalt prepare thy bread therewith. Moreover, he said unto me, Son of man, behold, I will break the \* staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and drink wa-

V. 7. *Set*—While thou liest on thy side thou shalt fix thy countenance on the pourtrait of besieged Jerusalem. *Uncovered*—Naked and stretched out as being ready to strike.

V. 8. *Bands*—An invisible restraint assuring him, that those could no more remove from the siege than he from that side he lay on.

V. 9. *Take*—Provide thee corn enough: for a grievous famine will accompany the siege. *Wheat*—All sorts of grain are to be provided, and all will be little enough. *One vessel*—Mix the worst with

the best to lengthen out the provision.

V. 10. *By weight*—Not as much as you will, but a small pittance delivered by weight to all. *Twenty shekels*—Ten ounces: scarce enough to maintain life. *From time to time*—At set hours this was weighed out.

V. 11. *The sixth part*—About six ounces.

V. 12. *As barley cakes*—Because they never had enough to make a loaf with, they eat them as barley cakes. *With dung*—There was no wood left, nor yet dung of other creatures. This also was represented in a vision.

V. 17. *May*

† Hof. ix. 3.

§ Acts x. 14.

|| Lev. xi. 2. Deut. xiv. 3.  
Chap. v. 16. xiv. 13.

\* Lev. xxvi. 26. Isa. iii. 1.



17 ter by measure, and with † astonishment : That they may want bread and water, and be astonished one with another, and ‡ consume away for their iniquity.

## C H A P. V.

*The destruction of Jerusalem, represented by a sign, the cutting and burning and scattering of hair, ver. 1—4. Sin the cause of this destruction, ver. 5—7. Wrath, misery and ruin threatened, ver. 8—15.*

- 1 **A**ND thou Son of man, take thee a sharp knife, take thee a barber's razor, and ‡ cause it to pass upon thy head, and upon thy beard : then take thee balances to weigh and divide the hair.
- 2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled : and thou shalt take a third part, and smite about it with a knife : and a third part thou shalt scatter in
- 3 the wind ; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts.
- 4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire ; thereof shall a fire come forth into all the
- 5 house of Israel. Thus saith the Lord God, This is Jerusalem : I have set it in the midst of the nations and countries *that are round*
- 6 about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries

V. 17. *May want*—So because they served not God with cheerfulness in the abundance of all things, He made them serve their enemies in the want of all things.

V. 1. *Take*—Thus foretel the mourning, reproach, and deformity that are coming, for all this is signified by shaving the head and beard.

V. 2. *A third part*—Described on the tile, chap. iv. 1. a type of what should be done in Jerusalem. *The days*—When the three hundred and ninety days of thy lying against the portrayed city shall be ended. *With a knife*—To signify them that fall by the sword. *Scatter*—To typify them that fell to the Chaldeans, or fled to Egypt, or other countries.

V. 3. *Take*—Of the last third. *Bind*—Numb. 97.

As men tied up in the skirt of their garment what they would not lose : to signify the small remnant.

V. 4. *Of them*—Out of that little remnant. *In the fire*—For their sin against God, their discontents at their state, and conspiracies against their governor, another fire shall break out which shall devour the most, and be near consuming all the houses of Israel.

V. 5. *This is Jerusalem*—This portrayed city, is typically Jerusalem. *The Midst*—Jerusalem was set in the midst of the nations, to be as the heart in the body, to invigorate the dead world with a divine life, as well as to inlighten the dark world with a divine light.

V. 6. *More*—More than the heathen.

V. 7. *Multiplied*

13 A 2  
† Lev. xxvi. 39. ‡ Isa. vii. 20.



that *are* round about her: for they have refused my judgments and  
 7 my statutes, they have not walked in them. Therefore thus saith  
 the Lord God, Because ye multiplied more than the nations that *are*  
 round about you, *and* have not walked in my statutes, neither have  
 kept my judgments, neither have done according to the judgments  
 8 of the nations that *are* round about you; Therefore, thus saith  
 the Lord God, Behold, I, even I *am* against thee, and will execute  
 9 judgments in the midst of thee, in the sight of the nations. And I  
 will do in thee that which I have not done, and whereunto I will  
 not do any more the like; because of all thine abominations.  
 10 Therefore the fathers shall || eat the sons in the midst of thee, and  
 the sons shall eat the fathers, and I will execute judgments in thee,  
 and the whole remnant of thee will I scatter into all the winds.  
 11 Wherefore, *as* I live, saith the Lord God, surely because thou hast  
 defiled my sanctuary with all thy detestable things, and with all thy  
 abominations, therefore will I also diminish *thee*, \* neither shall  
 12 mine eye spare, neither will I have any pity. † A third part of thee  
 shall die with the pestilence, and with famine shall they be consumed  
 in the midst of thee, and a third part shall fall by the sword round  
 about thee, and I will scatter a third part into all winds, and I will  
 13 draw out a sword after them. Thus shall mine anger be accom-  
 plished, and I will cause my fury to rest upon them, and ‡ I will be  
 comforted: and they shall know that I the LORD have spoken *it* in  
 14 my zeal, when I have accomplished my fury in them. Moreover,  
 I will make thee waste, and a reproach among the nations that *are*  
 15 round about thee, in the sight of all that pass by. So it shall be a  
 § reproach and a taunt, an instruction and an astonishment unto the  
 nations that *are* round about thee, when I shall execute judgments

V. 7. *Multiplied*—In idols, superstitions, and wickedness. *Neither*—You have exceeded them in superstition and idolatry, and fallen short of them in moral virtues.

V. 9. *Not done*—Though the old world perished by water, and Sodom by fire, yet neither one or other was so lingering a death.

V. 10. *Scatter*—This was verified when they were fetched away, who were left at the

departure of the besiegers, and when the very small remnant with *Johanan* fled into *Egypt*.

V. 11. *Sanctuary*—My temple. *Detestable things*—Thy idols.

V. 13. *Comforted*—In executing my vengeance.

V. 13. *In my zeal*—For my own glory.

V. 15. *Taunt*—A very proverb among them. *Instruction*—Sinners shall learn by thy

|| *Lev.* xxvi. 29. *Deut.* xxviii. 53. *2 Kings* vi. 29. *Jer.* xix. 9. *Lam.* ii. 20. iv. 10.

\* *Chap.* vii. 4. 9. viii. 18. † *Ver.* 2. *Jer.* xv. 2. ‡ *Isa.* i. 24. § *Deut.* xxviii. 37.



in thee in anger and in fury, and in furious rebukes : I the LORD  
 16 have spoken *it*. When I shall § send the evil arrow of famine,  
 which shall be for *their* destruction, and which I will send to  
 destroy you : and I will increase the famine upon you, and break  
 17 your || staff of bread. So will I send upon you famine, and \* evil  
 beasts, and they shall bereave thee, and pestilence and blood  
 shall pass through thee, and I will bring the sword upon thee :  
 I the LORD have spoken *it*.

## C H A P. VI.

*A threatening of the destruction of Israel for their idolatry, ver. 1—7. A promise of the gracious return of a remnant, ver. 8—10. Directions to lament the sins and calamities of Israel, ver. 11—14.*

1, 2 **A**ND the word of the LORD came to me, saying, Son of man,  
 set thy face towards the † mountains of Israel, and prophesy  
 3 against them. And say, ye mountains of Israel, hear the word of  
 the Lord God, Thus saith the Lord God to the mountains and to  
 the hills, to the rivers and to the vallies, Behold, I, *even* I will  
 bring a sword upon you, and I will destroy your high places.  
 4 And your altars shall be desolate and your images shall be broken,  
 5 and † I will cast down your slain men before your altars. And I  
 will lay the dead carcases of the children of Israel before their idols,  
 6 and I will scatter your bones round about your altars. In all your  
 dwelling places the cities shall be laid waste, and the high places  
 shall be desolate, that your altars may be laid waste and made deso-  
 late, and your idols may be broken and cease, and your images may

thymiseries, what they may expect from me.

V. 17. *Bereave thee*—Of your children, friends, and your own life. *Pestilence and blood*—Thy land shall be the common road for pestilence and blood. Tho' this prophecy was to be accomplished presently, in the destruction of *Jerusalem* by the *Chaldeans* ; yet it may well be supposed to look forward, to the final destruction of it by the *Romans*, when God made a full end of the *Jewish* nation, and caused his fury to rest upon them.

V. 2. *The mountains*—The inhabitants of

the mountains, who were secure in their fastnesses.

V. 3. *Rivers*—To those who dwell by river sides, or in the vallies. *High places*—The places of your idolatrous worship.

V. 4. *Cast down*—Before the altars of your idols, which you fly to for refuge.

V. 5. *And*—Thus the idols were upbraided with their inability to help their worshippers, and the idolaters, with the folly of trusting in them.

V. 6. *Your works*—All your costly work for your idols.

V. 8. *Remnant*

§ Deut. xxxii. 33. || Lev. xxvi. 26. Chap. iv. 16. xiv. 13. \* Lev. xxvi. 22. † Chap. xxxvi. 2.  
 † Lev. xxvii. 30.



7 be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the  
 8 LORD. † Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me, and § with their eyes which go a whoring after idols: and || they shall loath themselves for the evils which they  
 10 have committed in all their abominations. And they shall know that I *am* the LORD, and that I have not said in vain that I would do  
 11 this evil unto them. Thus saith the Lord God, Smite \* with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel: for they shall fall by the sword,  
 12 and by the famine, and by the pestilence. He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine:  
 13 thus will I accomplish my fury upon them. Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill upon all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet favour to all their idols.  
 14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness *towards* Diblath, in all their habitations, and they shall know that I *am* the LORD.

V. 8. *Remnant*—It is the Lord that preserves a remnant, the enemies rage would destroy all.

V. 9. *Shall remember*—So as to turn unto me. *Broken*—I am much grieved. *Whorish heart*—Idolatrous hearts depart from God, as an adulterous wife departs from her husband. *Loath*—With a mixture of grief towards God, of indignation against themselves, and abhorrence of the offence.

V. 10. *In vain*—Either without cause, the sufferers gave him just cause to pronounce that evil; or without effect. Their

finns where the cause, and their destruction is the effect of their sufferings.

V. 11. *Smite*—To shew thy wonder, indignation, sorrow, and pity, for their sins and sufferings.

V. 12. *Far off*—Either by flight, or captivity. *Shall fall*—Who dwell near to *Jerusalem*, or would retire to it, when the *Babylonians* approach.

V. 14. *Wilderness*—The horrid wilderness of *Moab*. Therein the fiery serpents so much annoyed *Israel*. Accordingly the land of *Canaan* is at this day one of the most desolate countries in the world.

C H A P.

† Chap. ii. 5. 14. § *Numb.* xv. 39. || *Lev.* xxvi. 39. Chap. xxxvi. 31. \* Chap. xxi. 17.



## C H A P. VII.

*In this chapter the prophet tells them, that a final ruin is coming, ver. 1—6. A ruin just at the door, ver. 7—10. An unavoidable ruin, because of their sins, ver. 11—15. That their strength and wealth would be no fence against it, ver. 16—19. That the temple, which they trusted in, should itself be ruined, ver. 20—22. That it should be an universal ruin, the sin that brought it being universal, ver. 23—27.*

1 **M**OREOVER, the word of the LORD came unto me, saying,  
 2 **A**lso thou son of man, thus saith the Lord God unto the  
 land of Israel, An end, the end is come upon the four corners of  
 3 the land. Now *is* the end *come* upon thee, and I will send mine  
 anger upon thee, and will judge thee according to thy ways, and  
 4 will recompense upon thee all thine abominations. \* And mine  
 eyes shall not spare thee, neither will I have pity: but I will recom-  
 pense thy ways upon thee, and thine abominations shall be in the  
 5 midst of thee, and ye shall know that I *am* the LORD. Thus saith  
 6 the Lord God, An evil, an only evil, behold, it is come. An end is  
 come, the end is come, it watcheth for thee, behold, it is come.  
 7 The morning is come upon thee, O thou that dwellest in the land:  
 the time is come, the day of trouble *is* near, and not the sounding  
 8 again of the mountains. Now will I shortly pour out my fury upon  
 thee, and accomplish mine anger upon thee, and I will judge thee  
 according to thy ways, and will recompense thee for all thine abo-  
 9 minations. And mine eye shall not spare, neither will I have pity:  
 I will recompense thee according to thy ways, and thine abomina-  
 tions *that* are in the midst of thee; and ye shall know that I *am* the  
 10 LORD that smiteth. Behold the day, behold, it is come, the morn-  
 ing is gone forth, the rod hath blossomed, pride hath budded.  
 11 Violence is risen up into a rod of wickedness: none of them *shall*  
*remain*, nor of their multitude, nor of any of theirs, † neither *shall*

V. 1. *An end*—An end of God's patience, and of the peace and welfare of the people.

V. 4. *Recompense*—The punishment of them.

V. 5. *An evil*—An evil and sore affliction, a singular, uncommon one.

V. 6. *An end*—When *the end* is come upon the wicked world, then *an only evil* comes

upon it. The forest of temporal judgments have their allays; but the torments of the damned are *an evil, an only evil*.

V. 7. *The morning*—The fatal morning, the day of destruction. *Sounding*—Not a mere echo, not a fancy, but a real thing.

V. 10. *Is come*—Of your wickedness; pride and violence in particular.

V. 11. *None*—They shall be utterly wasted

\* Chap. viii. 18. ix. 10. † Jer. xvi. 5, 6. Chap. xxiv. 16. 22.



12 *there be* wailing for them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon  
 13 all the multitude thereof. For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return, neither  
 14 shall any strengthen himself in the iniquity of his life. They have blown the trumpet, even to make all ready, but none goeth to the  
 15 battle: for my wrath is upon all the multitude thereof. † The sword *is* without, and the pestilence and the famine within: he that is in the field shall die with the sword, and he that *is* in the city, famine  
 16 and pestilence shall devour him. But they that escape of them shall escape, and shall be on the mountains like doves of the vallies, all  
 17 of them mourning, every one for his iniquity. All § hands shall be  
 18 feeble, and all knees shall be weak *as* water. They shall || also gird *themselves* with sackcloth, and horror shall cover them, and shame  
 19 *shall be* on all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their \* silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their

ed for their sins. *Wailing*—The living shall not bewail their dead friends, because they shall judge the dead in a better case than the living.

V. 12. *Mourn*—Men usually part with their estates grieving that they must transmit their right to others; but let them now think how little a while they could have kept them, and how little time they shall keep them who have bought them.

V. 13. *Yet alive*—For if any should survive the captivity, yet the conqueror wasting and destroying all, would confound all ancient boundaries. *Touching*—The evils threatened are designed against all the multitude of *Israel*. *Strengthen*—Nor shall any one man of them all be able to secure himself, by any sinful contrivance.

V. 14. *They*—The house of *Israel* have summoned in all fit for arms. *None*—

There is not a man going to the war. *Wrath*—That displeasure which takes away their courage.

V. 15. *Without*—In the countries. *Within*—The besieged city. *Field*—Whoever is in the field.

V. 16. *Iniquity*—Either for the punishment of their iniquity, or for their iniquity itself.

V. 18. *Baldness*—Either by pulling off the hair amidst their sorrows, or cutting it off in token of mourning.

V. 19. *Cast*—That they may be the lighter to fly. *Removed*—Carried away into *Babylon*. *Not satisfy*—They shall afford them no comfort. *Stumbling-block*—This silver and gold they coveted immeasurably, and abused to pride, luxury, idolatry and oppression; this that they stumbled at and fell into sin, now they stumble at and fall into the deepest misery.

V. 20. *The*

† Deut. xxxii. 25. Lam. i. 20. § Isa. xiii. 7. Jer. vi. 24. || Isa. xv. 2, 3. Jer. xlviii. 37.

\* Prov. xi. 4. Zeph. i. 18. Eccles. v. 8.



20 iniquity. As for the beauty of his ornament, he set it in majesty:  
 but they made the images of their abominations, and of their de-  
 21 testable things therein: therefore have I set it far from them. And  
 I will give it into the hands of the strangers for a prey, and to the  
 22 wicked of the earth for a spoil, and they shall pollute it. My face  
 will I turn also from them, and they shall pollute my secret *place*:  
 23 for the robbers shall enter into it and defile it. Make a chain;  
 for the land is full of bloody crimes, and the city is full of vio-  
 24 lence. Wherefore I will bring the worst of the heathen, and they  
 shall possess their houses: I will also make the pomp of the strong  
 25 to cease, and their holy places shall be defiled. Destruction com-  
 26 eth, and they shall seek peace and *there shall* be none. † Mischief  
 shall come upon mischief, and rumour shall be upon rumour; ‡  
 then shall they seek a vision of the prophet: but the law shall perish  
 27 from the priest, and counsel from the ancients. The king shall  
 mourn, and the prince shall be clothed with desolation, and the  
 hands of the people of the land shall be troubled: I will do unto  
 them after their way, and according to their deserts will I judge  
 them, and they shall know that I *am* the LORD.

V. 20. *The beauty*—The temple, and all that pertained to it, which was the beauty and glory of that nation. *He set*—God commanded it should be beautiful and magnificent. *Images*—Their idols. *Far from them*—I have sent them far from the temple.

V. 21. *It*—My temple.

V. 22. *Turn*—Either from the *Jews*, or from the *Chaldeans*, neither relieving the one nor restraining the other. *Secret place*—The temple, and the holy of holies. *Robbers*—The soldiers.

V. 23. *A chain*—To bind the captives.

V. 24. *The pomp*—The magnificence and

glory, wherein they boasted; or the temple that the *Jews* gloried in.

V. 26. *Seek*—But in vain. *The priest*—He shall have no words either of counsel or comfort to say to them. *Ancients*—Nor shall their senators know what to advise.

V. 27. *The king*—Zedekiah. *The prince*—Every magistrate. *Troubled*—Hang down, and melt away. What can men contrive or do for themselves, when God is departed from them? All must needs be in tears, all in trouble, when God comes to judge them according to their deserts, and so make them know, that he is the Lord, to whom vengeance belongeth.



## C H A P. VIII.

*God in vision brings Ezekiel to Jerusalem, ver. 1—4. There he sees the image of jealousy, ver. 5, 6. The elders of Israel worshipping all manner of images, ver. 7—12. The women weeping for Tammuz, ver. 13, 14. The men worshipping the sun, ver. 15, 16. Threatnings against them, ver. 17, 18.*

1 **A**ND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that\* the hand of the Lord God fell there upon me. Then I beheld, and lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightness,† as the colour of amber. And he put forth the form of an‡ hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh towards the north, where was the seat of the image of jealousy, which provoketh to jealousy. And behold, the glory of the God of Israel was there, according to the vision which I saw § in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north: so I lifted up mine eyes the way toward the north; and behold, northward at the gate of the altar, this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? Even the great abominations which the

V. 1. *Sixth year*—Of Jeconiah's captivity. *Sixth month*—Elul or our August. *The elders*—The chief of those that were now in captivity. They were come either to spend the sabbath in religious exercises, or to enquire what would become of their brethren in Jerusalem. *The hand*—The spirit of prophecy.

V. 2. *A likeness*—Of a man; the man whom he had seen upon the throne. *Fire*—This fire might denote the wrath of God against Jerusalem.

V. 3. *And*—This, and all the passages to the end of the 16th verse, was done in vision only. *Inner gate*—To the door of the gate of the inner court. *The north*—The temple courts had four gates towards

the four quarters, and this was the north gate, which opened into the great court where Ahaz had set up his Damascus altar, and where the idols were set up. *The image*—Baal, which Manasseh had set up, Josiah had destroyed, but succeeding kings had again set it up. *Jealousy*—Because it was so notorious an affront to God, who had married Israel to himself.

V. 5. *Northward*—Ahaz had removed it from the middle of the court and set it near this north gate, to which it gave name. *Entry*—In the very passage to the temple, to affront the worship of God.

V. 6. *They*—The generality of the Jews. *Great abominations*—The notorious idolatries. *Here*—In this court, in view of my temple.

\* Chap. iii. 22.

† Chap. i. 4.

‡ Dan. v. 7.

§ Chap. i. 3.



house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, *and* thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. And he said unto me, Go in, and behold the wicked abominations that they are doing here. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them, seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his imagery? For they say, The \* LORD seeth us not, the LORD hath forsaken the earth. He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD's house, which *was* towards the north, and behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and behold,

temple. *Far off*—Not that they designed this, but no other could be expected.

V. 7. *The door*—The second door, for there were two in the north side.

V. 8. *A door*—A private door, by which the priests entered into the chamber of their imagery, to perform idolatrous worship to their images.

V. 9. *Are doing*—Under the approach of judgments, in this very place, under the walls of my temple.

V. 10. *Every form*—Of such creatures as the *Egyptians*, or any others with whom the *Jews* had acquaintance, worshipped.

V. 11. *Seventy*—Heads of the tribes or families, who should have been examples of true religion, not ringleaders in idolatry. *Shaphan*—Mentioned 2 Kings xxii. 9. *Shaphan* was forward in reforming under Numb. 97.

*Jofiah*, and his son is as forward in corrupting the worship of God.

V. 12. *Seeth not*—They deny God's care of them and their affairs, and therefore they must chuse some other god.

V. 13. *Greater*—Either because added to all the rest: or, because some circumstances in these make them more abominable.

V. 14. *The door*—Of the outer court, or court of the women, so called, because they were allowed to come into it. *Weeping*—Performing all the lewd and beastly rites of that idol, called by the *Greeks*, Adonis.

V. 15. *Greater*—These later wickednesses may be accounted greater, because acted in a more sacred place.

V. 16. *Inner court*—The innermost, that which was next the temple, called here the Lord's



at the door of the temple of the LORD, between the porch and the altar, *were* about \* five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east, and they  
 17 worshipped the † sun toward the east. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah, that they commit the abominations, which they commit here? For they have filled the land with violence, and have returned to prove me to anger; and lo, they put the branch to their  
 18 nose. Therefore will I also deal in fury: mine eye shall ‡ not spare, neither will I have pity: and though they cry § in mine ears with a loud voice, yet will I not hear them.

## C H A P. IX.

*Instruments prepared to destroy the city, ver. 1—2. The glory removes to the threshold of the temple, ver. 3. Orders given to mark a remnant, ver. 3, 4. The execution of them who were not marked begun, ver. 5—7. The prophet intercedes, but in vain, ver. 8—10. The report of him that had marked the remnant, ver. 11.*

1 **H**E cried also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every  
 2 man with his destroying weapon in his hand. And behold, six

Lord's house. *At the door*—Before he saw abominations in the gates of the courts, now he is come to the very house itself. *The porch*—That stately porch, beautified with the curious and mighty brass pillars, *Jachin and Boaz*. *Altar*—The brazen altar for burnt-offerings, which was placed in the court before the front of the temple, and is here represented in its proper place. *Their backs*—In contempt of God, and his worship. *The sun*—In imitation of the *Persians, Egyptians*, and other eastern idolaters; these *Jews* turn their back on God who created the sun, and worship the creature in contempt of the Creator.

V. 17. *Violence*—All injustice is here meant towards all sorts of men, whom they first despise and next destroy. *Returned*—From injustice against man they return to impiety against God. *The branch*—As the worshippers of *Bacchus* waved their

*Thyrsus*, the stalk wreathed with ivy, and bowed their bodies and often kissed the branches, so did these idolatrous *Jews*.

V. 18. *Will not hear*—The time was, when God was ready to have heard, even *before* they cried: but now they cry aloud, and yet cry in vain. It is the upright heart which God regards, and not the loud voice.

V. 1. *He*—The man whom he had seen upon the throne. *Them*—Those whom God hath appointed to destroy the city: perhaps angels. *Every man*—Every one; 'tis an *Hebrew* idiom. Each of these had a weapon proper for that kind of destruction which he was to effect; and so, some to slay with the sword, another with the pestilence, another with famine. *In his hand*—Denoting both expedition in, and strength for the work.

V. 2. *And*—As soon as the command was

\* Chap. xi. 1. † 2 Kings xxiii. 5. 11. ‡ Chap. v. 11. vii. 4. § Prov. i. 28. Isa. i. 15. Jer. xi. 11. Micah iii. 4.



men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one among them *was* clothed with linen, with a writer's inkhorn by his side: they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side; And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark \* upon the foreheads of the men that sigh, and that cry for all the abominations *that be* done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. Slay utterly old *and* young, both maids and little children, and women: but come not near any man upon which *is* the mark; and begin at my sanctuary: then they began with the ancient men which *were* before the house. And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth, and slew in the city. And it came to pass while they were slaying them, and I was left, that I fell on my face, and cried, and said, Ah, Lord God, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of

was given, the ministers of God's displeasure appear. *Men*—In appearance and vision they were men, and the prophet calls them as he saw them. *The north*—Insinuating whence their destruction should come. *One man*—Not a companion, but as one of authority over them. *With linen*—A garment proper to the priesthood. *They*—All the seven.

V. 3. *The glory*—The glorious brightness, such as sometimes appeared above the cherubim in the most holy place. *Gone up*—Departing from the place he had so long dwelt in. *He was*—Went to sit and appear. *Threshold*—Of the temple, in token of his sudden departure

from the Jews, because of their sins.

V. 4. *That sigh*—Oat of grief for other mens sins and sorrows. *Cry*—Who dare openly bewail the abominations of this wicked city, and so bear their testimony against it.

V. 5. *The others*—The six slaughterers.

V. 6. *At my sanctuary*—There are the great sinners, and the abominable sins which have brought this on them.

V. 7. *And slew*—The slaughter also was in vision.

V. 8. *Was left*—Left alone, now both the sealer, and the slayers were gone.

V. 2. *He*

\* Exod. xii. 7. Rev. vii. 3.



blood, and the city is full of perverseness: for they say, The †  
 10 LORD hath forsaken the earth, and the LORD seeth not. And as for  
 me also, mine eye shall not ‡ spare, neither will I have pity, *but*  
 11 I will recompense their way upon their head. And behold, the man  
 clothed with linen, which *had* the inkhorn by his side, reported the  
 matter, saying, I have done as thou hast commanded me.

## C H A P. X.

*The scattering the coals of fire upon the city, ver. 1—7. The removal of the glory of God from  
 the temple, ver. 8—22.*

1 **T**HEN I looked, and behold, in the firmament § that *was*  
 above the head of the cherubim, there appeared over them,  
 as it *were* a sapphire stone, || as the appearance of the likeness of a  
 3 throne. And he spake unto the man clothed with linen, and said,  
 Go in between the wheels, *even* under the cherub, and fill thy hand  
 with coals of fire from between the cherubim, and scatter *them* over  
 3 the city. And he went in, in my sight. Now the cherubim stood on  
 the right side of the house, when the man went in; and the cloud  
 4 filled the inner court. Then the \* glory of the LORD went up from  
 the cherub, *and stood* over the threshold of the house; and the  
 house was filled with the cloud, and the court was full of the bright-  
 5 nefs of the LORD's glory. And the sound †† of the cherubim's wings  
 was heard *even* to the outer court, as the voice of the Almighty God  
 6 when he speaketh. And it came to pass, *that* when he had com-  
 manded the man clothed with linen, saying, Take fire from be-

V. 2. *He*—That sat on the throne.  
*Scatter*—That it may take fire in all parts,  
 and none may escape.

V. 3. *The right side*—The north-side,  
 the side towards *Babylon*, from whence the  
 fire came which consumed the city.  
*The man*—Christ, the Lord of angels, who  
 now attend his coming and commands.  
*The cloud*—As the sign of God's presence.  
*The inner court*—The court of the priests,  
 who were chief in the apostacy.

V. 4. *The glory*—The visible token of  
 the presence of the God of glory. *Went*

*up*—In token of his departure from the  
 temple. *And stood*—Shewing his unwill-  
 ingness to leave, and giving them time  
 to return to him, he stands where he  
 might be seen, both by priests and people,  
 that both might be moved to repen-  
 tance.

V. 5. *Was heard*—As a mighty and ter-  
 rible thunder.

V. 6. *And stood*—Either as one that defer-  
 red execution, to try whether the city would  
 repent, or as one who was to give some  
 farther order to the angels, that were  
 to

† Chap. viii. 12. ‡ Chap. v. 11. vii. 4. viii. 18. § Chap. i. 22. || Chap. i. 26. \* Ver. 18.

†† Chap. i. 24.



tween the wheels, from between the cherubim; then he went in,  
 7 and stood beside the wheels. And *one* cherub stretched forth his  
 hand from between the cherubim unto the fire that *was* between  
 the cherubim, and took *thereof*, and put *it* into the hands of *him*  
 8 *that was* clothed with linen, who took *it*, and went out. And  
 there appeared in the cherubim, the form of a man's hand under  
 9 their † wings. And when I looked, behold, the four wheels by  
 the cherubim, one wheel by one cherub, and another wheel by  
 another cherub; and the appearance of the wheels *was* as the co-  
 10 lour of a beryl-stone. And *as for* their appearances, they four had  
 11 one likeness, as if a wheel had been in the midst of a wheel. When  
 they went, they went upon their four sides; they turned not as they  
 went, but to the place whither the head looked they followed it;  
 12 they turned not as they went. And their whole body, and their  
 backs, and their hands, and their wings, and the § wheels *were* full  
 13 of eyes round about, *even* the wheels that they four had. As for  
 14 the wheels it was cried unto them in my hearing, O wheel. And  
 every one had four faces; the first face *was* the face of a cherub,  
 and the second face *was* the face of a man, and the third the face of a  
 15 lion, and the fourth the face of an eagle. And the cherubim were  
 lifted up: *this is* the || living-creature that I saw by the river Chebar.  
 16 And \* when the cherubim went, the wheels went by them; and  
 when the cherubim lifted up their wings, to mount up from the

to be the ministers of his just displeasure.

V. 7. *One cherub*—One of the four. *And took*—As a servant that reaches what his master would have. *Went out*—Out of the temple.

V. 9. *Looked*—Attentively viewed. *Beryl stone*—Of sea-green.

V. 10. *They*—The wheels. This intimates the references of providence to each other, and their dependences on each other: and the joint tendency of all to one common end, while their motions appear to us intricate and perplexed, yea, seemingly contrary.

V. 11. *When*—The wheels moved by the cherubim, or that spirit of life, which

moved the living creatures. *They went*—They were so framed, that they could move on all four sides without the difficulty and delay of turning. *Head*—Of the living creatures.

V. 12. *And*—Now he describes both the cherubim and wheels as full of wisdom, and as governed by an excellent wisdom. *The wheels*—Which the four cherubims had to move, govern, and direct.

V. 13. *The wheels*—As to their frame and motion. *It was cried*—Still there was one who guided, as by vocal direction. *Unto them*—To each of them.

V. 14. *Every one*—Of the living creatures, chap. i. 6.

V. 17. *For*

§ Chap. i. 18. || Chap. i. 5. \* Chap. i. 19.



17 earth, the same wheels turned not from beside them. When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for † the spirit of the living creature *was* in them. 18 Then the glory of the LORD departed from off the threshold of the 19 house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* besides them: and *every one* stood at the door of the east-gate of the LORD's house; and the glory 20 of the God of Israel *was* over them above. This *is* the living creature that I saw under the God of Israel, by the river of Chebar, 21 and I knew that they *were* the cherubim. Every one had four faces a piece, and every one had four wings, and the like- 22 ness of the hands of a man *was* under their wings, And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances, and themselves: they went every one straight forward.

## C H A P. XI.

*God's message of wrath to those who remained secure at Jerusalem, ver. 1—13. A message of comfort to the dejected captives at Babylon, ver. 14—21. The glory of God removes farther, ver. 22, 23. The vision disappears, of which Ezekiel gives an account, ver. 24, 25.*

1 **M**OREOVER, the spirit lifted me up, and brought me to the east-gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom

V. 17. *For*—There is a perfect harmony between second causes in their dependence on, and subjection to, the one infinite, wise, good, holy, and just God. The spirit of God directs all the creatures, upper and lower, so that they shall serve the divine purpose. Events are not determined by the *wheel of fortune*, which is blind, but by the *wheels of providence*, which are full of eyes.

V. 18. *And stood*—On the right side of the house, where the cherubim were in the inner court.

V. 19. *And every one*—The glory, the cherubim, the wheels, all stood, respiting execution, and giving opportunity of preventing the approaching misery. *The east gate*—The last court, the court of the people.

V. 20. *I knew*—Either by special assurance as a prophet, or by comparing them with those which he had often seen in the temple.

V. 1. *Jaazaniah*—Not him that is mentioned chap. viii. 11. *Pelatiah*—Named here for that dreadful sudden death, whereby

† Chap. i. 12, 20, 21.



I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah,  
 2 princes of the people. Then said he unto me, Son of man, these  
*are* the men that devise mischief, and give wicked counsel in this  
 3 city. Who say, *It is not near*, \* let us build houses: this *city is* the  
 4 caldron, and we *are* the flesh. Therefore prophesy against them;  
 5 prophesy, O son of man. And the † spirit of the LORD fell upon  
 me, and said unto me, Speak; Thus saith the LORD: Thus have ye  
 said, O house of Israel: for I know the things that come into  
 6 your mind, every one of them. Ye have multiplied your slain in  
 this city, and ye have filled the streets thereof with the slain.  
 7 Therefore thus saith the Lord God, ‡ Your slain, whom ye have  
 laid in the midst of it, they *are* the flesh, and this *city is* the caldron:  
 8 but I will bring you forth out of the midst of it. Ye have feared  
 the sword, and I will bring a sword upon you, saith the Lord God.  
 9 And I will bring you out of the midst thereof, and deliver you into  
 the hands of strangers, and will execute judgments among you.  
 10 Ye shall fall by the sword, I will judge you in the border of Israel,  
 11 and ye shall know that I *am* the LORD. This *city* shall not be your  
 caldron, neither shall ye be the flesh in the midst thereof; *but* I  
 12 will judge you in the border of Israel. And ye shall know that I  
*am* the LORD: for ye have not walked in my statutes, neither exe-  
 cuted my judgments; but have done after the manners of the hea-  
 13 then that *are* round about you. And it came to pass while I pro-  
 phesied, that Pelatiah the son of Benaiah died: then fell I down

by he became a warning to others.

V. 2. *He*—The Lord sitting on the cherub.

V. 3. *It*—The threatened danger and ruin by the *Chaldeans*. *The caldron*—This is an impious scoff, yet mixt with some fear of the prophet, *Jer. i. 13*.

V. 6. *Ye*—Many murders have you committed yourselves, and you are accountable to God for all those whom the *Chaldeans* have slain, seeing you persuaded them, thus obstinately to stand out.

V. 7. *Bring you forth*—Not in mercy, but in wrath, by the conquering hand of *Babylon*.

V. 9. *Deliver you*—Defeating all your projects for escape.

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\* 2 *Pet. iii. 4*.

† Chap. ii. 2.

13 C

‡ Chap. xxiv. 3. 6. 9. 21. *Micah iii. 5*.

V. 10. *Will judge*—My just judgments shall pursue you, whithersoever you fly.

V. 11. *Your caldron*—The place of your sufferings; greater are reserved for you in a strange land. *Judge you*—I will do more against you at *Riblah*, where the captive king had his children, and others with them, first murdered before his eyes, and then his own eyes put out; *Riblah* is called the border of *Israel*: for *Syria* was adjoining to *Israel* on the north, and *Riblah* was on the frontiers of *Syria*.

V. 13. *Pelatiah*—Mentioned ver. 1. a principal man among the twenty-five princes, who made all the mischief in *Jerusalem*. It should seem this was done in vision now, (as the slaying of the an-

cient



upon my face, and cried with a || loud voice, and said, Ah, Lord  
 14 God, wilt thou make a full end of the remnant of Israel? Again  
 15 the word of the LORD came unto me, saying, Son of man, thy  
 brethren, *even* thy brethren, the men of thy kindred, and all the  
 house of Israel wholly *are* they, unto whom the inhabitants of Je-  
 rusalem have said, Ye are gone far from the LORD: unto us is this  
 16 land given in possession. Therefore say, thus saith the Lord God,  
 Although I have cast them far off among the heathen, and although  
 I have scattered them among the countries, yet will I be to them as  
 17 a little sanctuary in the countries where they shall come. There-  
 fore say, Thus saith the Lord God; I will even gather you from  
 the people, and assemble you out of the countries, where ye have  
 18 been scattered, and I will give you the land of Israel. And they  
 shall come thither, and they shall take away all the detestable  
 things thereof, and all the abominations thereof from thence.  
 19 And I will give them one heart, and I will put a \* new spirit within  
 you, and I will take the † stony heart out of their flesh, and will  
 20 give them an heart of flesh: That they may walk in my statutes,  
 and keep mine ordinances, and do them; and they shall be my

cient men, chap. ix. 6.) but it was an assurance, that when this prophecy was published, it would be done in fact. And the death of *Pelatiah* was an earnest of the compleat accomplishment of the prophecy. *A full end*—By slaying all, as this man is cut off.

V. 15. *Thy brethren*—Thy nearest kindred, which it seems were left in *Jerusalem*. Their degeneracy is more noted in the repetition of the word brethren. *Gone far*—Ye are gone far from the Lord; as much as the Heathens accused the Christians of atheism.

V. 16. *Say*—In vindication of them. *Although*—The obstinate *Jews* at *Jerusalem* will call them apostates; but I the Lord sent them thither, and will own them there. *Scattered*—Dispersed them in many countries which are under the king of *Babylon*: yet they are dear to me. *A little sanctuary*—A little one in opposition to that great temple at *Jerusalem*. To him

they shall flee, and in him they shall be safe, as he was that took hold on *the horns of the altar*. And they shall have such communion with God in the land of their captivity, as it was thought could be had nowhere but in the temple.

V. 18. *They*—They who assemble upon *Cyrus's* proclamation first, and then upon *Darius's* proclamation, shall overcome all difficulties, dispatch the journey, and come safely to their own land. *Take away*—They shall abolish superstition and idolatry from the temple.

V. 19. *One heart*—*Cyrus* shall give them leave, and I will give them a heart to return; and on their way shall there be great unity; and, when come to *Jerusalem*, they shall own me, and my laws, and with one consent, build *Jerusalem* and the temple, and restore true religion. *The stony*—That hard, inflexible, undutiful, incorrigible disposition.

V. 21. *Heart*

|| *Neh. ix. 4*: \* *Psal. li. 20*. † *Zech. vii. 12*.



21 people, and I will be their God. But *as for them* whose heart walketh after the heart of their detestable things, and their abominations, † I will recompense their way upon their heads, saith the  
 22 Lord God. Then did the cherubim lift up their wings, and the wheels beside them, and the glory of the God of Israel *was over*  
 23 them above. And the glory of the LORD went up from the midst of the city, and stood over the mountain, which *is* on the east side  
 24 of the city. Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea, to them of the captivity:  
 25 so the vision that I had seen went up from me. Then I spake unto them of the captivity, all the things that the LORD had shewed me.

## C H A P. XII.

*The prophet by removing his stuff, and quitting his lodgings is a sign of Zedekiah's flight out of Jerusalem, ver. 1—16. By eating his meat with trembling, he is a sign, to set forth the famine and consternation in the city, ver. 17—20. An assurance that these things shall be fulfilled, ver. 21—28.*

1, 2 **T**HE word of the LORD also came unto me, saying, Son of man, thou dwellest in the midst of a \* rebellious house, which have † eyes to see, and see not: they have ears to hear,  
 3 and hear not: for they *are* a rebellious house. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight, and thou shalt remove from thy place to another place in their sight: it may be they will consider, though  
 4 they *be* a rebellious house. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth  
 5 at even in their sight, as they that go forth into captivity. Dig thou

V. 21. *Heart*—Soul and affections. *Walketh*—Either secretly adhere to, or provide for the service of idols, called here detestable things.

V. 23. *Went up*—The glory of the Lord removes now out of the city, over which it had stood some time, waiting for their repentance. *The mountain*—Mount Olivet. He removed thither, to be as *it* were within call, and ready to return, if now at length *in this their day*, they would have understood the things that *made for their peace*.

V. 24. *The spirit*—The same spirit which Numb. 97.

carried him to *Jerusalem*, now brings him back to *Chaldea*. *Went up*—Was at an end.

V. 3. *Eyes to see*—They have capacity, if they would, to understand, but they will not understand, what thou speakest.

V. 3. *Stuff*—Vessels or instruments, wherein thou mayest put what is portable.

V. 4. *In their sight*—Before 'tis quite night, that they, who should learn by this sign, may see and consider it.

V. 5. *Dig*—Come not through the door, but as one who knows there is a guard upon

† Chap. ix. 10. \* Chap. ii. 3, 6, 7, 8. iii. 26, 27. † Isa. vi. 9. xlii. 20. Jer. v. 21.



6 through the wall in their fight, and carry out thereby. In their fight shalt thou bear *it* upon *thy* shoulders, and carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: 7 for I have set thee for a sign to the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon my 8 shoulder in their fight. And in the morning came the word of 9 the LORD unto me, saying, Son of man, hath not the house of 10 Israel, the rebellious house, said unto thee, What dost thou? Say thou unto them, Thus saith the Lord God, This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among 11 them. Say, I *am* your sign: like as I have done, so shall it be 12 done unto them: they shall remove and go into captivity. And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground 13 with *his* eyes. My net † also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there, 14 And § I will scatter toward every wind all that *are* about him to

upon the door, get to some back part of thy house, and dig there thyself, either to make the greater haste, or to keep all secret; for all will be little enough for them that must act what thou dost represent. *Carry out*—Through the hole thou hast dug.

V. 6. *Bare it*—In testimony of the servitude they shall be reduced to, who then must do what servants or beasts were wont to be employed in. *Cover thy face*—As unwilling to be seen or known. *For*—I have set thee for a sign to them, and thou shalt tell them the meaning of these things in due time.

V. 7. *I brought forth*—Here is a transposing of his actions, and rehearsal of that in the first place, which was acted in the second place.

V. 10. *Say*—Though they enquire not, yet tell them what I mean hereby,

that this prophecy is a burthen which the kingdom shall groan under. *The prince—Zedekiah*:

V. 11. *I am your sign*—My person is the emblem of yours, and my actions of that you shall do. And the like shall be done to you, O inhabitants of Jerusalem. We cannot say concerning our dwelling place, that it is our resting place. For how far we may be tost from it before we die, we cannot foresee.

V. 12. *The prince—Zedekiah. Shall bear*—Disguised, as a servant, in hope to conceal himself, chuses the twilight as the time that would best favour his design. *They shall dig*—This was fulfilled when they broke down the wall to fly, Jer. xxxix. 4. *Cover his face*—Zedekiah did by this aim at concealing himself.

V. 13. *It*—Neither the land nor the city; for his eyes will be put out at Riblah.

V. 16. *Declare*

† Chap. xvii. 20.

§ Chap. v. 10.



help him, and all his bands, and I || will draw out the sword after  
 15 them. And they shall know that I *am* the LORD, when I shall scat-  
 16 ter them among the nations, and disperse them in the countries. But  
 I will leave a few men of them from the sword, from the famine,  
 and from the pestilence, that they may declare all their abomina-  
 tions among the heathen, whither they come, and they shall know  
 17 that I *am* the LORD. Moreover, the word of the LORD came unto  
 18 me, saying, Son of man, eat thy bread with quaking, and drink  
 19 thy water with trembling and with carefulness; And say unto the  
 people of the land, Thus saith the Lord God, of the inhabitants of  
 Jerusalem, *and* of the land of Israel; they shall eat their bread with  
 carefulness, and drink their water with astonishment, that her land  
 may be desolate from all that is therein, because of the violence (of  
 20 all them that dwell therein. And the cities *that are* inhabited shall be  
 laid waste, and the land shall be desolate, and ye shall know that I *am*  
 21, 22 the LORD. And the word of the LORD came unto me, saying, Son  
 of man, What *is* that proverb *that* ye have concerning the land of  
 Israel, \* saying, The days are prolonged, and every vision faileth?  
 23 Tell them therefore, Thus saith the Lord God, I will make this pro-  
 verb to cease, and they shall no more use it as a proverb in Israel: but  
 say unto them, The days are at hand, and the effect of every vision.  
 24 For † there shall be no more any vain vision, nor flattering divina-  
 25 tion within the house of Israel. For I *am* the LORD: I will speak,  
 and the word that I shall speak shall come to pass: it shall be no

V. 16. *Declare*—By relating those sins, for which God was justly angry, and for which he punished them, though they were his own people. *They*—The *Chaldeans*. See how God brings good out of evil! The dispersion of sinners, who had done God much dishonour and disservice in their own country, proves the dispersion of penitents, who shall do him much honour and service in other countries!

V. 19. *The people*—Thy fellow captives. *And of the land*—Those that dwell in the countries round about *Jerusalem*. *Her land*—*Jerusalem's* land, so called because it was

the head city thereof. *Desolate*—Because it shortly shall be laid waste, emptied of inhabitants, wealth and plenty. *Violence*—Injustice, oppression and tyranny of the *Jews* toward one another.

V. 22. *That proverb*—That short saying commonly used. *Days*—Of wrath and vengeance, are to come a great while hence. *Every vision*—Threatning vision, which *Jeremiah* and *Ezekiel* would fright us with, comes to nothing.

V. 25. *I will speak*—There has been and shall be a succession of God's ministers, by whom he will speak, to the end of the world.



more prolonged: for in your days, O rebellious house, will I say  
 26 the word, and will perform it, saith the Lord God. Again, the  
 27 word of the LORD came to me, saying, Son of man, behold, *they*  
*of the house of Israel say, The vision that he seeth is for † many days*  
 28 *to come*, and he prophesieth of times *that are far off*. Therefore say  
 unto them, Thus saith the Lord God, There shall none of my words  
 be prolonged any more, but the word which I have spoken shall be  
 done, saith the Lord God.

## C H A P. XIII.

*The prophet shews the sin and punishment of the false prophets, ver. 1—16. Of the false proph-  
 etesses, ver. 17—23.*

1, 2 **A**ND the word of the LORD came unto me, saying, Son of  
 man, prophesy against the prophets of Israel § that prophesy,  
 and say thou unto them that prophesy out of their own || hearts,  
 3 Hear ye the word of the LORD. Thus saith the Lord God, woe unto  
 the foolish prophets, that follow their own spirit, and have seen  
 4 nothing. O Israel, thy prophets are like the foxes in the desarts.  
 5 Ye have not gone up into the gaps, neither made up the hedge for  
 the house of Israel, to stand in the battle of the day of the LORD.  
 6 They have seen vanity and lying divination, saying, The LORD  
 saith, and the LORD hath not sent them: and they have made *others*  
 7 to hope that they would confirm the word. Have ye not seen a

world. Even in the worst times, God left  
*not himself without witness*, but raised up men  
 that spoke for him, and spoke from him.

V. 2. *That prophesy*—Out of their own  
 deceiving hearts, not from God.

V. 3. *Foolish prophets*—Foolish prophets  
 are not of God's sending: for whom  
 he sends, he either finds fit, or makes fit.  
 Where he gives warrant, he gives wis-  
 dom. *Their own spirit*—Not the spirit of  
 God. *Seen nothing*—God hath shewed  
 them no vision.

V. 4. *Thy prophets*—Thy prophets,  
 not mine, *Like the foxes*—Hungry,  
 and ravening, crafty, and guileful.

*In the desarts*—Where want makes them  
 more eager after their prey.

V. 5. *Ye*—Vain prophets. *Gone up*—As  
 in a besieged city, whose wall is broken  
 down, a valiant, soldier would run up  
 into the breach to repel the enemy;  
 so true prophets partly by prayer, and  
 partly by doctrine, labour to preserve God's  
 people. *Hedge*—The house of *Israel* is the  
 Lord's vineyard, through the hedge where-  
 of many breaches made. *To stand*—Not  
 with arms, but with fasting, prayer, and  
 repentance.

V. 6. *Vanity*—Things that have no  
 foundation.

V. 9. *Mine*

† 2 Pet. iii. 4. § Ver. 17. || Jer. xiv. 14. xxiii. 16.



vain vision, and have ye not spoken a lying divination, whereas ye  
 8 say, The LORD saith *it* ; albeit I have not spoken? Therefore thus  
 saith the Lord God, Because ye have spoken vanity, and seen lies,  
 9 therefore behold, I *am* against you saith the Lord God. And mine  
 hand shall be upon the prophets that see vanity, and that divine  
 lies: they shall not be in the assembly of my people, neither shall  
 they be written in the writing of the house of Israel, neither shall  
 they enter into the land of Israel ; and ye shall know that I *am* the  
 10 LORD. Because, even because they have seduced my people,  
 saying, Peace, \* and *there was* no peace : and one built up a wall,  
 11 and lo, others † daubed it with untempered *morter*. Say unto them,  
 which daub *it* with untempered *morter* : that it shall fall : there shall  
 be an overflowing shower, and ye, O great hail stones, shall fall, and a  
 12 stormy wind shall rent *it*. Lo, when the wall is fallen, shall it not  
 be said unto you, Where *is* the daubing wherewith ye daubed it ?  
 13 Therefore thus saith the Lord God, I will even rent *it* with a stormy  
 wind in my fury : and there shall be an overflowing shower in mine  
 14 anger, and great hail-stones in *my* fury to consume *it*. So will I  
 break down the wall that ye have daubed with untempered *mor-*  
*ter*, and bring it down to the ground, so that the foundation thereof  
 shall be discovered, and it shall fall, and ye shall be consumed  
 15 in the midst thereof ; and ye shall know that I *am* the LORD. Thus  
 will I accomplish my wrath upon the wall, and upon them that  
 have daubed it with untempered *morter* ; and will say unto you, The  
 16 wall *is* no *more*, neither they that daubed it. *To wit*, the prophets

V. 9. *Mine hand*—My power striking them. *In the assembly*—Have no seat among the rulers, nor voice among the counsellors. *Written*—Not registered among those that return, *Ezra* ii. 1, 2. *Enter*—They shall never come into the land of *Israel*. They shall not be written in the book of eternal life, which is written for the just ones of the house of *Israel*, saith the *Chaldea* paraphrast.

V. 10. *Peace*—They told sinners, no harm would happen to them. And those are the most dangerous seducers, who suggest to sinners that which tends to lessen

their dread of sin, or their fear of God. These are compared to men who build a slight tottering wall, which others daub with *untempered morter* ; sorry stuff, that will not bind, nor hold the bricks together : doctrines not grounded on the word of God.

V. 14. *Ye shall know*—Those that deceived others, will in the end be found to have deceived themselves. And no doom will be more fearful, than that of unfaithful ministers.

V. 15. *Accomplish*—Fulfil what my prophets foretold.

V. 18. *Sew*

\* *Jer.* vi. 14. viii. 11. † Chap. xxii. 28.



of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and *there is no peace*, saith the Lord God.  
 17 Likewise thou son of man, set thy face against the daughters of thy people, \* who prophesy out of their own heart, and prophesy thou  
 18 against them: And say, Thus saith the Lord God, Woe to the *women* that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature to hunt souls: will ye hunt the souls of my people, and will ye save the souls alive, *that come unto you*?  
 19 And will ye pollute me among my people † for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your lies*? Wherefore thus saith the Lord God, Behold, I *am* against your pillows wherewith ye there hunt the souls, to make *them* grow, and I will tear them from your arms, and will let  
 21 the souls go, *even* the souls that ye hunt to make *them* grow. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall  
 22 know that I *am* the LORD. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and ‡ strengthened the hands of the wicked, that he should not return from his  
 23 wicked way, by promising him life. Therefore § ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand, and ye shall know that I *am* the LORD.

V. 18. *Sew pillows*—A figurative speech, expressing the security, which they promised to every one that came to them. *Kerchiefs*—Triumphal caps, which were made by these prophetesses, and put upon the head of every who one consulted them, and by these they were to interpret, as a promise of victory over the *Babylonians*. *Stature*—That is, of every age, whether younger or elder, which usually is seen by their stature. *To hunt*—All this is really spreading a net, as hunters do, to catch the prey. *Will ye save*—Can you preserve them alive, whom you deceive by your promises?

V. 19. *Pollute me*—Pretending my name

for what I never spake. *My people*—My own people. *Handfuls of barley*—For a mean reward. *To slay*—You denounce evil to the best, whom God will keep alive. *To save*—Declaring safety, to the worst, whom God will destroy.

V. 20. *There*—At *Jerusalem*. *Grow*—You promise a flourishing, growing, state to all enquirers; and this is the net with which you hunt souls. *Tear them*—With violence, and suddenness.

V. 23. *See no more vanity*—They shall see all their predictions vanish, which shall so confound them, that they shall pretend no more to visions.

C H A P.

\* Ver. 2. † Micah iii. 5. ‡ Jer. xxiii. 14. § Micah iii. 6.



## C H A P. XIV.

*The elders of Israel come to enquire of the prophet, ver. 1—5. They are ordered to repent, or not to pretend to enquire of God, ver. 6—11. Tho' Noah, Daniel and Job were to pray for the people, yet they would not prevail, ver. 12—21. Yet a remnant shall escape, ver. 22, 23.*

1 **T**HEN \* came certain of the elders of Israel unto me, and sat  
 2 before me. And the word of the LORD came unto me, say-  
 3 ing, Son of man, these men have set up their idols in their heart,  
 and put the stumbling-block of their iniquity before their face :  
 4 should I be enquired of at all by them? Therefore speak unto them,  
 and say unto them, Thus saith the Lord GOD; Every man of the  
 house of Israel that setteth up his idols in his heart, and putteth the  
 stumbling-block of his iniquity before his face, and cometh to the  
 prophet; I the LORD will answer him that cometh, according to the  
 5 multitude of his idols, That I may take the house of Israel in their  
 own heart, because they are all estranged from me through their  
 6 idols. Therefore say unto the house of Israel, Thus saith the  
 Lord GOD, Repent and turn *yourselves* from your idols, and  
 7 turn away your faces from all your abominations. For every  
 one of the house of Israel, or of the stranger that sojourneth  
 in Israel, who separateth himself from me, and setteth up  
 his idols in his heart, and putteth the stumbling-block of his  
 iniquity before his face, and cometh to a prophet to enquire  
 of him concerning me, I the LORD will answer him by myself.  
 8 And I will set my face against that man, and will make  
 him a sign † and a proverb, and I will cut him off from the

V. 1. *Elders*—Men of note, that were in office and power among the *Jews*, who were come from *Jerusalem*.

V. 3. *Set up*—Are resolved idolaters. *The stumbling block*—Their idols which were both the object of their sin, and occasion of their ruin.

V. 4. *According*—According to his desert I will give answer, but in just judgment.

V. 5. *Take*—That I may lay open what is in their heart, and discover their hypo-  
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crisy, and impiety. *Through their idols*—It is always through some idol or other, that the hearts of men are *estranged from God*: some creature has gained that place in the heart, which belongs to none but God.

V. 7. *The stranger*—Every profelyte. *I the Lord*—He shall find by the answer, 'twas not the prophet, but God that answered: so dreadful, searching, and astonishing shall my answer be.

V. 8. *A sign*—Of divine vengeance.

V. 9. *The*

\* Chap. xx. 1.

13 D

† Chap. v. 15.



midst of my people; and ye shall know that I *am* the LORD.  
 9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived † that prophet, and I will stretch out my hand upon him, and I will destroy him from the midst of my people  
 10 Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him  
 11 that seeketh *unto him*; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions: but that they may be my people, and I may be their God,  
 12 saith the Lord God. The word of the LORD came again unto me,  
 13 saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff ‡ of the bread thereof, and will send famine upon  
 14 it, and will cut off man and beast from it. Though these three § men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.  
 15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the  
 16 beasts: *Though* these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall  
 17 be delivered, but the land shall be desolate. Or *if* I bring a sword upon that land, and say, Sword, go through the land; so  
 18 that I cut off man and beast from it. Though these three men *were* in it, *as* I live, saith the Lord God, they shall deliver neither sons  
 19 nor daughters, but they only shall be delivered themselves. Or *if* I send a pestilence into the land, and pour out my fury upon it  
 20 in blood, to cut off from it man and beast: Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by

V. 9. *The prophet*—The false prophet, who speaks all serene, and quiet, in hope of reward. *Have deceived*—Permitted him to err, or justly left him in his blindness.

V. 13. *When*—At what time soever.

V. 14. *Noah*—Who 'tis probable prevailed with God to spare the world for some years, and saved his near relations

when the flood came. *Daniel*—Who prevailed for the life of the wise men of *Chaldea*. *Job*—Who daily offered sacrifice for his children, and at last reconciled God to those that had offended.

V. 17. *That land*—What land soever it be.

V. 19. *In blood*—In death and destruction, not by the sword.

V. 21. *How*

† 1 Kings xxii. 22. ‡ Lev. xxvi. 26. Isa. iii. 1. Chap. iv. 16. v. 16. § Jer. xv. 2.



21 their righteousness. Now thus saith the Lord God, How much more  
 when I send my four sore judgments upon Jerusalem, the sword,  
 and the famine, and the noisome beast, and the pestilence, to cut off  
 22 from it man and beast? Yet behold, therein shall be left a rem-  
 nant that shall be brought forth, *both* sons and daughters: behold  
 they shall come forth unto you, and ye shall see their way and their  
 doings: and ye shall be comforted concerning the evil that I have  
 brought upon Jerusalem, *even* concerning all that I have brought up-  
 23 on it. And they shall comfort you, when ye see their ways and their  
 doings: and ye shall know that I have not done without cause, all  
 that I have done in it, saith the Lord God.

## C H A P. XV.

*God by the similitude of a vine foreshews the utter destruction of Jerusalem, ver. 1—8.*

1, 2 **A**ND the word of the LORD came unto me, saying, Son of  
 man, What is the vine-tree more than any tree, *or than* a  
 3 branch which is among the trees of the forest? Shall wood be  
 taken thereof to do any work? Or, will *men* take a pin of it to  
 4 hang any vessel thereon? Behold, \* it is cast into the fire for fuel;  
 the fire devoureth both the ends of it, and the midst of it is  
 5 burnt: Is it meet for *any* work? Behold, when it was whole it was  
 meet for no work: how much less shall it be meet yet for *any* work,

V. 21. *How much more*—If they could not be able to keep off one of the four, how much less would they be able to keep off all four, when I commission them all to go at once.

V. 22. *Their way*—Their sin and their punishment. *Comforted*—In this proof of the truth of God.

V. 23. *Comfort you*—That is, you will be comforted, when you compare their case with your own: when they tell you how righteous God was, in bringing these judgments upon them. This will reconcile you to the justice of God, in thus punishing his own people, and to the goodness of

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God, who now appeared to have had kind intentions in all.

V. 2. *The vine-tree*—Israel is here compared to a vine, which, when fruitless, is utterly unprofitable. This the prophet minds them of to humble them, and awaken them to fruitfulness. *A branch*—One branch of a tree in the forest is of more use than the whole vine-tree is, except for its fruit.

V. 3. *A pin*—Will it afford even a pin to drive into a wall or post, on which you may safely fasten any weight.

V. 4. *For fuel*—When for its barrenness it is cut down, it is fit only to burn.

V. 6. *Given*

13 D 2  
 \* John xv. 16.



6 when the fire hath devoured it, and it is burned? Therefore thus  
 faith the Lord God, as the vine-tree among the trees of the forest,  
 which I have given to the fire for fuel, so will I give the inhabi-  
 7 tants of Jerusalem. And † I will set my face against them: they  
 shall go out from *one* fire, and *another* fire shall devour them; and  
 ye shall know that I *am* the LORD, when I set my face against them.  
 8 And I will make the land desolate, because they have committed  
 a trespass, faith the Lord God.

## C H A P. XVI.

*The mean beginning of the Jewish church and nation, ver. 1—5. The many favours God be-  
 stowed upon them, ver. 6—14. Their treacherous and ungrateful requital, ver. 15—34.  
 Terrible judgments threatened, ver. 35—43. An aggravation of their sin and of their punish-  
 ment, ver. 44—59. A promise of mercy to a remnant, ver. 60—63.*

1, 2 **A** GAIN the word of the LORD came unto me saying, Son of  
 3 man, cause Jerusalem to know her abominations. And say,  
 Thus faith the Lord God unto Jerusalem; Thy birth, and thy nati-  
 vity *is* of the land of Canaan: ‡ thy father *was* an Amorite, and thy  
 4 mother an Hittite. And *as for* thy nativity, § in the day thou wast  
 born, thy navel was not cut, neither wast thou washed in water to  
 5 supple thee: thou wast not salted at all, nor swaddled at all. No  
 eye pitied thee, to do any of these unto thee, to have compassion  
 upon thee; but thou wast cast out in the open field to the loathing

V. 6. *Given*—Doomed for food to the fire.

V. 8. *Because*—They have been [so per-  
 petually trespassing, that it [seems a con-  
 tinued act.

V. 3. *Jerusalem*—The whole race of the  
*Jews*. *Thy birth*—Thy root whence thou  
 didst spring. *Thy father*—*Abraham*, before  
 God called him, (as his father and kin-  
 dred) worshipped strange gods beyond  
 the river, *Josh. xxiv. 14*. *An Amorite*—This  
 comprehended all the rest of the cursed  
 nations.

V. 4. *In the day*—In the day I called  
*Abraham* to leave his idolatry. *Salted*—  
 Salt was used to purge, dry, and strengthen  
 the new born child. *Nor swaddled*—So for-

lorn was the state of the *Jews* in their birth,  
 without beauty, without strength, with-  
 out friend.

V. 5. *To the loathing*—In contempt of  
 thee as unlovely and worthless; and in  
 abhorrence of thee as loathsome to the be-  
 holder. This seems to have reference to  
 the exposing of the male children of the  
*Israelites* in *Egypt*. And it is an apt illustra-  
 tion of the Natural State of all the children  
 of men. In the day that we were born,  
 we were shapen in iniquity: our under-  
 standings darkened, our minds alienated  
 from the life of God: all polluted with  
 sin, which rendered us loathsome in the  
 eyes of God.

V. 6. *When*

† *Lev. xvii. 10.*

‡ *Ver. 45.*

§ *Hof. ii. 3.*



6. of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live: yea, I said unto thee *when thou*  
 7 *wast* in thy blood, Live. ‡ I have caused thee to multiply as the bud of the field, and thou hast increased, and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned,  
 8 and thine hair is grown, whereas thou *wast* naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.  
 9 Then washed I thee with water: yea, I thoroughly washed away thy  
 10 blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers skin, and I girded  
 11 thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands,  
 12 and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thy head.  
 13 Thus wast thou decked with gold and silver, and thy raiment *was of* fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou

V. 6. *When I passed by*—God here speaks after the manner of men. *Live*—This is such a command as sends forth a power to effect what is commanded; he gave that life: he spake, and it was done.

V. 7. *Thou art come*—Thou wast adorned with the choicest blessings of Divine Providence. *Thy breasts*—Grown up and fashioned under God's own hand in order to be solemnly affianced to God.

V. 8. *When I passed*—This second passing by, may be understood of God's visiting and calling them out of Egypt. *Thy time*—The time of thy misery was the time of love in me towards thee. *I spread my skirt*—Espoused thee, as *Ruth iii. 9.* *Entered into a covenant*—This was done at mount Sinai, when the covenant between God and Israel was sealed and ratified. Those

to whom God gives spiritual life, he takes into covenant with himself. By this covenant they become his, his subjects and servants; that speaks their duty: and at the same time his portion, his treasure: that speaks their privilege.

V. 9. *Washed*—It was a very ancient custom among the eastern people, to purify virgins who were to be espoused. *And I anointed*—They were anointed that were to be married, as *Ruth iii. 3.*

V. 10. *Brodered*—Rich and beautiful needle-work. *Badgers skin*—The eastern people had an art of curiously dressing and colouring the skins of those beasts, of which they made their neatest shoes, for the richest and greatest personages.

V. 11. *A chain*—Of gold, in token of honour and authority.

V. 14. *My*



14 didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness which I had put upon thee, saith the Lord God. But thou didst trust in thine own beauty, and § playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. And || of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so. 17 Thou hast also taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and 18 didst commit whoredom with them. And tookest thy brodered garments, and coveredst them: and thou hast set mine oil, and 19 mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet favour; and *thus* it was, saith the Lord 20 God. Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and \* these hast thou sacrificed

V. 14. *Comeliness*—"That is, thro' the beauty of their holiness, as they were a people devoted to God. This was it that put a lustre upon all their other honours, and was indeed the perfection of their beauty. Sanctified souls are truly beautiful in God's sight, and they themselves may take the comfort of it. But God must have all the glory: for whatever *comeliness* they have, it is that which God has put upon them."

V. 15. *Playedst the harlot*—Thou didst go a whoring after idols. *Thy renown*—Her renown abroad drew to her idolatrous strangers, who brought their idols with them. *Pouredst out*—Didst readily prostitute thyself to them; every stranger, who passed thro' thee, might find room for his idol, and idolatry. *He it was*—Thy person was at the command of every adulterer.

V. 16. *Thy garments*—Those costly, royal robes, the very wedding clothes. *High places*—Where the idol was. *With divers colours*—With those beautiful clothes I put

upon thee. *The like things*—As there was none before her that had done thus, so shall there be none to follow her in these things.

V. 17. *Images*—Statues, molten and graven images. *Commit whoredom*—Idolatry, spiritual adultery. And possibly here is an allusion to the rites of *Adonis*, or the images of *Priapus*.

V. 18. *Coveredst*—Didst clothe the images thou hadst made. *Set mine oil*—In lamps to burn before them.

V. 19. *For a sweet favour*—To gain the favour of the idol. *Thus it was*—All which is undeniable.

V. 20. *And these*—These very children of mine hast thou destroyed. *Sacrificed*—Not only consecrating them to be priests to dumb idols; but even burning them in sacrifice to *Molech*. *Devoured*—Consumed to ashes. *Is this*—Were thy whoredoms a small matter, that thou hast proceeded to this unnatural cruelty?

V. 23. *For*

§ *Isa.* lvii. 8. *Jer.* ii. 20. iii. 2. 6. 20. Chap. xxiii. 3. 12. || Chap. vii. 20. *Hof.* ii. 8.  
\* 2 *Kings* xvi. 3. *Isa.* lvii. 5. Chap. xx. 26.



unto them to be devoured: *is this* of thy whoredoms a small mat-  
 21 ter? That thou hast slain my children, and delivered them to  
 22 cause them to pass through *the fire* for them. And in all thine abo-  
 minations, and thy whoredoms, thou hast not remembered the days  
 of thy † youth, when thou wast naked, and bare, *and* wast polluted  
 23 in thy blood. And it came to pass after all thy wickedness, (Woe,  
 24 woe unto thee, saith the Lord God) *That* thou hast also built unto  
 thee an eminent place; and ‡ hast made thee an high place in every  
 25 street. Thou hast built thy high place at every head of the way,  
 and hast made thy beauty to be abhorred, and hast opened thy  
 feet to every one that passed by, and multiplied thy whoredoms.  
 26 Thou hast also committed fornication with the Egyptians thy neigh-  
 bours, great of flesh; and hast increased thy whoredoms, to pro-  
 27 voke me to anger. Behold therefore, I have stretched out my  
 hand over thee, and have diminished thine ordinary *food*, and de-  
 livered thee unto the will of them that hate thee, § the daughters of  
 28 the Philistines, *who* are ashamed of thy lewd way. || Thou hast  
 played the whore also with the Assyrians, because thou wast unsati-  
 able; yea, thou hast played the harlot with them, and yet couldest  
 29 not be satisfied. Thou hast moreover multiplied thy fornication  
 in the land of Canaan unto Chaldea, and yet thou wast not satisfied  
 30 herewith. How weak is thine heart, saith the Lord God, seeing thou  
 doest all these *things*, the work of an imperious, whorish woman?  
 31 In that thou buildest thine eminent place in the head of every way,  
 and makest thine high place in every street, and hast not been as an  
 32 harlot, in that thou scornest hire. *But as* a wife that committeth  
 33 adultery, *who* taketh strangers, instead of her husband. They give

V. 21. *For them*—For the idols.

V. 24. *In every street*—Idol temples were in every street; both in *Jerusalem* and her cities.

V. 25. *At every head of the way*—Not content with what was done in the city, she built her idol temples in the country, wherever it was likely passengers would come.

V. 26. *Great of flesh*—Naturally of a big make, and men of great stature.

V. 30. *How weak*—Unstable, like water. *An imperious woman*—A woman, that knows no superior, nor will be neither guided nor governed.

V. 31. *Not as an harlot*—Common harlots make gain of their looseness, and live by that gain; thou dost worse, thou lavishest out thy credit, wealth, and all, to maintain thine adulterers.

V. 34. *Contrary*

† *Hos.* xi. 1. ‡ *Isa.* lvii. 5. 7. *Jer.* ii. 20. § *2 Chron.* xxviii. 18. || *2 Chron.* xxviii. 23. Chap. xxiii. 12, &c.



gifts to all whores : but thou givest thy gifts to all thy lovers, and hirest them that they may come unto thee on every side for thy whoredom. And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms : and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. Wherefore, O harlot, hear the word of the LORD. Thus saith the Lord God ; because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didst give unto them. Behold therefore, \* I will gather all thy lovers with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated ; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee as women that break wedlock, and shed blood, are judged ; and I will give thee blood in fury, and jealousy. And I will also give thee into their hand, and they shall throw down thy eminent place, and shall break down thy high places : they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn † thine houses with fire, and execute judgments upon thee in the sight of many women : and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things* ; behold therefore, ‡

V. 34. *Contrary*—Here we may see, what the nature of men is, when God leaves them to themselves : yea, tho' they have the greatest advantage, to be better, and to do better.

V. 38. *Blood*—Thou gavest the blood of thy children to idols in sacrifice ; I will give thee thine own blood to drink.

V. 42. *My jealousy*—The jealousy where-to you have provoked me, will never cease, 'till these judgments have utterly destroyed you, as the anger of an abused husband ceases in the publick punishment of the adulterers. *No more angry*—I will no more concern myself about thee.

\* Jer. xiii. 22, 26. Lam. i. 8. Chap. xxiii. 22, 29. Hof. ii. 10.

ix. 10. xi. 21. xxii. 31.

† Jer. lii. 13. ‡ Chap.

V. 44. *The*



I also will recompense thy way upon thine head, saith the Lord God, and thou shalt not commit this lewdness above all thine abominations. Behold every one that useth proverbs, shall use *this* proverb against thee, saying, As is the mother, so is her daughter. Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* an Hittite, and your father an Amorite. And thine elder sister *is* Samaria, she and her daughters, that dwell at thy left-hand: and thy younger sister, that dwelleth at thy right-hand, *is* Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but as *if that were* a very little thing, thou wast corrupted more than they in all thy ways. As I live saith the Lord God, § Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and || committed abomination before me: therefore I took them away as I saw \* good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast

V. 44. *The mother*—Old Jerusalem, when the seat of the Jebusites, or the land of Canaan, when full of the idolatrous, bloody, barbarous nations. *Her daughter*—Jerusalem, or the Jews who are more like those accursed nations in sin, than near them in place of abode.

V. 45. *Thou*—The nation of the Jews. *Thy mother's daughter*—As much in thy inclinations, as for thy original. *Loatheth*—That was weary of the best husband.

V. 46. *Thine elder sister*—The greater for power, riches, and numbers of people. *Her daughters*—The lesser cities of the kingdom of Israel. *Thy left hand*—Northward as you look toward the east. *Thy younger sister*—Which was smaller and less

populous. *Thy right hand*—Southward from Jerusalem.

V. 47. *Not walked after their ways*—For they, all things considered, were less sinners than thou. *Nor done*—Their doings were abominable, but thine have been worse.

V. 49. *This was*—The fountain and occasion of all. *Fulness of bread*—Excess in eating and drinking. *Strengthen*—She refused to help strangers.

V. 51. *Hast justified*—Not made them righteous, but declared them less unrighteous, than thou; of the two they are less faulty.

V. 52. *Hast judged*—Condemned their apostacy, and hast judged their punishment just.

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V. 53. *When*

§ Matt. x. 15. xi. 24.

|| Gen. xviii. 20.

\* Gen. xix. 24.



judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they : † they are more righteous than thou : yea, be thou confounded also, and bear thy shame, 53 in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them. Thou shalt bear thine 54 own shame, and shalt be confounded in all that thou hast done, in 55 that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy 56 daughters shall return to your former estate. For thy sister Sodom 57 was not mentioned by thy mouth in the day of thy pride : Before thy wickedness was discovered, as at the time of thy ‡ reproach of the daughters of Syria, and all *that are* round about her, the daughters 58 of the Philistines, who despise thee round about. § Thou hast borne thy lewdness, and thine abominations, saith the LORD. 59 For thus saith the Lord God, I will even deal with thee as thou hast done, who hast despised the oath in breaking the covenant. 60 Nevertheless, I will remember my covenant with thee in the

V. 53. *When*—Sodom and Samaria never were restored to that state they had been in; nor were the two tribes ever made so rich, mighty, and renowned, though God brought some of them out of *Babylon*: the words confirm an irrecoverably low, and despised state, of the *Jews* in their temporals. *Then*—Then, not before.

V. 54. *A comfort*—Encouraging sinners like those of Sodom and Samaria.

V. 56. *Not mentioned*—The sins of Sodom, and her plagues, were not minded or mentioned by thee.

V. 57. *Before*—The time of her pride was, when they were not yet afflicted, and despised by the Syrians. *And all*—The nations that were round about and combined in league against the house of David. *Her*—Syria, the chief whereof were the Philistines.

V. 58. *Thy lewdness*—The punishment thereof.

V. 59. *In breaking the covenant*—So will I break my covenant with thee.

V. 60. *Nevertheless*—The Lord having denounced a perpetual punishment to the impenitent body of the *Jewish* nation, doth now promise to the remnant, that they shall be remembered, and obtain covenanted mercy. *My covenant*—In which I promised I would not utterly cast off the seed of *Israel*, nor fail to send the redeemer, who should turn away iniquity from *Jacob*. *With thee*—In the loins of *Abraham*, and solemnly renewed after their coming out of *Egypt*, which is the time, called the days of thy youth, *Isa.* xlv. 2. *Establish*—Confirm and ratify, it shall be sure, and unfailing. *An everlasting covenant*—Of long continuance, as to their condition in the

† *Jer.* iii. 11.

‡ *2 Kings* xvi. 5.

2 *Chron.* xxviii. 18. *Isa.* vii. 1. xiv. 28.

§ Chap. xxiii. 49.



days of thy youth, and I will establish unto thee an everlasting  
 61 covenant. Then § thou shalt remember thy ways, and be ashamed,  
 when thou shalt receive thy sisters, thine elder and thy younger :  
 and I will give them unto thee for daughters; || but not by thy  
 62 covenant. And I will establish my covenant with thee ; and thou  
 63 shalt know that I *am* the LORD : That thou mayest remember and  
 be confounded, and never open thy mouth any more, because of  
 thy shame, when I am pacified toward thee for all that thou hast  
 done, saith the Lord God.

## C H A P. XVII.

*The parable of two eagles and a vine, ver. 1—10. The application of it, ver. 11—21. A promise to raise the house of David again, ver. 22—24.*

1, 2 **A**ND the word of the LORD came unto me, saying, Son of man,  
 put forth a riddle, and speak a parable unto the house of  
 3 Israel, And say, Thus saith the Lord God ; A great eagle with  
 great wings, long winged, full of feathers, which had divers

the land of *Canaan*, and in what is spiritual, it shall be absolutely everlasting.

V. 61. *Then*—When that new covenant shall take effect. *Receive*—Admit into church-communion the Gentiles now strangers, but then sisters. *Thine elder*—Those that are greater and mightier than thou ; that by their power, wealth and honour are as much above thee as the elder children are above the younger. *Thy younger*—Thy lesser or meaner sister. *For daughters*—As daughters hearken to, and obey, so shall the Gentiles brought into the church, hearken to the word of God, which sounded out from *Jerusalem*. *But not*—Not by that old covenant which was violated ; nor by external ceremonies, which were a great part of the first covenant, but by that covenant which writes the law in the heart, and puts the fear of God into the inward parts.

V. 63. *Open thy mouth*—Neither to justify thyself, or to condemn others, or to quarrel with thy God. *Because of thy shame*—Such a confusion for thy sin will cover thee. Indeed the more we feel of God's love, the more ashamed we are that ever we offended him. And the more our shame for sin is increased, the more will our comfort in God be increased also.

V. 2. *A riddle*—A dark saying. *The house of Israel*—The remainders of the house of *Israel*, whether of the ten, or of the two tribes.

V. 3. *A great eagle*—*Nebuchadnezzar* king of *Babylon* is compared to a great eagle, the king of birds, swift, strong, rapacious. *Great wings*—Mighty provinces on each side of his kingdom. *Long winged*—His kingdom was widely extended. *Full of feathers*—And full of people. *Divers colours*—Who were of divers nations, languages and manners. *Lebanon*—*Jerusalem* the chief city of the country where this great, fruitful and pleasant hill was. *And took*

Numb. 98.

§ Chap. xx. 43.

|| *Isa.* liv. 1. lx. 4. *Gal.* ii. 24, &c.



colours, came unto Lebanon, and took the highest branch of the  
 4 cedar. He cropt off the top of his young twigs, and carried  
 5 it into a land of traffick; he set it in a city of merchants. He  
 took also of the seed of the land, and planted it in a fruitful field;  
 6 he placed it by great waters, and set it as a willow tree. And it  
 grew, and became a spreading vine of low stature, whose branches  
 turned toward him, and the roots thereof where under him: so it  
 became a vine, and brought forth branches, and shot forth sprigs.  
 7 There was also another great eagle with great wings and many  
 feathers: and behold, this vine did bend her roots towards him,  
 and shot forth her branches towards him, that he might water it by  
 8 the furrows of her plantation. It was planted in a good soil by great  
 waters, that it might bring forth branches, and that it might bear  
 9 fruit, that it might be a goodly vine. Say thou, Thus saith the  
 Lord God; Shall it prosper? Shall he not pull up the roots thereof,  
 and cut off the fruit thereof, that it wither? It shall wither in all  
 the leaves of her spring, even without great power, or many

*took*—Took captive and carried away with him the king of Judah, Jehoiachin. *The cedar*—The nation.

V. 4. *The top*—Both the king of Judah, now eighteen years old, and the nobles and chief of the land. *Into a land*—Babylon, which was a city of mighty trade.

V. 5. *The seed*—Mattaniah, whom he called Zedekiah. *Planted*—Settled him on the throne of Judah. *As a willow*—The prophet compares this new made king to a willow, which grows no where so well as near great waters.

V. 6. *Of low stature*—They grew and flourish, while they owned their state tributary to Babylon. *Toward him*—Nebuchadnezzar as their protector, and sovereign lord. *The roots*—All the firmness, fruitfulness, and life of this state, was in subjection to him.

V. 7. *Another*—The king of Egypt. *This vine*—Zedekiah, his nobles and people. *Did bend*—Sought his friendship. *Shot forth*—Sent ambassadors, and trusted to

the power of Egypt. *Water it*—That they might add to their greatness, as trees grow by seasonable watering them. *By the furrows*—Alluding to the manner of watering used in Egypt, by furrows or trenches to convey the water from the river Nile.

V. 8. *Was planted*—By Nebuchadnezzar, in a very hopeful condition, where it might have been fruitful, and flourished.

V. 9. *Say*—Tell them what will be the issue of all this, and tell it to them in my name. *It prosper*—Shall Zedekiah and his people thrive by this? *Pull up*—Utterly overthrow this kingdom. *Cut off*—Put to the sword the children of Zedekiah, and of the nobles. *The leaves*—All the promising hope they had shall vanish. *Without great power*—The king of Babylon shall do this easily, when it is God that sends him. For God needs not great power and many people, to effect his purposes. He can without any difficulty overturn a sinful king and kingdom, and make no more of it than we do, of rooting up a tree that cumbereth the ground.

V. 10. *Yea*



10 people to pluck it up by the roots thereof. Yea, behold, *being* planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it; it shall wither in the furrows where it  
 11 grew. Moreover the word of the LORD came unto me, saying,  
 12 Say now to the rebellious house, Know ye not what these *things* mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and  
 13 led them with him to Babylon. And hath taken of the king's seed, and made a covenant with him, and \* hath taken an oath of him:  
 14 he hath also taken the mighty of the land: That the kingdom might be low, that it might not lift itself up, *but* that by keeping  
 15 of his covenant it might stand. But † he rebelled against him in sending his ambassadors into Egypt, ‡ that they might give him horses, and much people: shall he prosper? Shall he escape that doth such *things*? Or shall he break the covenant, and be delivered?  
 16 As I live, saith the Lord God, surely § in the place *where* the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall  
 17 die. Neither shall Pharaoh, with *his* mighty army and great company make for him in the war, || by casting up mounts, and building  
 18 forts, to cut off many persons. Seeing he despised the oath, by breaking the covenant, (when lo, he had given his hand) and hath  
 19 done all these *things*, he shall not escape. Therefore thus saith the Lord God, As I live, surely mine oath which he hath despised, and my covenant that he hath broken, even it will I recompense  
 20 upon his own head. And \*\* I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and I will plead with him there for his trespass that he hath tres-  
 21 passed against me. And †† all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards

V. 10. Yea—Suppose this vine were planted by the help of *Egypt*. The east wind—When the king of *Babylon*, who like the blasting wind comes from the north-east, shall but touch it, it shall wither. In the furrows—Even amidst its greatest helps to make it flourish.

V. 15. He—Zedekiah. Shall he break—Can perjury be the way for deliverance?

V. 18. Given his hand—Solemnly confirming the oath.

V. 20. Plead—I will punish him.

V. 21. All—Not strictly, but the greatest part.

V. 22. The

\* 2 Chron. xxxvi. 12. † 2 Kings xxix. 20. Chap. xii. 13. || Jer. lii. 4. Chap. iv. 2.

‡ Isa. xxxi. 1. 3. § Jer. xxxii. 5. xxxiv. 3. \*\* Chap. xxxii. 3. †† Chap. xii. 14.



- all winds, and ye shall know that I the LORD have spoken it.
- 22 Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs, a tender one, and will plant it upon an high mountain and
- 23 eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing, in the
- 24 shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree; have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done it.

## C H A P. XVIII.

God reproveth a corrupt proverb, ver. 1—4. It shall be well with the righteous, ver. 5—9. but ill with the wicked man, tho' he had a good father, ver. 10—13. It shall be well with a good man, tho' he had a wicked father, ver. 14—18. Therefore God is righteous, ver. 19—20. It shall be well with penitents, but ill with apostates, ver. 21—29. An exhortation to repentance, ver. 30—32.

- 1 **A**ND the word of the LORD came unto me again saying,
- 2 What mean ye that ye use this proverb concerning the land
- 3 of Israel, saying, The \* fathers have eaten sour grapes, and the chil-
- 4 dren's teeth are set on edge? As I live, saith the Lord God, ye
- 5 shall not have occasion any more to use this proverb in Israel. Be-
- hold, all souls are mine, as the soul of the father, so also the soul
- of the son is mine: the soul that sinneth, it shall die. But if a

V. 22. *The highest branch*—Of the royal seed; of the highest branch that is heir to the throne; namely, the Messiah. *An high mountain*—Upon mount Zion. *Eminent*—Not for outward splendor, but for spiritual advantages.

V. 23. *In the mountain*—In Jerusalem. *All fowl*—All nations. *In the shadow*—There they shall find peace and safety.

V. 24. *The trees*—The great ones on earth. *The high tree*—The kingdom of Babylon, which was brought low indeed,

when overthrown by Darius and Cyrus.

V. 2. *The land of Israel*—The two tribes, not the ten. *The fathers*—Our fore-fathers. *Have eaten*—Have sinned. *The childrens*—We their children, who were unborn, suffer for their sins.

V. 4. *Behold*—There can be no colour of partial judgment in the proceedings of God, who is equally God to all. *All souls*—All persons. *The soul*—The person, whether father or son, shall die, shall bear his own punishment.

V. 6. *Hath*

\* Jer. xxxi. 29.



6 a man be just, and do that which is lawful and right; *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath † defiled his neighbour's wife, neither hath come near a ‡ menstruous woman, *And* hath not § oppressed any, *but* hath restored to the debtor his pledge, || hath spoiled none by violence, hath given his bread \* to the hungry, and hath covered the naked with a garment; *He that* hath not given forth upon usury, †† neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. If he beget a son *that is* a robber, a shedder of blood, and *that* doth the like to any one of these things, *And* that doth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase: shall he then live? He shall not live: he hath done all these abominations, he shall surely die, his blood shall be upon him. Now lo, *if* he beget a son that seeth all his father's sins which he hath done, and considereth, and doth not the like; *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *That* hath taken off his hand from

V. 6. *Hath not eaten*—Hath not committed idolatry, offering sacrifice, and eating of the things sacrificed to idols; whose temples and altars were on mountains, chap. 20. & 28. *Hof.* iv. 13.

V. 8. *Increase*—Illegal interest. *Iniquity*—Injustice of every kind.

V. 9. *Shall live*—Shall be delivered from famine, pestilence, and sword, and shall see good days.

V. 13. *His blood*—*Heb.* 'Tis plural, *bloods*; both the blood of the innocent which he murdered, and his own blood which thereby he forfeited; the blood of his own soul and life: that is the whole blame of his misery in time and eternity, shall lie upon himself.

V. 17. *Hath taken off*—Withdrawn his hand from hurting or wronging the poor, tho' he had power to do it securely.

V. 20. *Shall*

† *Lev.* xviii. 20. xx. 10. ‡ *Lev.* xviii. 19. xx. 18. § *Exod.* xxii. 21. *Lev.* xix. 15. xxv. 14. || *Exod.* xxii. 26. *Deut.* xxiv. 12. \* *Deut.* xv. 7. *Isa.* lviii. 7. *Matt.* xxv. 35. †† *Psal.* xv. 5.



the poor, *that* hath not received usury, nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the  
 18 iniquity of his father, he shall surely live. *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die  
 19 in his iniquity. Yet, say ye, Why? Doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them,  
 20 he shall surely live. The soul that sinneth, it shall die: \* the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.  
 21 But † if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he  
 22 shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have ‡ I any pleasure  
 23 at all that the wicked should die? saith the Lord God: *and* not  
 24 that he should return from his ways, and live? But § when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed,  
 25 and in his sin that he hath sinned, in them shall he die. Yet ye ||

V. 20. *Shall not bear*—This is a most unquestionable truth; and tho' perhaps it may seem otherwise in some cases, yet could we see perfectly the connexion between persons and persons; could we see the connexion of sins and sins, and how easily, secretly, and undiscerned men become guilty of the same sins, we should see father and son, though perhaps one of them might not do the evil, both guilty, and neither punished for the sin farther than it was his own: nor do the scriptures, *Exod. xx. 5. Deut. xxviii. 18.* doom persons to punishment for sins from which they are wholly free; but if children shall follow their fathers in sin, then if they die

for those sins, 'tis because they are their own, not as they are their fathers. *The righteousness*—It shall be well with the righteous, for he shall eat the fruit of his doing, he shall be rewarded as a righteous one. *The wickedness*—The reward of wickedness. “*The son shall not die, not die eternally, for the iniquity of the father, if he do not tread in the steps of it: nor the father for the iniquity of the son, if he do all he can to prevent it.*”

V. 22. *Not mentioned*—Not to him.

V. 25. *The way*—His whole management of affairs. *Not equal*—Not right, or consistent with his own declaration, and law.

V. 28. *He*

\* *Deut. xxv. 16. 2 Kings xiv. 6. 2 Chron. xxv. 4. Jer. xxxi. 29, 30.* † Chap. xxxii. 12.  
 ‡ Chap. xxxiii. 11. § Chap. iii. 20, xxxiii. 12, 13. || Chap. xxxiii. 17, 20.



say, The way of the LORD is not equal: Hear now, O house of  
 26 Israel; Is not my way equal? Are not your ways unequal? When  
 a righteous *man* turneth away from his righteousness, and commit-  
 teth iniquity, and dieth in them: for his iniquity that he hath done,  
 27 shall he die. Again, when the wicked *man* turneth away from his  
 wickedness that he hath committed, and doth that which is lawful  
 28 and right, he shall save his soul alive. Because he considereth,  
 and turneth away from all his transgressions that he hath committed,  
 29 he shall surely live, he shall not die. Yet saith the house of Israel,  
 The way of the LORD is not equal. O house of Israel, are not my  
 30 ways equal? Are not your ways unequal? Therefore I will  
 judge you, O house of Israel, every one according to his ways,  
 saith the Lord God: repent, and turn \* *yourselves* from all your  
 31 transgressions; so iniquity shall not be your ruin. Cast away from  
 you all your transgressions, whereby ye have transgressed, and  
 make you a new † heart, and a new spirit; for why will ye die, O  
 32 house of Israel? For I have no ‡ pleasure in the death of him that  
 dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

## C H A P. XIX.

*The kingdom of Judah and house of David is compared to a lionsess, and their princes to lions taken in nets, ver. 1—9. That kingdom and house are compared to a vine, and these princes to branches, now broken off and burnt, ver. 10—14.*

1 **M**OREOVER, take thou up a lamentation for the princes of  
 2 Israel, And say, What is thy mother? A lionsess: she lay  
 down among lions, she nourished her whelps among young lions.

V. 28. *He shall surely live*—“That is, he shall be restored to the favour of God, which is the life of the soul.”

V. 31. *Make you a new heart*—Suffer me to do it in you.

V. 32. *I have no pleasure*—Sinners displease God when they undo themselves; they please him when they return.

V. 1. *For the princes*—Jehoahaz, Jehoiachim, Jehoiachin, and Zedekiah.

V. 2. *What*—What resemblance shall I use to set out the nature, deportment, and

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\* Matt. iii. 2.

† Jer. xxxii. 39. Chap. xi. 19. xxxvi. 26.

‡ Lam. iii. 33. Chap.

xxxiii. 11. 2 Pet. iii. 9.

state of the mother of these princes? *Thy*—One of whom was upon the throne at once, and therefore the prophet speaks to one at a time. *Mother*—The land of Judea, and Jerusalem, the chief city of it, the royal family of David. *Lionsess*—Tho' chosen of God to execute justice; yet they soon degenerated into the fierce and rav-  
 ening nature of the lionsess. *Lay down*—Associated, and grew familiar with neigh-  
 bour kings, called here lions; fierce and  
 bloody. *Her whelps*—Her sons, successors  
 to



3 And she brought up one of her whelps: it became a young lion,  
 4 and it learned to catch the prey: it devoured men. The nations  
 also heard of him; he was taken in their pit, and they brought him  
 5 with chains unto the land of Egypt. Now when she saw that she had  
 waited, *and* her hope was lost, then she took another of her whelps,  
 6 and made him a young lion. And he went up and down among  
 the lions, he became a young lion, and learned to catch the prey,  
 7 *and* devoured men. And he knew their desolate places, and he  
 laid waste their cities; and the land was desolate, and the fulness  
 8 thereof by the noise of his roaring. Then \* the nations set against  
 him on every side from the provinces, and † spread their net over  
 9 him: he was taken in their pit. And they put him in ward in  
 chains, and brought him to the king of Babylon; they brought him  
 into holds, that his voice should no more be heard on the moun-  
 10 tains of Israel. Thy mother *is* like a vine in thy likeness, planted  
 by the waters: she was fruitful and full of branches by reason of  
 11 many waters. And she had strong rods for the scepters of them  
 that bear rule, and her stature was exalted among the thick  
 branches, and she appeared in her height with the multitude of her  
 12 branches. But she was plucked up in fury; she was cast down to

to the crown. *Young lions*—Either foreign princes and kings, or some of the fierce, unjust, tyrannizing princes at home.

V. 3. *Brought up*—Advanced, caused him to take the throne after the slaughter of *Joshiah*. *One*—*Jehoahaz* the second son of *Joshiah*. *Became*—Soon shewed his fierce, cruel, and bloody disposition.

V. 4. *The nations*—The *Egyptians* heard what he did.

V. 5. *Made him*—King, and infused the lion-like maxims into him.

V. 6. *He*—*Johoiachim*. *Went up*—He continued eleven years on the throne; whereas *Jehoahaz* was taken as soon as he first ventured out. *The lions*—Heathen kings, with whom he entered into leagues. *He became*—Fierce, ravenous, unsatiable.

V. 7. *He knew*—By taking them, he came to know their places, which are here called, what he made them, desolate.

*Roaring*—By the perpetual violent threats of this cruel king.

V. 8. *The nation*,—Which were tributary to *Nebuchadnezzar*. *Set against*—By order of the king of *Babylon*. *The provinces*—Which belonged to the *Babylonish* kingdom.

V. 10. *Thy mother*—O thou prince of *Israel*. *By the waters*—In a very fruitful soil. *Full of branches*—Full of children; when *Joshiah* died, he left four behind him, beside other branches of the royal line.

V. 11. *Strong rods*—Many excellent persons endowed with qualifications befitting kings, that they might sway the scepter. *Exalted*—Above the ordinary majesty of other kingdoms. *Thick branches*—This kingdom equalled, if not excelled, the greatest neighbour kingdoms, and her kings exceeded all their neighbouring kings, in riches and power.

V. 12. *The east wind*—God raised up the king

\* 2 Kings xxiv. 2. † 2 Chron. xxxvi. 6.



the ground, and the || east wind dried up her fruit: her strong rods  
 13 were broken, and withered; the fire consumed them. And now  
 14 she is planted in the wilderness, in a dry and thirsty ground. For  
 fire is gone out of a rod of her branches, *which* hath devoured her  
 fruit, so that she hath no strong rod *to be* a scepter to rule: this is a  
 lamentation, and shall be for a lamentation.

## C H A P. XX.

*The prophet consulted by the elders, signifies God's displeasure against them, ver. 1—3. Gives them a history of God's dealings with their fathers, and their treacherous dealings with God, in Egypt, ver. 4—9. In the wilderness, ver. 10—26. In Canaan, ver. 27—32. Judgments denounced against them, ver. 33—36. Mercy promised to a remnant, ver. 37—44. A word dropt toward Jerusalem, ver. 45—49.*

1 **A**ND it came to pass in the seventh year, in the fifth month,  
 the tenth day of the month, *that* certain of the elders of Israel  
 2 came to enquire of the LORD, and sat before me. Then came the  
 3 word of the LORD unto me, saying, Son of man, speak unto the  
 elders of Israel, and say unto them, Thus saith the Lord God; \*  
 Are ye come to enquire of me? *As I live*, saith the Lord God, I  
 4 I will not be enquired of by you. Wilt thou † judge them, son  
 of man, wilt thou judge *them*? Cause them to know the abomina-  
 5 tions of their fathers: And say unto them, Thus saith the Lord  
 God; In the day when ‡ I chose Israel, and lifted up mine hand unto  
 the seed of the house of Jacob, and made myself § known unto  
 them in the land of Egypt, when I lifted up mine hand unto them,

king of *Babylon* to pull up this sinful king-  
 dom. *Dried up*—Blasted all her fruit, de-  
 posed her king, captivated him, his fa-  
 mily, and the whole kingdom. *Strong*  
*rods*—All the choice men.

V. 13. *She*—A few of the branches of  
 the last pruning. *In the wilderness*—Tho'  
*Babylon* was in a very fruitful place, yet  
 the cruelty of the *Babylonians*, made it to  
 the *Jews* as terrible as a wilderness.

V. 14. *Fire*—The fire of rebellion, kin-  
 dled by *Zedekiah*, who is of the blood-royal.  
*No strong rod*—The regal dignity is ceased.  
 Numb. 98.

|| Chap. xvii. 10. *Hof.* xiii. 15. \* Chap. xiv. 3. Ver. 31. † Chap. xxii. 2. xxiii. 36.  
 ‡ *Exod.* vi. 7. Ver. 6. § *Exod.* iii. 8. iv. 31.

V. 1. *The seventh year*—Of *Zedekiah's* reign,  
 two years and five months before *Nebuchad-*  
*nezzar* besieged *Jerusalem*. *Came*—Yet re-  
 solved before-hand what they would do.

V. 3. *Are ye come*—Are ye in good ear-  
 nest?

V. 4. *Wilt thou*—Wilt thou not convince  
 and reprove them? And denounce my  
 judgments against them? *The abominations*  
 —What their fathers have done, they  
 approve, and have outdone; by that let  
 them know what to expect.

V. 5. *When I chose*—When I shewed that  
 I had

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6 saying, I *am* the LORD your God. In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey;  
 7 \* which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury upon them, to accomplish mine anger against them in the  
 9 midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen among whom they *were*, in whose sight I made myself known unto them, in bringing  
 10 them forth out of the land of Egypt. Wherefore I caused † them to go forth out of the land of Egypt, and brought them into the  
 11 wilderness. And I gave them my statutes, and shewed them my judgments, which *if* a man ‡ do, he shall live in them. Moreover  
 12 also, I gave them my § sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly || polluted: then I said, I would pour out my fury upon

I had chosen them. The history of the rebellions of the children of *Israel*, begins as early, as their beginning. So does the history of man's apostasy from his Maker. No sooner have we read the story of his creation, but we meet with that of his rebellion. So we see here, it was with *Israel*; a people designed to represent the body of mankind, both in their dealings with God, and in God's dealings with them. *Lifted up my hand*—Or stretched out and made bare my arm; that is, magnified my power for their deliverance. *When I lifted up mine hand*—Shewed my power in performing my oath, and assuring them of doing what was farther promised.

V. 6. *I had espied*—God speaks after the manner of men. *Milk and honey*—Literally milk and honey in abundance were in the land of *Canaan*. Proverbially it speaks the plenty and abundance of all the blessings of life.

V. 7. *Of his eyes*—To which you have looked for help.

V. 8. *To accomplish*—To make an end of them.

V. 9. *For my name's sake*—For the glory of my mercy and faithfulness. *Polluted*—Reproached and blasphemed.

V. 12. *A sign*—Of their being peculiarly my people.

V. 13. *In the wilderness*—Where they most needed

\* *Psal.* xlviii. 2. *Dan.* viii. 9. xi. 16. † *Exod.* iii. 18. ‡ *Lev.* xviii. 5. *Rom.* x. 5.  
*Gal.* iii. 12. § *Exod.* xx. 8. xxxi. 13, &c. xxxv. 2. *Deut.* v. 12. || *Exod.* xvi. 27.



14 them in the wilderness to \* consume them. But I wrought for my  
 name's sake, that it should not be polluted before the heathen, in  
 15 whose sight I brought them out. Moreover also I lifted up my  
 hand unto them in the wilderness, that I would not bring them into  
 the land which I had given *them*, flowing with milk and honey, †  
 16 which is the glory of all lands. Because they despised my judgments,  
 and walked not in my statutes, but polluted my sabbaths:  
 17 for their heart went after their idols. Nevertheless mine eye spared  
 them from destroying them, neither did I make an end of them in  
 18 the wilderness. And I said unto their children in the wilderness,  
 Walk ye not in the statutes of your fathers, neither observe their  
 19 judgments, nor defile yourselves with their idols. I *am* the LORD  
 your God; walk in my statutes, and keep my judgments, and do  
 20 them: And hallow my sabbaths; and they shall be a sign between  
 me and you, that ye may know that I *am* the LORD your God.  
 21 Notwithstanding the children rebelled against me: they walked not  
 in my statutes, neither kept my judgments to do them, which *if* a  
 man do, he shall even live in them; they polluted my sabbaths.  
 Then I said I would pour out my fury upon them, to accomplish  
 22 mine anger against them in the wilderness. ‡ Nevertheless, I withdrew  
 mine hand, and wrought for my name's sake, that it should  
 not be polluted in the sight of the heathen, in whose sight I brought  
 23 them forth. I lifted up mine hand unto them also in the wilderness,  
 that § I would scatter them among the heathen, and disperse them  
 24 through the countries: Because they had not executed my judgments,  
 but had despised my statutes, and had polluted my sabbaths,  
 25 and their eyes were after their father's idols. Wherefore I gave  
 them also statutes *that were* not good, and judgments whereby they

needed my care and favour; where the preserving their life from destruction by the noxious creatures, and from famine by the barrenness of the wilderness, was a continued miracle.

V. 15. *I lifted up my hand*—I swear. *Them*—So all the murmuring, disobedient, unbelieving generation was excluded, and their children were brought in.

V. 18. *Walk ye not*—Live not as your fathers did.

V. 20. *Hallow*—Remember to keep them holy.

V. 22. *I withdrew*—God seems to take the posture of one that was just going to smite, yet draws back that he might spare.

V. 23. *I lifted*—I swear.

V. 25. *Wherefore*—Because they rejected my good laws and judgments. *I gave them*—Not by enjoining, but by permitting them to make such for themselves. *Not good*—That were pernicious to the users.

V. 26. *Polluted*

\* Numb. xiv. 29. xxvi. 65. † Ver. 6. ‡ Psal. lxxviii. 38. § Jer. ix. 16.



26 should not live. And I polluted them in their own gifts, in that they caused to pass & through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know  
 27 that I *am* the LORD. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed  
 28 a trespass against me. When I had brought them into the land, *for* which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their || sweet savour, and poured out there  
 29 their drink-offerings. Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah  
 30 unto this day. Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers?  
 31 And commit ye whoredom after their abominations? For when ye offer your gifts, when ye make you sons to pass through the fire, ye pollute yourselves with all your idols even unto this day: and \* shall I be enquired of by you, O house of Israel? As I live, saith  
 32 the Lord God, I will not be enquired of by you. And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and  
 33 stone. As I live, saith the Lord God, surely with a mighty hand and with a stretched-out arm, and with fury poured out, will I rule  
 34 over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

V. 26. *Polluted*—I permitted them to pollute themselves. *Might know*—Be forced to own, that the Lord is a mighty king in punishing those that would not have him a gracious king in governing them.

V. 29. *What*—What mean you that you go to the high place? What do you find so inviting there, that you will leave God's altar, where he requires your attendance, to frequent such places as he has forbidden you to worship in? *Bamah*—That is, the high place.

V. 31. *Shall I be enquired of*—Are you fit

to ask counsel of me, whom you have so obstinately forsaken and reproached?

V. 32. *And that*—God to convince them, tells them what they think and have purposed. *Shall not be*—Shall be quite frustrated. *We will be*—Will unite with them in marriages, commerce, and religion too; and then we shall be safe among them.

V. 34. *The people*—*Sidonians, Ammonites, Moabites*, or whoever they were, to whom the apostate *Jews* betook themselves, where they thought to lurk, God will bring them thence into *Babylonish* captivity.

V. 35. *Bring*  
 § 2 Kings xvii. 17. xxi. 6. 2 Chron. xxviii. 3. xxxiii. 6. || Chap. xvi. 19. \* Ver. 3.



35 And I will bring you into the wilderness of the people, and there  
 36 will I plead with you face to face. Like as I pleaded with your  
 fathers in the wilderness of the land of Egypt, so will I plead with  
 37 you, saith the Lord God. And I will cause you to pass under  
 38 the rod, and I will bring you into the bond of the covenant. And  
 I will purge out from among you the rebels, and them that trans-  
 gress against me: I will bring them forth out of the country where  
 they sojourn, and \* they shall not enter into the land of Israel: and  
 39 ye shall know that I *am* the LORD. As for you, O house of Israel,  
 thus saith the Lord God; Go ye, serve ye every one his idols, and  
 hereafter *also*, if ye will not hearken unto me: but pollute ye my  
 40 holy name no more with your gifts, and with your idols. For † in  
 mine holy mountain, in the mountain of the height of Israel, saith  
 the Lord God, there shall all the house of Israel, all of them in the  
 land, serve me: there will I accept them, and there will I require  
 your offerings, and the first-fruits of your oblations, with all your  
 41 holy things. I will accept you with your sweet favour, when  
 I bring you out from the people, and gather you out of the countries  
 wherein ye have been scattered; and I will be sanctified in you be-  
 42 fore the heathen. And ye shall know that I *am* the LORD, when I  
 shall bring you into the land of Israel, into the country *for* the  
 43 which I lifted up mine hand to give it to your fathers. And § there

V. 35. *Bring you*—Drive you. *The wilderness*—Into the most horrid parts of the world; into the mountainous parts of *Media, Hyrcania, Iberia, Cassia, Albania, and Scythia*. *Plead with you*—Pass sentence, and execute it on you.

V. 36. *Your fathers*—Who died there, and never entered *Canaan*.

V. 37. *I will cause*—I will bring you out by number, so that you shall either own my scepter, or by a conquered subjection, yield to my sword and power. *Under the rod*—Referring to the manner of shepherds in that country, who did tell their sheep in, and out of the fold. *Bring you*—The voluntary and obedient into covenant with myself.

V. 38. *The rebels*—The stubborn sinners.

V. 39. *But pollute*—But while ye are such idolaters, forbear to take my name into your lips.

V. 40. *Mine holy mountain*—*Sion*, God's holy hill, *Psal* ii. 6. Holy by designation, and God's own appointing it for his temple and presence. *Of the height*—*Sion*, though lower than many other hills, yet was above them all for God's peculiar presence. *In the land*—Their own land. *Your offerings*—When I have brought you into the land, then I will require your offerings as formerly: you shall see my temple built, *Jerusalem* filled with inhabitants, and my worship restored.

V. 41. *Sanctified*—Magnified and praised for the good I do to my people.

V. 43. *Remember*—Review your former ways with sorrow: remember, and grieve.

V. 46. *The*

\* *Jer.* xliv. 14. † *Isa.* ii. 2, 3. Chap. xvii. 23. *Micah* iv. 1. § Chap. xvii. 61.



shall ye remember your ways, and all your doings wherein ye have been defiled; and † ye shall loath yourselves in your own  
 44 fight, for all your evils that ye have committed. And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your  
 45 corrupt doings, O ye house of Israel, saith the Lord God. More-  
 46 over, the word of the LORD came unto me, saying, Son of man § set thy face toward the south, and drop *thy word* toward the south,  
 47 and prophesy against the forest of the south field. And say to the forest of the south, Hear the word of the LORD, Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every  
 || green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be  
 48 burnt therein. And all flesh shall see that I the LORD have kindled  
 49 it: it shall not be quenched. Then said I, Ah, Lord God, they say of me, Doth he not speak parables?

## C H A P. XXI.

*An explication of the prophecy in the close of the last chapter, with directions to the prophet upon it, ver. 1—7. A prediction of the sword that was coming on the land, ver. 8—17. A prospect given of the king of Babylon's coming to Jerusalem, to which he was determined by divination, ver. 18—24. Sentence passed on Zedekiah, ver. 25—27. The destruction of the Ammonites, ver. 28—32.*

1, 2 **A**ND the word of the LORD came unto me, saying, Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel.  
 3 And say to the land of Israel; thus saith the LORD; Behold I *am* against thee, and will draw forth my sword out of its sheath,  
 4 and I will cut off from thee the righteous and the wicked. Seeing

V. 46. *The south*—Look toward Jerusalem, and the land of Canaan. *Drop thy word*—Let thy word distil, begin with softer words, before thou shower down with the vehemency of a storm. *The forest*—Jerusalem, which was become like a forest.

V. 47. *Every green tree*—All that flourish, and all that are poor. *All faces*—All persons and orders of men, from one end of the land to the other.

V. 49. *Parables*—So absolutely, that we cannot understand him.

V. 2. *The holy places*—The temple and all parts of it.

V. 3. *The righteous*—It is no unusual thing, that in publick calamities, those who are indeed righteous should be involved with others.

V. 4. *All flesh*—All the Jews that dwell in the land.

V. 5. *Shall*

† Lev. xxvi. 39. Chap. vi. 9. § Chap. iv. 3, 7. v. 2. xiii. 17. || Luke xxiii. 31.



then that I will cut off from thee the righteous, and the wicked, therefore shall my sword go forth out of its sheath against all flesh  
 5 from the south to the north. That all flesh may know, that I the LORD have drawn forth my sword out of its sheath: it shall not re-  
 6 turn any more. Sigh therefore, thou son of man, with the break-  
 7 ing of *thy* loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? That thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold  
 8 it cometh, and shall be brought to pass, saith the Lord God. Again  
 9 the word of the LORD came unto me, saying, Son of man, prophesy, and say, thus saith the LORD, Say, \* A sword, a sword is sharpened,  
 10 and also furbished. It is sharpened to make a sore slaughter; it is furbished, that it may glitter: should we then make mirth? it is  
 11 the rod of my son, it despiseth every tree. And he hath given it to be furbished, that it may be handled; the sword is sharpened  
 12 and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors, by reason of the sword, shall be  
 13 upon my people; † smite therefore upon *thy* thigh. Because *it is* a trial; and what if *the rod* contemn? It shall be no more, saith the  
 14 Lord God. Thou therefore, son of man, prophesy, and smite *thine* hands together; and let the sword be doubled the third time, the sword of the slain: it is the sword of the great *men that are* slain,  
 15 which entereth into their privy chambers. I have set the point of

V. 5. *Shall not return*—It shall not return into the scabbard 'till it hath done full execution.

V. 6. *Sigh therefore*—Thereby express deep sorrow. *Breaking of thy loins*—Like a woman in travail.

V. 7. *Because*—The saddest news you ever heard is coming.

V. 9. *Furbished*—Made clean and bright.

V. 10. *Of my son*—To whom God saith, *Thou shalt break them with a rod of iron*, Psal. ii. 9. This sword is that *rod of iron*, which *despiseth every tree*, and will bear it down.

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V. 12. *It*—The devouring sword. *Upon thy thigh*—In token of thy sense of what they must suffer.

V. 13. *If*—But if the king and kingdom of *Judah* despise this trial, both shall be destroyed and be no more.

V. 14. *And smite*—In token of amazement and sorrow. *Of the slain*—Wherewith many shall be slain. *Privy chambers*—Where they were hidden in hope to escape.

V. 15. *All their gates*—Both of cities, of palaces, and of private houses. *Wrapt up*—And hath been carefully kept in the scabbard

13 G

\* Deut. xxxii. 41. Ver. 15. 18.

† Jer. xxxi. 19.



the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: Ah, *it is* made bright, *it is* wrapt up for  
 16 the slaughter. Go thee one way or other, *either* on the right-hand,  
 17 or on the left, whithersoever thy face *is* set. I will also smite my  
 hands together, and I will cause my fury to rest: I the LORD have  
 18 said it. The word of the LORD came unto me again, saying,  
 19 Also thou son of man, appoint thee two ways, that the sword of  
 the king of Babylon may come: both shall come forth out of one  
 land: and chuse thou a place, chuse *it* at the head of the way to  
 20 the city. Appoint a way, that the sword may come to Rabbath of  
 21 the Ammonites, and to Judah in Jerusalem the defenced. For the  
 king of Babylon stood at the parting of the way, at the head of the  
 two ways, to use divination: he made *his* arrows bright, he con-  
 22 sulted with images, he looked in the liver. At his right-hand was  
 the divination for Jerusalem, † to appoint captains, to open the  
 mouth in the slaughter, to lift up the voice with shouting, to appoint  
*battering* rams against the gates, to cast a mount, *and* to build a fort.  
 23 And it shall be unto them as a false divination in their fight, to them  
 that have sworn oaths; but he will call to remembrance the iniquity,  
 24 that they may be taken. Therefore thus saith the Lord God, Because

seaboard, that it might not be blunted.

V. 16. *Go*—O sword, take thy own course.

V. 17. *Smite my hands*—In token of my approbation.

V. 19. *Appoint*—Paint, or describe them on a tile. *One land*—That is, *Babylon*. *Chuse*—Pitch on some convenient place, where thou mayest place *Nebuchadnezzar's* army, consulting where this one way divides into two, which was on the edge of the desert of *Arabia*. *At the head*—Where each way runs, toward either *Rabbath*, or *Jerusalem*; for there *Nebuchadnezzar* will cast lots.

V. 20. *To Judah*—The *Jews*.

V. 21. *Stood*—The prophet speaks of what shall be, as if it were already. *To use*—To consult with his gods, and to cast lots. *Arrows*—Writing on them the names

of the cities, then putting them into a quiver, and thence drawing them out, and concluding, according to the name which was drawn. *He consulted*—Perhaps by a divine permission, the devil gave them answers from those images. *In the liver*—They judged of future events, by the entrails, and more especially by the liver.

V. 22. *The divination*—The divination which concerned *Jerusalem*, was managed on his right hand.

V. 23. *Them*—The *Jews*. *That have sworn*—*Zedekiah*, his princes, and nobles, who swore allegiance to the king of *Babylon*, these perjured persons will condemn all predictions of the prophet. *He*—*Nebuchadnezzar*. *The iniquity*—The wickedness of their perjury and rebellion. *They*—*Zedekiah*, and the *Jews* with him.

V. 24. *Your transgressions*—Against God, and



ye have made your iniquity to be remembered, in that all your transgressions are discovered, so that all your doings your sins do appear; because, *I say*, ye are come to remembrance, ye shall be  
 25 taken with the hand. And thou, profane, wicked prince of Israel, & whose day is come, when iniquity *shall have* an end,  
 26 Thus saith the Lord God, Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is* low, and abase *him that is* high. I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is, and I will give it him.  
 27 And thou, son of man, prophesy, and say, Thus saith the Lord God || concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter  
 29 it is furbished, to consume because of the glittering: While they \* see vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked whose day is come, when their iniquity shall have an end. † Shall I cause it to return into its sheath? I will judge thee in the place where thou wast born,  
 31 in the land of thy nativity. And I will pour out mine indignation

and against the king of *Babylon*. *Discovered*—To all in court, city, and country. *With the hand*—As birds, or beasts in the net, are taken with the hands, so shall you, and be carried into *Babylon*.

V. 25. *And thou—Zedekiah*. *Whose day*—The day of sorrows, and sufferings, and punishment is at hand. *Shall have an end*—Shall bring the ruin of king and kingdom, and with the overthrow of your state, the means of sinning shall end too.

V. 26. *The diadem*—The royal tire of the head, which the king daily wore. *Shall not be the same*—The kingdom shall never be what it hath been. *Him that is low—Jeconiah*. The advance of this captive king, came to pass in the thirty-seventh year of his captivity.

V. 27. *Shall be no more*—Never recover its former glory, 'till the scepter be quite taken away from *Judah*, and way be made

Numb. 99.

13 G. 2

§ Ver. 25. || *Zeph. ii. 9.* \* Chap. xxii. 28. † *Jer. xlvii. 6, 7.*

for the *Messiah*. He hath an incontestable right to the dominion both in the church and in the world. And in due time he shall have the possession of it, all adverse power being overturned.

V. 28. *Their reproach*—Wherewith they reproached *Israel* in the day of *Israel's* afflictions.

V. 29. *While*—While thy astrologers, and soothsayers, deceive thee with fair, but false divinations. *To bring thee*—To bring thee under the sword of the *Chaldeans*, and destroy thee as the *Jews*: to make thee stumble and fall on their necks, as men that fall among a multitude of slain.

V. 30. *Shall I cause it*—God will by no means suffer the sword to be sheathed. *Judge thee*—Condemn, and execute.

V. 31. *I will blow*—As those who melt down metals blow upon the metal in the fire, that the fire may burn the fiercer.

V. 2. Judge



upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.  
 32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land, thou shalt be no more remembered: for I the LORD have spoken it.

## C H A P. XXII.

*A catalogue of the sins of Jerusalem, ver. 1—12. Punishment threatened, ver. 13—16. They are condemned as dross to the fire, ver. 17—22. All orders of men having contributed to the national guilt, must share in the punishment of it, ver. 23—31.*

1 **M**OREOVER, the word of the LORD came unto me, saying,  
 2 Now thou son of man, \* wilt thou judge, wilt thou † judge the bloody city? Yea, thou shalt shew her all her abominations.  
 3 Then say thou, Thus saith the Lord God; The city sheddeth blood in the midst of it, that her time may come, and maketh idols  
 4 against herself, to defile herself. Thou art become guilty by thy blood that thou hast ‡ shed, and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years; therefore have I § made thee a reproach unto the heathen, and a mocking to all countries.  
 5 *Those that are near, and those that are far from thee, shall mock*  
 6 *thee, who art infamous, and much vexed.* Behold, the princes of Israel, every one were in thee to their power to shed blood.  
 7 In thee have they set light by father and mother: in the midst of thee they have dealt by oppression with the stranger: in thee have  
 8 they vexed the fatherless, and the widow. Thou hast despised  
 9 mine holy things, and hast profaned my sabbaths. In thee are ||

V. 2. *Judge*—The question is doubled, to awaken the prophet more fully, and to quicken him to his work.

V. 3. *Her time*—The time of ripeness in her sins, and of execution of judgments on her. *To defile*—For this does more defile them, and provoke God to wrath against them.

V. 4. *Thy days*—The days of thy sorrows, and punishment. *Art come*—Thou art grown up to the eldest years in sin,

beyond which thou art not to go.

V. 5. *Much vexed*—Afflicted, impoverished, and ruined.

V. 6. *Every one*—Not one to be found of a more merciful temper. *To their power*—According to their ability.

V. 7. *In thee*—In Jerusalem.

V. 8. *Thou—O Jerusalem.* *Mine holy things*—All mine institutions, temple, sacrifices, feasts.

V. 9. *Carry tales*—Informers, or persons that

\* Chap. xx. 4. xxiii. 36. † Chap. xxiv. 6. 9. Nah. iii. 1. ‡ 2 Kings xxi. 16. § Deut. xxviii. 37. Chap. v. 14. || Exod. xxiii. 1. Lev. xix. 16.



men that carry tales to shed blood : and in thee they eat upon the  
 10 mountains : in the midst of thee they commit lewdness. In thee  
 have they \* discovered their father's nakedness ; in thee have they  
 11 humbled her that was set apart for pollution. And one hath com-  
 mitted abomination with his neighbour's † wife ; and ‡ another  
 hath lewdly defiled his daughter-in-law : and another in  
 12 thee hath humbled his § sister, his father's daughter. In thee ||  
 have they taken gifts to shed blood, \*\* thou hast taken usury and  
 increase, and thou hast greedily, gained of thy neighbours by ex-  
 13 tortion, and hast forgotten me, saith the Lord God. Behold,  
 therefore I have †† smitten mine hand at thy dishonest gain which  
 thou hast made, and at thy blood which hath been in the midst of  
 14 thee. Can thine heart endure, or can thine hands be strong in the  
 days that I shall deal with thee ? ‡‡ I the LORD have spoken *it*, and  
 15 will do *it*. And §§ I will scatter thee among the heathen, and dis-  
 perse thee in the countries, and ||| will consume thy filthiness out of  
 16 thee. And thou shalt take thine inheritance in thyself, in the sight  
 17 of the heathen, and thou shalt know that I *am* the LORD. And  
 18 the word of the LORD came unto me, saying, Son of man, the \*†  
 house of Israel is to me become dross, all they *are* brass, and tin,  
 and iron, and lead in the midst of the furnace ; they are *even* the  
 19 dross of silver. Therefore, thus saith the Lord God, Because ye  
 are all become dross, behold therefore, I will gather you into the

that for money, give in false witness against the innocent. *They eat*—Offer sacrifice on the mountains and feast there, in honour of their idols.

V. 10. *Discovered*—Defiled their fathers bed.

V. 13. *Smitten mine hand*—In testimony of my abhorrence.

V. 14. *Endure*—Withstand the evils that are coming, or bear them when come.

V. 16. *In thyself*—Whereas I was thine inheritance so long as thou wert a holy,

obedient people ; now be an inheritance to thyself, if thou canst.

V. 18. *Dross*—Utterly degenerate, and base metal. *The furnace*—The afflictions I have laid upon them have not bettered them. *The dross*—While they loved mercy, did justly, walked humbly with their God, they were as silver ; now they are but dross.

V. 19. *Gather you*—From all parts. I will, by a secret over-ruling providence, bring you into *Jerusalem*, as into a furnace, where you may be consumed.

V. 23. *Her*

\* Lev. xviii. 8. xx. 11. † Lev. xviii. 20. xx. 10. Deut. xxii. 22. ‡ Lev. xviii. 15.  
 xx. 12. § Lev. xviii. 9. xx. 17. || Deut. xvi. 19. xxvii. 25. \*\* Exod. xxii. 25.  
 Lev. xxv. 35. Deut. xxiii. 19. †† Chap. xxi. 17. ‡‡ Chap. xvii. 24.  
 §§ Deut. iv. 27. xxviii. 25. 64. Chap. xii. 14, 15. ||| Chap. xxiii. 27. 48.  
 \*† Isa. i. 22. Jer. vi. 28, &c.



20 midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather *you* in mine anger, and in my  
 21 fury, and I will leave *you there*, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be  
 22 melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall  
 23 know that I the LORD have poured out my fury upon you. And  
 24 the word of the LORD came unto me, saying, Son of man, say unto her, Thou art the land *that* is not cleansed, nor rained upon  
 25 in the day of indignation. † *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: ‡ they have devoured souls: § they have taken the treasure and precious things; they have made her many widows in the midst thereof.  
 26 Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane; neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am pro-  
 27 faned among them. Her || princes in the midst thereof *are* like wolves ravening the prey, to shed blood, and to destroy souls,  
 28 to get dishonest gain. And \* her prophets have daubed them with untempered *mortar*, †† seeing vanity, and divining lies unto them,

V. 23. *Her*—The land of *Israel*. *Not cleansed*—Though God's judgments have been as violent floods; and as hottest fires. *Nor rained upon*—Yet neither thy filth hath been carried away, nor thy dross melted out of thee. Therefore thou shalt be deprived of the rain, that should cool thy thirsty land.

V. 25. *A conspiracy*—A contrivance, to speak all alike, smooth words, and give out promises of peace and safety. *Thereof*—Of the land. *The treasure*—As a reward of their lies. *Made her*—By persuading *Zedekiah*, to hold out the war, which filled *Jerusalem* with dead husbands, and forlorn widows.

V. 26. *My holy things*—Sacrifices, and oblations. *Put no difference*—Neither have they in their practice differenced holy and profane, nor in their teaching acquainted the people with the difference, nor in the exercise of their authority separated the profane from the holy, either persons, or things.  *Hid their eyes*—Despised, and would not see the holiness of the sabbaths. *Profaned*—Contemned, dishonoured, disobeyed.

V. 27. *Destroy souls*—Ruin families; cutting off the fathers, and impoverishing the widow, and fatherless.

V. 28. *Daubed them*—Flattered them, in their ways of sin. *Untempered mortar*—With promises that like ill-tempered mortar, will deceive

† Hof. vi. 9. ‡ Matt. xxiii. 14. § Micah. iii. 11. Zeph. iii. 3, 4. || Micah iii. 11. Zeph. iii. 3.  
 \* Chap. xiii. 10. †† Chap. xxi. 29.



- saying, Thus saith the Lord God, when the Lord hath not spoken.  
 29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed  
 30 the stranger wrongfully. And † I sought for a man among them, that should § make up the hedge, and || stand in the gap before me, for the land, that I should not destroy it; but I found none.  
 31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God.

## C H A P. XXIII.

*The apostacy of Israel and Samaria from God, ver. 1—8. Their ruin, ver. 9, 10. The apostacy of Judah and Jerusalem from God, ver. 11—21. Their ruin, ver. 22—33. The joint wickedness of them both, ver. 36—44. And their joint ruin, ver. 45—49.*

- 1, 2 **T**HE word of the Lord came again unto me, saying, Son of man,  
 3 there were two women the daughters of one mother: And \* they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats  
 4 of their virginity. And the names of them were Aholah, the elder, and Aholibah her sister: and † they were mine, and they bare sons and daughters: thus were their names: Samaria is Aholah, and Jerusalem, A-  
 5 holibah. And Aholah played the harlot when she was mine, and she doted

deceive them, though all seems at present smooth and safe.

V. 30. *I sought*—God speaks after the manner of men. *A man*—Any one, among princes, prophets, priests, or people, to repair the breach. *And stand*—Interpose between a sinful people, and their offended God, and intreat for mercy. *But*—All were corrupted.

V. 2. *Two women*—Judah, and Israel, two kingdoms.

V. 3. *Whoredoms*—Idolatry.

V. 4. *Aholah*—That is, his own tabernacle; for Israel falling off from the house of David, fell off from the tabernacle, or

temple of God; so that all the temple they had was of their own making. *The elder*—Greater for number of tribes, and for power, wealth, and for multitudes of people. *Aholibah*—That is, my tabernacle in her: the two tribes had the temple of God with them. *Mine*—By solemn marriage-covenant. *Bare sons*—Were fruitful and brought forth children to me; they increased in numbers of people; and among these, some there were that were children of God by faith, love, and obedience.

V. 5. *Played the harlot*—United in idolatry, with the Assyrians. *Mine*—When under my government, and protection.

V. 6. *Horsemen*

† Jer. v. 1. § Chap. xiii. 5. || Psal. cvi. 23.

† Chap. xvi. 8. 20.

\* Lev. xvii. 7. Chap. xx. 8.



6 on her lovers, on the Assyrians *her* neighbours, *Who were* clothed  
 with blue, captains, and rulers, all of them desirable young men,  
 7 horsemen riding upon horses. Thus she committed her whoredoms  
 with them; with all them *that were* the chosen men of Assyria, and  
 with all on whom she doted: with all their idols she defiled herself.  
 8 Neither left she her whoredoms *brought* from Egypt: for in her  
 youth they lay with her, and they bruised the breasts of her virgi-  
 9 nity, and poured their whoredom upon her. Wherefore I have  
 delivered her into the hand of her lovers, into the hand of the †  
 10 Assyrians, upon whom she doted. These § discovered her nakedness;  
 they took her sons and her daughters, and slew her with the sword:  
 and she became famous among women; for they had executed  
 11 judgment upon her. And || when her sister Aholibah saw *this*, \*  
 she was more corrupt in her inordinate love than she, and in her  
 12 whoredoms more than her sister in *her* whoredoms. She doted  
 upon the † Assyrians *her* neighbours, captains and rulers, clothed  
 most gorgeously, horsemen riding upon horses, all of them desira-  
 13 ble young men. Then I saw that she was defiled, *that they took*  
 14 both one way, And *that* she increased her whoredoms: for when  
 she saw men pourtrayed upon the wall, the images of the Chaldeans  
 15 pourtrayed with vermillion, Girded with girdles upon their loins,  
 exceeding in dyed attire upon their heads, all of them princes to  
 look to, after the manner of the Babylonians of Chaldea the land of  
 16 their nativity: ‡ And as soon as she saw them with her eyes, she  
 doted upon them, and sent messengers unto them into Chaldea.  
 17 And the Babylonians came to her into the bed of love, and they  
 defiled her with their whoredom, and she was polluted with them.

V. 6. *Horsemen*—Skillful in riding, and well furnished with choice horses.

V. 7. *With all*—Other nations, with whom she had commerce.

V. 10. *Discovered*—Stript her naked, and exposed her to shame. *Took her sons*—Captives. *Slew her*—The kingdom of *Israel*, under *Hoshea*, was by *Salmaneser* utterly destroyed. *They*—The *Assyrians*, had

executed God's just displeasure upon her.

V. 15. *Girded*—With soldiers belts, which includes the rest of the habit of soldiers. *In dyed attire*—Both rich, comely, large, and of divers colours. *Princes*—Of princely aspect and majesty.

V. 17. *Alienated*—She grew weary of the *Chaldeans*.

V. 18. *Dis-*

† 2 Kings xvii. 3, 4, 5. 23. § Chap. xvi. 37. || Jer. iii. 8.

Chap. xvi. 47. 51.

† 2 Kings xvi. 7. 10.

Chap. xvi. 28.

\* Jer. iii. 11.

‡ 2 Kings xxiv. 1.

Chap. xvi. 29.



18 and § her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness. || Then my mind was alienated from her, like as my mind was alienated from her sister.  
 19 Yet she multiplied her whoredoms, by calling to remembrance the days of her youth, wherein she had played the harlot in the land of  
 20 Egypt. For she doted upon their paramours, \* whose flesh is as the  
 21 flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in brusing thy  
 22 teats by the Egyptians, for the paps of thy youth. Therefore, O Aholibah, Thus saith the Lord God; † Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will  
 23 bring them against thee on every side. The Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains, and rulers, great lords, and renowned, all of them riding upon horses.  
 24 And they shall come against thee with chariots, waggon, and wheels, and with an assembly of people, who shall set against thee buckler, and shield, and helmet round about: and I will set judgment before them, and they shall judge thee according to their  
 25 judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose, and thine ears; and thy remnant shall fall by the sword: they shall take thy

V. 18. *Discovered*—Made it appear to all, far and near.

V. 19. *By*—Remembering her idolatries in *Egypt*, her alliance with it in days past, which she now resolved to act over again.

V. 20. *Paramours*—The nations, that were confederate with the *Egyptians*.

V. 23. *Pekod*—*Pekod* is the province between *Tigris*, and *Lycus*; in this was old *Nineveh*. *Shoa*—Either *Sia* in *Armenia*, or the *Sohia*, among which were the *Adiabeni*, and this contained the middle part of the kingdom of *Babylon*. *Koa*—This bordered upon *Media*, the inhabitants were called *Kohai*, and dwelt about *Arbela*. And all—All subjects of the *Assyrian* monarchy.

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V. 24. *And wheels*—Lest in their march the carriage wheels should break, a store of these were provided. *An assembly*—A mighty confluence of people. *I will set*—Give them a power in right of conquest over their rebels, as well as mine, and I will give them a spirit of judgment to discern the greatness of this people's sins. *Judge*—Condemn, and execute sentence upon thee. *According*—To their will, power, wrath, and custom against rebels; for these are their rules of judgment.

V. 25. *I will set my jealousy*—As a jealous provoked husband, I will be as much against thee as they are. *Thy residue*—Either the people, who hid themselves in

vaults

§ Ver. 28. || Jer. vi. 8. \* Chap. xvi. 26. † Chap. xvi. 37.

13 H



sons and thy daughters, and thy residue shall be devoured by the  
 26 fire. They shall also strip thee of thy clothes, and take away thy  
 27 fair jewels. Thus will I make thy lewdness to cease from thee, and  
 thy whoredom *brought* from the land of Egypt; so that thou shalt  
 not lift up thine eyes unto them, nor remember Egypt any more.  
 28 For thus saith the Lord God; Behold, I will deliver thee into the  
 hand *of them* whom thou \* hatest, into the hand *of them* † from whom  
 29 thy mind is alienated. And they shall deal with thee hatefully, and  
 shall take away all thy labour, and ‡ shall leave thee naked and  
 bare: and the nakedness of thy whoredom shall be discovered,  
 30 both thy lewdness and thy whoredoms. I will do *these* things unto  
 thee, because thou hast gone a whoring after the heathen, and  
 31 because thou art polluted with their idols. Thou hast walked in  
 the way of thy sister, therefore will I give her cup into thine hand.  
 32 Thus saith the Lord God, thou shalt drink of thy sister's cup deep,  
 and large: thou shalt be laughed to scorn, and had in derision; it  
 33 containeth much. Thou shalt be filled with drunkenness and sorrow,  
 with the cup of astonishment and desolation, with the cup of thy sister  
 34 Samaria. Thou shalt § even drink it, and suck *it* out, and thou  
 shalt break the sheards thereof, and pluck off thine own breasts:  
 35 for I have spoken *it*, saith the Lord God. Therefore thus saith the  
 Lord God, Because thou || hast forgotten me, and \*\* cast me behind  
 thy back, therefore bear thou also thy lewdness and thy whore-  
 36 doms. The Lord said moreover unto me, Son of man, wilt  
 thou †† plead for Aholah, and Aholibah? Yea, declare unto them  
 37 their abominations; That they have committed adultery, and ††  
 blood is in their hands, and with their idols have they committed  
 adultery, and §§ have also caused their sons, whom they bare unto

vaults and cellars, or what the *Chaldeans*  
 cannot carry away, all this shall be de-  
 voured by fire.

V. 29. *Take away*—Deprive thee of the  
 comfortable use of all thy labour, which  
 they will exact of thee in captivity.

V. 32. *It*—Is large, and contains what  
 will last many years, even 'till the seventy  
 years be expired.

V. 34. *Thou*—Shalt stagger with sorrows,  
 that shall intoxicate, and astonish. *Suck*  
*it out*—The dregs shalt thou drink, and  
 multiply thine own sorrows. *Break the*  
*sheards*—To suck out what remains.  
*And pluck*—Revenging thyself upon thyself.

V. 35. *Bear thou*—The guilt, I will im-  
 pute it, the punishment, I will not pardon  
 it.

V. 38. *In*

\* Chap. xvi. 37. † Ver. 17. ‡ Chap. xvi. 39. § *Psal.* lxxv. 8. *Isa.* li. 17.  
 || *Jer.* ii. 32. iii. 21. xiii. 25. \*\* *1 Kings* xiv. 9. *Neh.* ix. 25. †† Chap. xx. 4.  
 †† Chap. xvi. 38. §§ Chap. xvi. 36. 45. xx. 26. 31.



38 me, to pass for them through *the fire*, to devour *them*. Moreover,  
 this they have done unto me; they have defiled my sanctuary in  
 39 the same day, and \* have profaned my sabbaths. For when they  
 had slain their children to their idols, then they came the same day  
 into my sanctuary to profane it; and lo, † thus have they done in  
 40 the midst of my house. And furthermore, that ye have sent for men  
 to come from far, unto whom a messenger *was* sent; and lo, they  
 came, for whom thou didst wash thyself, paintedst thy eyes, and  
 41 deckest thyself with ornaments, And sattest upon a stately bed,  
 and a table prepared before it, ‡ whereupon thou hast set mine in-  
 42 cense, and mine oil. And a voice of a multitude being at ease *was*  
 with her; and with the men of the common sort *were* brought Sa-  
 beans from the wilderness, who put bracelets upon their hands, and  
 43 beautiful crowns upon their heads. Then said I of *her that was* old  
 in adulteries, Will they now commit whoredoms with her, and she  
 44 *with them*? Yet they went in unto her, as they go in unto a woman  
 that playeth the harlot: so went they in unto Aholah, and unto  
 45 Aholibah, the lewd women. And the righteous men, they shall  
 § judge them after the manner of adulteresses, and after the manner  
 of women that shed blood; because they are adulteresses, and  
 46 blood is in their hands. For thus saith the Lord God; || I will bring  
 up a company upon them, and will give them to be removed, and  
 47 spoiled. And the company shall stone them with stones, and dis-  
 patch them with their swords: they shall slay their sons and their  
 48 daughters, and burn up their houses with fire. Thus \*\* will I cause  
 lewdness to cease out of the land, that all women may be taught

V. 38. *In the same day*—When they had newly polluted themselves with idolatry and murder, they thrust into the temple.

V. 39. *My house*—Nay, these things have been in my house.

V. 40. *Wash thyself*—After the manner of harlots.

V. 41. *Sattest*—Prepared to feast them. *A stately bed*—A magnificent bed, on which women sat to feast, when men leaned on their sides. *Incense*—Offered to their idols.

Numb. 99.

\* Chap. xxii. 8. † 2 Kings xxi. 4.

‡ Prov. vii. 16. § Chap. xvi. 38. || Chap. xvi. 40. \*\* Chap. xxii. 15.

V. 42. *A voice*—A shout for joy, that there was a treaty of peace between the Jews, and the Chaldeans.

V. 45. *Righteous men*—Men that keep the law of their God.

V. 46. *Upon them*—Against the Jews, the children of this Aholibah.

V. 47. *The company*—The Babylonian army.

V. 48. *Lewdness*—Idolatry. And indeed we do not read of any after their return out of this captivity.

V. 49. *They*



49 not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God.

## C H A P. XXIV.

*By the sign of flesh boiling in a pot are shewed, the miseries of Jerusalem during the siege, ver. 1—14. By the sign of Ezekiel's not mourning for his wife is shewed, that the approaching calamities would be too great to be lamented, ver. 15—27.*

1 **A** G A I N in the ninth year, in the tenth month, in the tenth day  
of the month, the word of the LORD came unto me, saying;  
2 Son of man, Write thee the name of the day, *even* of this same day:  
the king of Babylon set himself against Jerusalem \* this same day.  
3 And utter a parable unto the rebellious house, and say unto them,  
Thus saith the Lord God, Set on a † pot, set it on, and also pour  
4 water into it. Gather the pieces thereof into it, *even* every good  
piece, the thigh and the shoulder; fill it with the choice bones.  
5 Take the choice of the flock, and burn also the bones under it, and  
make it boil well, and let them feed the bones of it therein.  
6 Wherefore thus saith the Lord God; Woe to the bloody city, to  
the pot whose scum is therein, and whose scum is not gone out of  
7 of it: bring it out piece by piece, let no lot fall upon it. For her  
blood is in the midst of her: she set it upon the top of a rock; she

V. 49. *They*—The Babylonians. *The sins*—The guilt of worshipping idols; and you shall bear the punishment of idolaters.

V. 1. *In the ninth year*—Of Zedekiah's reign. *Came unto me*—The prophet was now in Babylon.

V. 2. *Set himself*—Sat down to besiege.

V. 4. *Every good piece*—All the chief of the inhabitants of the land, the wealthiest, who will fly from their country-houses to live in safety in Jerusalem: the most warlike, who will betake themselves to Jerusalem for its defence. *Fill it*—With those pieces that are biggest, fullest of marrow, and which are divided according to the bones; these are the principal members of the state, the king, princes, priests,

magistrates, and the most wealthy citizens.

V. 5. *The bones*—Not of the pieces to be boiled, but of the many innocents murdered in Jerusalem; for their blood crieth for vengeance, and their bones scattered on the face of the earth, will both make and maintain this fire.

V. 6. *The bloody city*—Jerusalem. *Whose scum*—Her wickedness is still within her. *Piece by piece*—One piece after another 'till all be consumed. *No lot*—Lots are for saving some, but here shall be no sparing any.

V. 7. *The blood*—Innocent blood which she hath shed. *The top of a rock*—Where it might be long seen. *To cover it*—These butchers of innocent ones leave their blood uncovered.

V. 8. *I have*

\* Jer. lii. 4. † Jer. i. 13. Chap. xi. 3.



8 poured it not upon the ground to cover it with dust: That it might  
 9 cause fury to come up to take vengeance: I have set her blood  
 10 upon the top of a rock, that it should not be covered. Therefore  
 11 thus saith the Lord God; † Woe to the bloody city: I will even  
 12 make the pile for fire, great. Heap on wood, kindle the fire,  
 13 consume the flesh, and spice it well, and let the bones be burnt.  
 14 Then set it empty upon the coals thereof, that the bras of it may  
 15 be hot, and may burn, and *that* the filthiness of it may be molten  
 16 in it, *that* the scum of it may be consumed. She hath wearied her-  
 17 self with lies, and her great scum went not forth out of her: her  
 scum *shall* be in the fire. In thy filthiness is lewdness: because I  
 have purged thee, and thou wast not purged, thou shalt not be  
 purged from thy filthiness any more, 'till I have caused my fury to  
 rest upon thee. I the LORD have spoken it; it shall come to pass,  
 and I will do it; I will not go back, § neither will I spare, neither  
 will I repent. According to thy ways, and according to thy doings  
 shall they judge thee, saith the Lord God. Also the word of the  
 LORD came unto me, saying; Son of man, behold, I take away  
 from thee the desire of thine eyes with a stroke: yet neither shalt  
 thou mourn, nor weep, neither shall thy tears run down. Forbear  
 to cry, make no mourning for the dead, bind the tire of thine head  
 upon thee, and put on thy shoes upon thy feet, and cover not *thy*

V. 8. *I have set*—I will openly punish, and in such a manner as shall not be soon forgotten.

V. 10. *And spice it well*—To express this justice, that is acceptable to God and men. *The bones*—The greatest, strongest, and firmest of the *Jews* shall perish in this fiery indignation.

V. 11. *The filthiness*—A type of the unreformed sinfulness of the city. *Molten*—That their wickedness may be taken away with their persons, and city.

V. 12. *She*—*Jerusalem*. *With lies*—Her allies, their promises, their forces, and their idols, all prove a lie to the house of *Judah*. *Her scum*—Her unrepented sins shall be punished in the fire that burns their city.

V. 13. *Lewdness*—Or obstinacy and boldness. *Purged thee*—Used all means to purge thee.

V. 16. *With a stroke*—A sudden stroke, by my own immediate hand. We know not how soon *the desire of our eyes* may be removed from us. Death is a stroke, which the most pious, the most useful, the most amiable are not exempted from.

V. 17. *Bind the tire*—Adorn thy head, as thou wast used to do; go not bare-headed as a mourner. *Thy shoes*—In great mournings the *Jews* went bare-footed. *Cover not thy lips*—It was a custom among them to cover the upper lip. *Eat not*—Of thy neighbours and friends, who were wont to visit their mourning friends, and send in choice provision to their houses.

V. 18. *I spoke*



18 lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning  
 19 as I was commanded. And the people said unto me, Wilt thou not  
 20 tell us what *these things* are to us, that thou doest *so*? Then I answered them, The word of the LORD came unto me saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your  
 22 daughters whom ye have left, shall fall by the sword. And ye shall do as I have done: \* ye shall not cover your lips, nor eat the bread  
 23 of men. And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn, nor weep; but† ye shall pine  
 24 away for your iniquities, and mourn one towards another. Thus Ezekiel is unto you a sign; according to all that he hath done, shall ye do: and when this cometh, ye shall know that I *am* the  
 25 Lord God. Also thou son of man, *shall it* not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and  
 26 their daughters; *That* he that escapeth in that day, shall come  
 27 unto thee, to cause *thee* to hear *it* with *thine* ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

V. 18. *I spake*—Told them what I expected would be.

V. 21. *Profane*—Cast off, and put into the hands of Heathens. *The excellency of your strength*—So it was while God's presence was there. *The desire*—As much your desire, as my wife was mine; most dear to you.

V. 22. *Ye shall do*—When you are in captivity, where you may not use your own customs.

V. 23. *Pine away*—You shall languish with secret sorrow, when you shall not dare to shew it openly.

V. 25. *Their strength*—Their walls and fortifications. *The joy*—All their public and private joys and hopes shall be destroyed in the destruction of the kingdom, and their children.

V. 26. *To hear it*—To give thee a narrative of all he had seen.

V. 27. *No more dumb*—From this prophecy for eighteen months during the siege, he does not prophesy of *Israel*, but of other nations. *Thou shalt be a sign*—Until the event shall convince the *Jews*, thou shalt by sign signify to them, what is coming.

C H A P.

\* Jer. xvi. 6, 7. † Lev. xxvi. 39. Chap. xxxiii. 10.



## C H A P. XXV.

*A prophecy against the Ammonites, ver. 1—7. The Moabites, ver. 8—11. The Edomites, ver. 12—14. And the Philistines, ver. 15—17.*

1, 2 **T**HE word of the LORD came again unto me, saying, Son of  
man set thy face against \* the Ammonites, and prophecy  
3 against them: And say unto the Ammonites, Hear the word of the  
Lord God; Thus saith the Lord God; † Because thou saidst, Aha,  
against my sanctuary, when it was profaned, and against the land  
of Israel when it was desolate, and against the house of Judah when  
4 they went into captivity; Behold, therefore, I will deliver thee to  
the men of the east for a possession, and they shall set their palaces  
in thee, and set up their tents in thee; they shall eat thy fruit, and  
5 they shall drink thy milk. And I will make Rabbah a stable for  
camels, and the Ammonites a couching place for flocks; and ye shall  
6 know that I *am* the LORD. For thus saith the Lord God; Because  
thou hast clapped *thine* hands, and stamped with the feet and re-  
7 joiced in heart with all thy despight against the land of Israel: Be-  
hold therefore, I will stretch out mine hand upon thee, and will  
deliver thee for a spoil to the heathen, and I will cut thee off from  
the people, and I will cause thee to perish out of the countries: I  
8 will destroy thee, and thou shalt know that I *am* the LORD. Thus  
saith the Lord God, ‡ Because that Moab, and Seir do say, Behold,  
9 the house of Judah *is* like unto all the heathen; Therefore, behold,  
I will open the side of Moab from the cities, from his cities *which*  
*are* on his frontiers, the glory of the country Bethjeshimoth, Baal-

V. 3. *Aha*—When thou shouldest have pitied, thou didst proudly insult over my people.

V. 4. *The men of the east*—The *Arabians*, associates of *Nebuchadnezzar*, who recompensed their service, with giving them this country when it was conquered, as it was five years after the desolation of *Jerusalem*.

V. 5. *Rabbah*—The royal city, called since *Philadelphia*, from the king of *Egypt* who built it. *The Ammonites*—The land they dwelt in.

V. 7. *Know*—Thus God will bring those that were strangers to him into an ac-

quaintance with him, and it will be a blessed effect of their calamities. How much better is it, to be poor and know God, than to be rich, and ignorant of him?

V. 8. *Seir*—The seed of *Esau*, the *Edomites*. *Seir* was the mountain where they first planted themselves. *Is like*—Are no more a select people than others.

V. 9. *The side*—That part of his country which was best fortified. *Bethjeshimoth*—An ancient city; it was a fortress toward the desert, which watched lest any should make an inroad on the country.

V. 10. *With*

\* *Jer.* xli. 9, &c. Chap. xxi. 28. *Amos* i. 13. † Chap. xxvi. 2. ‡ *Isa.* 15. 16.  
*Amos* ii. 1.



10 meon, and Kiriathaim, Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites § may  
 11 not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I *am* the LORD. Thus  
 12 saith the Lord God; || Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them: Therefore thus saith the Lord God;  
 13 I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and  
 14 they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom, by the hand of my people Israel; and they shall do in Edom according to mine anger, and according to my fury;  
 15 and they shall know my vengeance, saith the Lord God. Thus saith the Lord God; \* Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for  
 16 the old hatred; Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the  
 17 Cherethim, and destroy the remnant of the sea-coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

## C H A P. XXVI.

*The sin of Tyre, ver. 1, 2. The utter destruction of it, ver. 3—14. The astonishment of the neighbouring nations, ver. 15—21.*

1 **A**ND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,  
 2 Son of man, † Because that Tyrus hath said against Jerusalem, ‡ Aha, she is broken *that was* the gates of the people: she is turned

V. 10. *With the Ammonites*—As I have given Ammon, so I will with them give Moab to the Chaldeans, who will give it to the Arabians.

V. 13. *Teman*—A country in the southern coast of Edom. *Dedan*—Adjoining to Edom.

V. 15. *It*—Israel.

V. 16. *The Cherethim*—The bowmen, the strength of Philistia. *The remnant*—Who

had escaped the sword of Samuel, David, Hezekiah, and of Psammetichus king of Egypt.

V. 1. *In the eleventh year*—Of Jechoniah's captivity, the year wherein Jerusalem was taken. *The month*—That month which followed the taking Jerusalem.

V. 2. *Because*—Probably God revealed this to the prophet as soon as these insulting Tyrians spoke it. *The gates*—The great mart

§ Chap. xxi. 32. || Jer. xlix. 7, 8. Chap. xxxv. 2. Amos i. 11. \* Jer. xxv. 20. xlvii. 2. Amos i. 6. † Isa. 23. Jer. xxv. 22. xlvii. 4. Amos i. 9. Zech. ix. 2. ‡ Chap. xxv. 3.



3 unto me; I shall be replenished *now* she is laid waste. Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth  
4 his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her,  
5 and make her like the top of a rock. It shall be a *place* for the spreading of nets in the midst of the sea: for I have spoken *it* saith  
6 the Lord God, and it shall become a spoil to the nations. And her daughters which *are* in the field, shall be slain by the sword; and  
7 they shall know that I *am* the LORD. For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.  
8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and  
9 lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.  
10 By reason of the abundance of his horses, their dust shall cover thee, thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as  
11 men enter into a city, wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the  
12 ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy  
13 timber, and thy dust in the midst of the water. And \* I will cause the noise of thy songs to cease; and the sound of thy harps shall be  
14 no more heard. And I will make thee like the top of a rock: thou

mart of nations, people from all parts. *She is turned*—The trading interest will turn to me.

V. 4. *Scrape*—I will leave thee nothing; thou shalt be scraped, and swept, that not so much as dust shall remain in thee. *Like*—As bare as was the rock on which thy city is built.

V. 6. *Her daughters*—The lesser cities. *In the field*—On the firm land.

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V. 11. *Garrisons*—Bastions, or forts, or triumphal arches.

V. 12. *Shall lay*—It had been a quicker way, to have burnt all; but the greedy soldier might dream of treasures hid in walls, or under the timber, and therefore take the pains to pull all down, and throw it into the sea.

V. 14. *No more*—Tho' there was a city of that name built, yet it was built on the continent;

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\* Isa. xxiv. 8. Jer. vii. 34. xvi. 9.



shalt be a *place* to spread nets upon ; thou shalt be built no more :  
 15 for I the LORD have spoken *it*, saith the Lord God. Thus saith  
 the Lord God to Tyrus, Shall not the isles shake at the sound of  
 thy fall, when the wounded cry, when the slaughter is made in the  
 16 midst of thee ? Then † all the princes of the sea shall come down  
 from their thrones, and lay away their robes, and put off their  
 brodered garments ; they shall clothe themselves with trembling,  
 they shall sit upon the ground, and shall tremble *every* moment,  
 17 and be astonished at thee. And they shall take up a ‡ lamentation  
 for thee, and say to thee, How art thou destroyed, *that wast* inha-  
 bited of sea-faring men, the renowned city, which wast strong in  
 the sea, she and her inhabitants, which cause their terror *to be* on  
 18 all that haunt it ? Now shall the isles tremble in the day of thy fall :  
 yea, the isles *that are* in the sea shall be troubled at thy departure.  
 19 For thus saith the Lord God ; When I shall make thee a desolate  
 city, like the cities that are not inhabited ; when I shall bring up  
 20 the deep upon thee, and great waters shall cover thee ; When I  
 shall bring thee down with them that descend into the pit, with the  
 people of old time, and shall set thee in the low parts of  
 the earth, in places desolate of old, with them that go down  
 to the pit, that thou be not inhabited ; then I will set glory in  
 21 the land of the living. § I will make thee a terror, and thou *shalt*  
*be no more* : though thou be sought for, yet shalt thou never be found  
 again, saith the Lord God.

continent ; and in propriety of speech, was another city.

V. 15. *The isles*—Isles, which are places free from danger of invasions, will shake with fear, when they learn that Tyre is fallen.

V. 16. *The princes*—Who were lords of the islands of that sea. *Come down*—In token of condolence. *Trembling*—They shall be afraid of their own concerns, and astonished in the midst of their fears.

V. 18. *In the sea*—At a great distance, and farther from land. *Departure*—Leaving thy ancient dwelling, to go into captivity.

V. 19. *The deep*—Nebuchadnezzar's army. *Great waters*—Great afflictions.

V. 20. *Bring thee down*—When I shall slay thee, and throw thee into the grave. *With the people*—Who are long since dead, and gone to eternity. *The low parts*—Another description of the grave, from the situation and solitude of it. *Set glory*—Then I will restore the beauty, strength, and wealth of Israel, and bring them back to Jerusalem. *In the land*—In the land of Judea, called, *land of the living*, because a land, where God will bless, and give life by his word, ordinances, and spirit : thus different shall Tyre's captivity and Jerusalem's be.

V. 21. *A terror*—To all that hear of thee.

C H A P.

† Chap. xxxii. 10.

‡ Rev. xviii. 9.

§ Chap. xxvii. 36. xxviii. 19.



## C H A P. XXVII.

*A large account of the wealth, splendor and trade of Tyre, ver. 1—25. Its utter ruin, and the consternation of its neighbours, ver. 26—36.*

1, 2 **T**HE word of the LORD came again unto me, saying, Now  
 3 thou son of man, take up a lamentation for Tyrus; And say  
 unto Tyrus, O thou that art situate at the entry of the sea, *which art*  
 a merchant of the people for many isles; Thus saith the Lord God;  
 4 O Tyrus, thou hast said, I am \* of perfect beauty. Thy borders are  
 in the midst of the seas, thy builders have perfected thy beauty.  
 5 They have made all thy *ship*-boards of fir-trees of Senir: they have  
 6 taken cedars from Lebanon to make masts for thee. Of the oaks of  
 Bashan have they made thine oars: thy benches they have made of  
 7 ivory with box *brought* out of the isles of Chittim. Fine linen with  
 brodered work from Egypt, was that thou spreadest forth to be  
 thy sail, blue and purple from the isles of Elishah was that which  
 8 covered thee. The inhabitants of Zidon and Arvad were thy ma-  
 riners: thy wise men, O Tyrus, *that were* in thee, were thy pilots.  
 9 The ancients of Gebal, and the wise men thereof were in thee thy  
 calkers: all the ships of the sea with their mariners were in thee to

V. 2. *A lamentation*—We ought to mourn for the miseries of other nations, as well as of our own, out of an affection for mankind in general; yea, tho' they have brought them upon themselves.

V. 3. *At the entry*—*Heb. Entrances.* She was about four furlongs, or half an *English* mile from the continent, as it were in the very door of the sea.

V. 5. *They*—The shipwrights. *Ship-boards*—The planks and benches, or transoms for their ships. *Fir-trees*—Of the best and finest fir-trees. *Lebanon*—Whose cedars excelled others.

V. 6. *With box*—From the isles, and parts about the *Ionian*, *Ægean*, and other seas of the *Mediterranean*, where box-tree is a native, and of great growth and firmness, fit to saw into boards for benches; they were conveyed to Tyre, where their artists inlaid these box boards with ivory, and

made them beautiful seats in their ships.

V. 7. *The isles of Elishah*—Probably the sea-coast of *Æolis* in the lesser *Asia*, the inhabitants whereof were excellent in the skill of dying wool. *Which covered*—He speaks of the coverings they used in their ships or galleys: their tilts, as our boatmen call them.

V. 8. *Zidon*—An ancient town and haven of *Phœnicia*, not far from Tyre. *Arvad*—Or *Aradus*, an island belonging to *Phœnicia*, twenty furlongs from the continent. *Mariners*—Rowers in thy galleys; the rich Tyrians would not employ their own in such servile works, they hired strangers. *Wise men*—Thy learned men: for navigation was the great study of the Tyrians.

V. 9. *The ancients*—Old experienced workmen. *Gebal*—A town of *Phœnicia* near the sea. *The wise men*—Skilful in their trades. *Were in thee*—Who dwelt in Tyre for

Numb. 99.

13 I 2

\* Chap. xxviii. 12.



10 occupy thy merchandise. *They of Persia, and of Lud, and of Phut* were in thine army, thy men of war: they hanged the shield and  
 11 helmet in thee, they set forth thy comeliness. The men of Arvad with thine army *were* upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls  
 12 round about; they have made thy beauty perfect. Tarshish *was* thy merchant, by reason of the multitude of all *kind* of riches; with  
 13 silver, iron, tin and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of  
 14 men, and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules. The  
 15 men of Dedan *were* thy merchants, many isles *were* the merchandise of thine hand: they brought thee *for* a present, horns; and ivory, and  
 16 ebony. Syria *was* thy merchant, by reason of the multitude of the wares of thy making: they occupied in thy fairs for emeralds, purple, and brodered work, and fine linen, and coral, and agate.  
 17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil,  
 18 and balm. Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine  
 19 of Helbon, and white wool. Dan also and Javan going to and fro, occupied in thy fairs: bright iron, cassia, and calamus were in thy

for gain. *All the ships*—Ships from all parts of the sea, full of mariners, not only to manage the ships at sea, but to offer their service to the Tyrians for bringing in, or carrying out their wares.

V. 10. *Lud*—Lydians, not those *Cresus* was king over, but those that dwelt in *Egypt* about the lake *Maræotis*. *Phut*—Lybians, a people of *Africa*; these were their hired soldiers. *Hanged the shield*—In time of peace. *They set forth*—These stout, expert, well armed guards, were an honour to thee.

V. 11. *With*—Mixed with other hired soldiers. *The Gammadim*—Probably men of *Gammade*, a town of *Phœnicia*.

V. 13. *Javan*—The Grecians, particularly the Ionians. *Tubal*—The Asiatic Iberians, and the Albanians toward the Caspian sea.

*Meshech*—The Cappadocians. *They traded*—Brought men to sell for slaves.

V. 14. *Of the house*—Of the country. *Togarmah*—Armenia the lesser, *Phrygia*, *Galatia*, or *Cappadocia*. *Horsemen*—It is likely they might sell grooms, as best able to manage, and keep those horses.

V. 15. *Isles*—In the Indian seas, and in the Red-sea traded with thee. *Horns*—Elk's horns, or wild goats. *Ebony*—Is a very solid, heavy, shining, black wood, fit for many choice works.

V. 16. *The multitude*—The abundance of the Tyrian manufactures.

V. 17. *Minnith*—The name of an excellent wheat country. *Pannag*—Some obscure place, which now is forgotten.

V. 19. *Javan*—In the isle of *Meroe*, in *Egypt*.

V. 20. *Dedan*



20 market. Dedan *was* thy merchant in precious clothes for chariots.  
 21 Arabia, and all the princes of Kedar, they occupied with thee in  
 lambs, and rams, and goats: in these *were they* thy merchants.  
 22 The merchants of Shebah and Raamah, they *were* thy merchants:  
 they occupied in thy fairs, with chief of all spices, and with all pre-  
 23 cious stones and gold. Haran, and Canneh, and Eden, the mer-  
 24 chants of Sheba, Ashur, and Chilmad *were* thy merchants. These  
*were* thy merchants in all sorts of things, in blue clothes, and broi-  
 dered work, and in chests of rich apparel, bound with cords, and  
 25 made of cedar among thy merchandise. The ships of Tarshish did  
 sing of thee in thy market; and thou wast replenished, and made  
 26 very glorious in the midst of the seas. Thy rowers have brought  
 thee into great waters: the east wind hath broken thee in the midst  
 27 of the seas. Thy \* riches, and thy fairs, thy merchandise, thy ma-  
 riners, and thy pilots; thy calkers, and the occupiers of thy mer-  
 chandise, and all thy men of war that *are* in thee, and in all thy  
 company that *is* in the midst of thee, shall fall into the midst of the  
 28 seas in the day of thy ruin. The suburbs shall shake at the sound  
 29 of the cry of thy pilots. And all that handle the oar; the mariners,  
*and* all the pilots of the sea, shall come down from their ships, they  
 30 shall stand upon the land; And shall cause their voice to be heard  
 for thee; and shall cry bitterly, and shall cast up dust upon their

V. 20. *Dedan*—The posterity of *Abraham* by *Keturah*, who dwelt in *Arabia*, and were sheep-masters. *Clothes*—With which they lined their chariots.

V. 22. *Sheba*—A country in *Arabia Felix*. *Raamah*—Another people of the same *Arabia*.

V. 23. *Haran*—In *Mesopotamia*, where *Abraham* dwelt. *Canneh*—This is supposed to be the same with *Calneh*, *Gen. x. 10.* afterwards *Ctesiphon*, a pleasant city on *Tigris*. *Ashur*—*Assyria*. *Chilmad*—A country between *Assyria* and *Parthia*.

V. 25. *The ships*—The ships from all parts of the sea. *Did sing*—Had their songs to commend thy state.

V. 26. *Thy rowers*—Thy governors and counsellors. *Great waters*—Dangers and difficulties. *The east wind*—The king of

*Babylon* with his army. *Hath broken*—As surely will, as if he had already done it. *In the midst*—Where thou thoughtest thyself impregnable.

V. 27. *All thy company*—All that are men fit for war, in the multitudes of people that are in thee. *Shall fall*—These all shall fall together.

V. 28. *The suburbs*—The suburbs which are nearest the sea, shall first hear the outcries of pilots, and mariners.

V. 29. *Shall come down*—In the allegory of a miserable shipwreck, the prophet sets forth the fall of *Tyre*; and in this verse he represents them all shifting out of the sinking ship, in great confusion.

V. 30. *Wallow themselves in ashes*—As men use to do in their greatest mournings.

V. 31. *In*



31 heads, they shall wallow themselves in the ashes. And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart, *and* bitter wailing.  
 32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed  
 33 in the midst of the sea? When thy wares went forth out of the seas thou filledst many people; thou didst enrich the kings of the earth  
 34 with the multitude of thy riches, and of thy merchandise. In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee shall  
 35 fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* coun-  
 36 tenance. The merchants among the people shall hiss at thee: || thou shalt be a terror, and never *shalt be* any more.

## C H A P. XXVIII.

*A prediction of the ruin of the king of Tyre, ver. 1—10. A lamentation for him, ver. 11—19. A prediction of the destruction of Zidon, ver. 20—23. The restoration of Israel, ver. 24—26.*

1, 2 **T**HE word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, *I am* a god, I sit in the seat of God, in the midst of the seas; \* yet thou *art* a man, and not God, though thou set thine heart as the heart of God:  
 3 Behold, † thou *art* wiser than Daniel, there is no secret that they  
 4 can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into

V. 32. *In the sea*—Alas! what was once her safeguard, is now her grave.

V. 33. *Went forth*—Were landed. *Thou filledst*—There was enough to supply to the full.

V. 34. *Ey the seas*—The Babylonians, that like seas shall swell, roar, and break in upon thee.

V. 35. *Troubled*—They shall not be able to conceal the discomposure of their mind, but will shew it in their countenance.

V. 36. *Shall hiss*—Will mock at thy fall.

V. 2. *Hast said*—In thy heart. *In the seat of God*—Safe and impregnable as heaven itself. *A man*—Subject to casualties, sorrows, and distresses. *Set thine heart*—Thou hast entertained thoughts, which become none but God.

V. 3. *Wiser*—In thy own thoughts. *Daniel*—Who was then famous for his wisdom.

V. 7. *The*



5 thy treasures. By thy great wisdom, *and* by thy traffick hast thou  
 increased thy riches, and thine heart is lifted up because of thy  
 6 riches: Therefore, thus saith the Lord God; Because thou hast  
 7 set thine heart as the heart of God, Behold therefore, I will bring  
 strangers upon thee, † the terrible of the nations: and they shall  
 draw their swords against the beauty of thy wisdom, and they shall  
 8 defile thy brightness. They shall bring thee down to the pit, and  
 thou shalt die the deaths of *them that are* slain in the midst of the seas.  
 9 Wilt thou yet say before him that slayeth thee, *I am* God; but thou  
 shalt be a man, and no god, in the hand of him that slayeth thee.  
 10 Thou shalt die the deaths of the uncircumcised, by the hand of  
 11 strangers; for I have spoken *it*, saith the Lord God. Moreover,  
 12 the word of the Lord came unto me, saying, Son of man, take up  
 a lamentation upon the king of Tyrus, and say unto him, Thus  
 saith the Lord God, Thou sealest up the sum, full of wisdom, and  
 13 perfect in beauty. Thou hast been in Eden the garden of God:  
 every precious stone *was* thy covering, the sardius, topaz, and  
 the diamond, the beryl, the onyx, and the jasper, and sapphire,  
 the emerald, and the carbuncle, and gold: the workmanship of  
 thy tabrets, and of thy pipes, was prepared in thee in the day that  
 14 thou wast created. Thou *art* a cherub, anointed, *that* covereth:  
 and I have set thee *so*: thou wast upon the holy mountain of God:  
 thou hast walked up and down in the midst of the stones of fire. Thou  
 15 wast perfect in thy ways from the day that thou wast created, 'till

V. 7. *The beauty*—Those beautiful things, in which thy wisdom appeared.

V. 10. *The deaths*—Temporal and eternal. *Of the uncircumcised*—Of the wicked, an accursed death.

V. 12. *Thou sealest up*—Thou fanciest that fulness of wisdom, and perfection of beauty are in thee.

V. 13. *In Eden*—In the midst of all delights. *The workmanship*—Now the prophet notes their joys, musick, and songs, both to loud, and to softer musick, as the lute, and tabret in the day of their kings coronation, and all this on instruments of most exquisite make, and of their own artists work; in this they exceeded as in the

other. *Created*—King: in the day of thy coronation.

V. 14. *Cherub*—For thy wisdom, power, and excellency, like a cherub, or angel; for the sacredness of thy person, and office, as the anointed of God; for the exercise of thy power, as a shield, as a protector of the weak. *And I*—I, whom thou forgettest have made thee *so*. *Thou wast*—Thou wast advanced to kingly dignity, (which David calls a mountain, *Psal.* xxx. 7.) a sacred office, and of divine institution. *In the midst*—Surrounded with stones, that sparkle like fire.

V. 15. *Thou wast perfect*—Is not this an irony?

V. 16. 2



16 iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst  
 17 the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may  
 18 behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that  
 19 behold thee. All they that know thee among the people, shall be astonished at thee: & thou shalt be a terror, and never shalt thou be any  
 20 more. Again the word of the LORD came unto me, saying,  
 21 Son of man, set thy face || against Zidon, and prophesy against it.  
 22 And say; Thus saith the Lord God: behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in  
 23 her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they  
 24 shall know that I *am* the LORD. And there shall be no more a \* pricking briar unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know

V. 16. *I will cast*—Out thy kingly dignity.

V. 17. *Corrupted*—Depraved, or lost thy wisdom. *Behold thee*—That thou mayst be a spectacle, and warning to them.

V. 18. *I will bring thee*—Thou shalt be burnt to ashes, and trampled under feet.

V. 19. *All*—All that have formerly known thy riches, power, allies, and wisdom.

V. 22. *Zidon*—A city, north-west from Canaan, a king's seat of old, and from which Tyre descended. *I will be glorified*—When my judgments make my justice, power and truth appear, both you, and

others shall confess my glory. *Sanctified*—Owned as holy, revered as just, obeyed as sovereign.

V. 23. *And blood*—Bloodly war by an enemy, that shall bring the war to the gates, nay into the streets of Zidon. *Judged*—Be punished in the midst of the city. *The sword*—By the sword of her enemies.

V. 24. *A pricking briar*—By these two metaphors the prophet points out the troublesome neighbours of the Jews, such as Moab, Ammon, Edom, Tyre, and Zidon. This never had a full accomplishment yet. But it will, for the scripture cannot be broken.

V. 25. *Sanctified*

§ Chap. xxvii. 36.

|| Isa. xxiii. 4. 12. Jer. xxv. 22. xxvii. 3.

Josh. xxiii. 13.

\* Numb. xxxiii. 55.



25 that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land, that I gave to my servant Jacob. And they shall dwell safely therein, and shall build houses, and † plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the Lord their God.

## C H A P. XXIX.

*A prediction of the destruction of Pharaoh, for his treacherous dealing with Israel, ver. 1—7. A prediction of the desolation of Egypt, ver. 8—12. A promise of the restoration thereof in part, ver. 13—16. A prediction of Nebuchadrezzar's passing it, ver. 17—20. A promise of mercy to Israel, ver. 21.*

1 **I**N the tenth year, in the tenth month, in the twelfth day of the  
2 month, the word of the LORD came unto me, saying, Son of  
3 man, set thy face against Pharaoh king of Egypt, and prophesy  
4 against him, and † against all Egypt. Speak, and say, Thus saith  
the Lord God; Behold I *am* against thee, Pharaoh king of Egypt,  
the great § dragon that lieth in the midst of his rivers, who hath  
4 said, My river *is* my own, and I have made *it* for myself. But ||  
I will put hooks in thy jaws, and I will cause the fish of the rivers  
to stick unto thy scales, and I will bring thee up out of the midst of  
thy rivers, and all the fish of thy rivers shall stick unto thy scales.  
5 And I will leave thee *thrown* into the wilderness, thee and all the  
fish of thy rivers: thou shalt fall upon the open fields; thou shalt

V. 25. *Sanctified*—I was dishonoured by the Jews in the sight of the heathen, and I will be honoured by the Jews in their sight.

V. 1. *The tenth year*—Of Jeconiah's captivity.

V. 3. *The great dragon*—The crocodile our prophet as well as *Isaiah*, compares the Egyptian king to that devouring serpent, or dragon. *That lieth*—Not only at rest, but waiting for prey. *My river*—My king-

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dom, power, riches, and forces, all the strength and glory of *Egypt*.

V. 4. *Put hooks*—The *Allegory* is continued. *The fish*—The people of *Egypt*. *To stick*—To adhere to their king.

V. 5. *Leave thee*—When thus brought out, I will leave thee. *The wilderness*—The deserts of *Libya* and *Syene*. *All the fish*—The whole army of the *Egyptians*. *The open fields*—There was this king and his army ruined. *Gathered*—These were not buried

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† *Jer.* xxxi. 5. † *Isa.* xix. 1. *Jer.* xxv. 19. xlv. 2. § *Psal.* lxxiv. 13, 14. *Isa.* xxvii. 1, &c.  
|| *Isa.* xxxvii. 29. Chap. xxxviii. 4.



not be brought together, or gathered; I have given thee for meat  
 6 to the beasts of the fields, and to the fowls of the heaven. And all  
 the inhabitants of Egypt, shall know that I *am* the LORD; because  
 7 they have been a \* staff of reed to the house of Israel. When they  
 took hold of thee by thy hand, thou didst break, and rent all their  
 shoulder: and when they leaned upon thee, thou brakest, and  
 8 madest all their loins to be at a stand. Therefore, thus saith the  
 Lord God; Behold, I will bring a sword upon thee, and cut off  
 9 man and beast out of thee. And the land of Egypt shall be deso-  
 late and waste, *and* they shall know that I *am* the LORD; because  
 10 he hath said, The river is mine, and I have made it. Behold  
 therefore, I *am* against thee, and against thy rivers, and I will make  
 the land of Egypt utterly waste, *and* desolate, † from the tower of  
 11 Syene even unto the border of Arabia. ‡ No foot of man shall pass  
 through it, nor foot of beast shall pass through it, neither shall it be  
 12 inhabited forty years. § And I will make the land of Egypt deso-  
 late in the midst of the countries *that are* desolate, and her cities  
 among the cities *that are* laid waste, shall be desolate forty years,  
 and I will scatter the Egyptians among the nations, and will disperse  
 13 them through the countries. Yet thus saith the Lord God; At  
 the || end of forty years will I gather the Egyptians from the people  
 14 whither they were scattered. And I will bring again the captivity  
 of Egypt, and will cause them to return *into* the land of Pathros, into  
 the land of their habitation, and they shall be there a base kingdom.  
 15 It shall be the basest of the kingdoms; neither shall it exalt itself  
 any more above the nations: for I will diminish them, that they  
 16 shall no more rule over the nations. And it shall be no more the

buried, but left in the wilderness, a prey  
 to wild beasts, and birds.

V. 7. *Rent*—Didst them much mischief  
 instead of benefiting them, as thou hast  
 promised, *Jer.* xxxvii. 7.

V. 10. *Syene*—Boundary between *E-*  
*thiopia* and *Egypt*; that is, all *Egypt* from  
 north-east to south-west.

V. 11. *Forty years*—These forty years  
 began about the thirtieth year of *Jeconiah's*  
 captivity, and end with the seventieth  
 year of the captivity, which was the first  
 of *Cyrus*.

V. 14. *Pathros*—The southern part  
 of *Egypt*, in which was the famous city  
*Thebæ*, known for its hundred gates.  
*Their habitation*—The antient habitation of  
 their fathers. *A base*—A low, tributary,  
 dependent kingdom.

V. 15. *No more rule*—Though in the  
 times of the *Ptolomey's*, it was considerable,  
 yet then, even then it did not rule the na-  
 tions about her.

V. 16. *Which*—Which sinful reliance on  
 the arm of flesh provoked God to call  
 to mind their other iniquities. *When—*  
*When*

\* 2 *Kings* xviii. 21. *Isa.* xxxvi. 6. † Chap. xxx. 6. ‡ Chap. xxxii. 13. § Chap.  
 xxx. 7. || *Isa.* xix. 23. *Jer.* xlvi. 26.



confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know  
 17 that I *am* the Lord God. And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the  
 18 word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service  
 19 that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt to Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil,  
 20 and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served  
 21 against it, because they wrought for me saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them: and they shall know that I *am* the LORD.

When they forgot God, and respected Egypt. *They*—The house of Israel.

V. 17. *In the seven and twentieth year*—Of Jeconiah's captivity, the year after the conquest of Tyre.

V. 18. *Caused*—The army, and commanders were weary of the siege, but the immovable resolution of the king kept them on. *A great service*—It was service to the justice of God. It was great service both for hardness of work, heaviness of burthens, and length of the siege, thirteen years together. *Made bald*—Through age, or sicknesses, or continued wearing of helmets. *Peeled*—Galled with carrying burthens. *No wages*—For though Tyre was very rich, when first besieged, much wealth was carried away during the siege, much spent and wasted in the siege, and

what was left, preserved by articles of surrender.

V. 19. *Her multitude*—Common people, who shall be made captives, and servants or slaves. *Her prey*—What she had before taken from others. *The wages*—God will be behind-hand with none, who do any service for him; one way or other he will recompence them. None shall kindle a fire at his altar for nought.

V. 20. *They*—The Babylonians. *For me*—God's work was doing by them, tho' they thought nothing less.

V. 21. *The horn*—Jehoiakim, who was then advanced by Evil-Merodach. *The opening of the mouth*—Thou shalt have liberty, to open thy mouth in comforting the good among them, and to give praise to God.



## C H A P. XXX.

*The steps by which Nebuchadnezzar would destroy Egypt, ver. 1—19. A repetition of a former prophecy against it, ver. 20—26.*

1 **T**HE word of the LORD came again unto me, saying, Son of  
 2 man, prophesy and say, Thus saith the Lord God; Howl ye,  
 3 Woe worth the day! For the day is near, even the day of the  
 LORD is near, a cloudy day; it shall be the time of the heathen.  
 4 And the sword shall come upon Egypt, and great pain shall be in  
 Ethiopia, when the slain shall fall in Egypt, and they shall take  
 away her multitude, and her foundations shall be broken down.  
 5 Arabia, and Libya, and Lydia, and all the mingled people, and  
 Chub, and the men of the land that is in league, shall fall with them  
 6 by the sword. Thus saith the LORD; They also that uphold Egypt  
 shall fall, and the pride of her power shall come down: from the  
 tower of Syene shall they fall in it by the sword, saith the Lord  
 7 God. \* And they shall be desolate in the midst of the countries  
 that are desolate, and her cities shall be in the midst of the cities that  
 8 are wasted. And they shall know that I am the LORD when I have set  
 9 a fire in Egypt, and when all her helpers shall be destroyed. In that  
 day shall messengers go forth from me in ships to make the careless  
 Ethiopians afraid, and great pain shall come upon them, as in the  
 10 day of Egypt: for lo it cometh. Thus saith the Lord God; I will

V. 2. *Ye*—Inhabitants of *Egypt*.

V. 3. *A cloudy day*—So times of trouble are called. *Of the heathen*—The time when God will reckon with the Heathens.

V. 4. *Ethiopia*—The neighbour and ally to *Egypt*. *Take away*—Into miserable captivity. *Her foundations*—Their government, laws, and strong holds.

V. 5. *Lydia*—Not the *Asiatic*, but the *Africans* placed between some part of *Cyrene* and *Egypt*. *The mingled people*—The hired soldiers from all parts, a confused mixture of nations. *And Chub*—The inhabitants of the inmost *Libya*; perhaps they may be the *Nubians* at this day. *The men*—All the allies of *Egypt*. *With them*—With the *Egyptians*.

V. 6. *Uphold*—Those that favour and help her. *The pride*—The glory of all her strength.

V. 7. *They*—All those before mentioned.

V. 8. *Destroyed*—The fire that consumes nations is of God's kindling: and when he sets fire to a kingdom, all they that go about to quench the fire, shall be consumed by it.

V. 9. *Messengers*—Such as having escaped the sword, shall tell the news. *From me*—By my permission and providence. *In ships*—Messengers by ships might carry the news to both the *Ethiopian*, *Asian*, and *African*, by the Red-sea. *As in the day*—During the mighty havock made by the *Chaldeans*. *It*—A like storm.

V. 11. *His*



also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, † the terrible of the nations shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And ‡ I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it. Thus saith the Lord God; I will also § destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt, and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily. The young men of Aven, and of Phi-beseth shall fall by the sword: and these *cities* shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud

V. 11. *His people*—His own subjects, not hired soldiers.

V. 12. *The rivers dry*—Probably the Chaldeans diverted them, and so their fortified towns wanted one great defence. *Sell*—Give it up intirely.

V. 13. *Noph*—Memphis, now Grand Cairo, the chief city of the country. *A prince*—Either an *Egyptian* born, or independent, and over all *Egypt*. *A fear*—Consternation and cowardice.

V. 14. *In Zoan*—Zoan shall be burnt down to ashes. *In No*—A great and populous city situate on one of the mouths of the Nile.

V. 15. *Sin*—Pelusium, which was the key of *Egypt*, and therefore always well fortified, and strongly garrisoned.

V. 16. *Shall be rent*—Her walls, and towers, and fortresses broken through by

the violence of engines, and by the assaults of the soldiers.

V. 17. *Young men*—'Tis probable these might be a body of valiant youths, collected out of these two cities. *Aven*—*Bethshemesb*, or *Heliopolis*, an idolatrous city, in which was a stately temple of the sun; an hundred and fifty furlongs, that is, six miles and three quarters in compass. *Phi-beseth*—*Bubastus*, sometime called *Harphestus*, not far from *Aven*.

V. 18. *Tehaphnehes*—A great and goodly city of *Egypt*; *Tachapanes*, *Tachpanes*, *Tahapanes*, *Tahpanes*, *Chanes*, and *Hanes*, are names given it, and this from a queen of *Egypt* of that name in Solomon's time. It stood not far from *Sin*, or *Pelusium*. *Darkened*—A night shall come upon it. *Break*—I shall break the kingdom of *Egypt*, that it no more oppress with yokes, that is, burthens. *Her daughters*—Her towns and villages.

V. 20. *It*

† Chap. xxviii. 7. ‡ Isa. xix. 5. § Jer. xliii. 12. xlv. 25. Zech. xiii. 2.



19 shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I *am*  
 20 the LORD. And it came to pass in the eleventh year, in the first month, in the seventh day of the month, *that* the word of the LORD  
 21 came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt, and lo, || it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.  
 22 Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and *that which was broken*: and I will cause the sword to fall out of his hand.  
 23 And I will scatter the Egyptians among the nations, and will dis-  
 24 perse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groan-  
 25 ings of a deadly wounded *man*. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down, and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon  
 26 the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

## C H A P. XXXI.

*The greatness and power of the king of Assyria, ver. 1—9. His security and destruction, ver. 10—17. This applied to Pharaoh, ver. 18.*

1 **A**ND it came to pass in the eleventh year, in the third month, in the first day of the month, *that* the word of the LORD came

V. 20. *The eleventh year*—Of Jeconiah's captivity, three months and two days before Jerusalem was taken, about the time that the Egyptians attempted to raise the siege of Jerusalem.

V. 21. *Have broken*—Partly by the victory of the Chaldeans over Pharaoh-necho, partly by the victory of the Cyreneans over Pharaoh-hophra. *The sword*—None can heal the wounds that God gives but himself. They

whom he disables, cannot again hold the sword.

V. 22. *His arms*—Both his arms. *The strong*—That part of his kingdom which remains intire. *Broken*—That which was shattered before.

V. 25. *Will strengthen*—As judges on the bench like Pilate, so generals in the field, like Nebuchadrezzar, have no power but what is given them from above.

V. 2. *Hi*

|| Jer. xvi. 11.



2 unto me, saying, Son of man, speak unto Pharaoh king of  
 Egypt, and to his multitude ; \* Whom art thou like in thy great-  
 3 ness? Behold the Assyrian *was* a cedar in Lebanon with fair bran-  
 ches, and with a shadowing shroud, and of an high stature ; and  
 4 his top was among the clouds. The waters made him great, the  
 deep set him up on high with her rivers running about his plants, and  
 5 sent out her little rivers unto all the trees of the field. Therefore  
 his height was exalted above all the trees of the field, and his  
 boughs were multiplied, and his branches became long, because of  
 6 the multitude of waters when he shot forth. † All the fowls of hea-  
 ven made their nests in his boughs, and under his branches did all  
 the beasts of the field bring forth their young, and under his sha-  
 7 dow dwelt all great nations. Thus was he fair in his greatness,  
 in the length of his branches : for his root was by great waters.  
 8 The cedars in the ‡ garden of God could not hide him : the fir-  
 trees were not like his boughs, and the chefnut-trees were not like  
 his branches : nor any tree in the garden of God was like unto him  
 9 in his beauty. I have made him fair by the multitude of his bran-  
 ches : so that all the trees of Eden, that *were* in the garden of God  
 10 envied him. Therefore thus saith the Lord God ; Because thou  
 hast lifted up thyself in height, and he hath shot up his top among  
 11 the thick boughs, and his heart is lifted up in his height ; I have  
 therefore delivered him into the hand of the mighty one of the hea-  
 then : he shall surely deal with him ; I have driven him out for his

V. 2. *His multitude*—His numerous sub-  
 jects.

V. 3. *A cedar*—Like the most goodly  
 cedar for strength and beauty.

V. 4. *The waters*—Cedars grow great by  
 the water-courses. *The deep*—The sea sent  
 out her waters, which gave being to the  
 rivers, that watered him. *His plants*—The  
 provinces of this mighty kingdom, that  
 were like plants about a great tree. *All the  
 trees*—To all his subjects.

V. 6. *All the fowls*—All kinds of men,  
 nobles, merchants, husbandmen. *Made  
 their nests*—Settled their habitations. *In his  
 boughs*—In his kingdom, in the cities and  
 towns of it. *All great nations*—No nation

that was great at that time, but, sought  
 the friendship of this kingdom.

V. 8. *The cedars*—The greatest kings.  
*Garden of God*—In the most fruitful gardens.  
*Hide*—Could not ever top, and shade him.  
*The fir-trees*—Lesser kings, and kingdoms,  
 were not equal to his boughs. *Nor any tree*  
 —All summed up, none like him in all the  
 kingdoms of the world.

V. 11. *Him*—The proud king of *Assyria*,  
*Sardanapalus*. *The mighty one*—*Arbaces*, who  
 first struck at the root of this Cedar, might well  
 be stiled the mighty one of the heathen,  
 since he could bring together four hundred  
 thousand of *Medes*, *Persians*, *Babylonians*,  
 and *Arabians*.

V. 12. *Strangers*

\* Ver. 18. † Dan. iv. 12. ‡ Gen. ii. 8.



12 wickedness. And strangers, § the terrible of the nations, have cut him off, and have left him: upon the mountains, and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land: and all the people of the earth are gone  
 13 down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall  
 14 be upon his branches. To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for || they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with  
 15 them that go down to the pit. Thus saith the Lord God, In the day when he went down to the grave, I caused a mourning, I covered the deep for him, and restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and  
 16 all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell, with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the  
 17 nether parts of the earth. They also went down into hell with him, unto *them that are slain with the sword*; and *they that were his arm, that*  
 18 dwelt under his shadow in the midst of the heathen. ‡ To whom art thou thus like in glory and in greatness among the trees of Eden?

V. 12. *Strangers*—Foreigners.

V. 14. *To the end*—All this is designed to be a warning to mortals. *All the trees*—The emperors, kings, or flourishing states. *By the waters*—Planted most commodiously, and furnished most abundantly with power and wealth. *The children of men*—As common men, of no quality or distinction.

V. 15. *He*—The king of *Affyria*. *A mourning*—There was much lamentation. *Fainted*—Probably there were portentous signs in the sea, and great waters, and the rivers, and among the trees.

V. 16. *Shake*—All that heard the noise of his fall, trembled at it. *Cast him down*—Brought the king and kingdom, as

a dead man to the grave among them, that before were dead and buried. *All the trees*—All kings, and particularly the greatest. *All that drink water*—Enjoyed great power, riches, and glory. *Comforted*—He speaks to the dead with allusion to the manner of the living, who rejoice to see the proud brought low.

V. 17. *They also*—His neighbouring kings. *Hell*—Perished with him, and went to those whom God had slain for their pride and wickedness. *They that were his arm*—His loyal and faithful subjects and friends, on whom he relied, and by whom he acted.

V. 18. *Yet*—Thou shalt be like them in thy

§ Chap. xxviii. 7. || *Psal.* lxxxii. 7. ‡ Ver. 2.



Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with *them that be slain with the sword*. This is Pharaoh, and all his multitude, saith the Lord God.

## C H A P. XXXII.

*The destruction of Egypt is represented under the similitude of killing a lion and a crocodile, ver. 1—16. Under that of the funeral of a great general, ver. 17—30.*

1 **A**ND it came to pass in the twelfth year, in the twelfth month,  
 2 in the first *day* of the month, that the word of the LORD came  
 3 unto me, saying, Son of man, take up a lamentation for Pharaoh  
 4 king of Egypt, and say unto him, Thou art like a young lion  
 5 among the nations, and thou *art* as a crocodile in the seas, and  
 6 thou camest forth with thy rivers, and troubledst the waters with  
 7 thy feet, and fouledst their rivers. Thus saith the Lord God, I  
 will therefore \* spread out my net over thee, with a company of  
 many people; and they shall bring thee up in my net. Then will I  
 leave thee upon the land, I will cast thee forth upon the open field,  
 and will cause all the fowls of the heaven to remain upon thee, and  
 I will fill the beasts of the whole earth with thee. And I will lay thy  
 flesh upon the mountains, and fill the vallies with thy height. I  
 will also water with thy blood the land wherein thou swimmest,  
 even to the mountains; and the rivers shall be full of thee. And

thy fall. *Thou shalt lie*—As unclean, despised, loathsome and under a curse. *This is*—This will be their end.

V. 1. *Twelfth year*—Of the captivity of Jeconiah.

V. 2. *Like a young lion*—Spoiling all thou canst. *Crocodile*—The crocodiles lay in the rivers, though sometimes they went down the river to the sea. *With thy rivers*—Raisedst mighty armies, and didst lead them out against thy neighbours. *The waters*—The people, and kings near thee. *Thy feet*—With thy soldiers. *Fouledst*—Didst spoil all the conveniences of thy neighbours.

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V. 3. *With a company*—In the countries, where these creatures were hunted, they went in mighty companies.

V. 4. *Leave thee*—This was literally fulfilled in the deserts of *Lybia*, where the slain of *Hophra's* army, were left to be devoured by fowls and beasts.

V. 5. *With thy height*—With the carcases of thy princes.

V. 6. *Even to the mountains*—Blood shall be poured forth, as if it were to rise to the very mountains. *Full of thee*—Of thy blood, and of thy carcases cast into them.

V. 7. *Put thee out*—As a torch is extinguished.

13 L

\* Chap. xii. 13. xvii. 20.



when I shall put thee out, I will † cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the  
 8 moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the  
 9 Lord God. I will also trouble the hearts for many people, when I shall bring thy destruction among the nations, into the countries  
 10 which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my swords before them; and ‡ they shall tremble at every moment, every man for his own life, in the day of thy fall.  
 11 For thus saith the Lord God, The sword of the king of Babylon  
 12 shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, § the terrible of the nations all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof  
 13 shall be destroyed. I will destroy also the beasts thereof from besides the great waters; \* neither shall the foot of man trouble them  
 14 any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the  
 15 Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the  
 16 LORD. This is the lamentation wherewith they shall lament her:

guished. *Cover the sun*—Probably some unusual darkness was seen in the heavens, and on the earth, about that time.

V. 9. *Thy destruction*—The fame of it. *Not known*—Such as were strangers to Egypt, shall be troubled with apprehension what mischief may come upon the world from so mighty a conqueror.

V. 10. *Shall tremble*—Be greatly afraid, lest Nebuchadnezzar, who is God's sword, should smite them. *Every man*—Every one of the kings, whose kingdoms are near to Egypt.

V. 13. *All the beasts*—The sheep, and oxen devoured, or driven away: the horses taken up to mount the horsemen, whose own horses were tired, or spoiled. *Great*

*waters*—The pasture lying along the river side. *Trouble them*—There shall be so few men left in Egypt, that they shall not, as formerly, disturb the waters by digging, swimming, or rowing on them. *Nor the hoofs*—So few horses or cows, that they shall not at watering-times, or in the heat of the day, foul the waters.

V. 14. *Like oil*—A figurative expression, signifying, there shall be such an universal sadness and heaviness upon the whole nation, that the very rivers which used to flow briskly, shall grow deep, and slow, and heavy.

V. 15. *Of that*—Men and women, cattle, wealth, and peace.

V. 16. *This is the lamentation*—This mournful

† Isa. xlii. 10. Joel ii. 31. iii. 15. Matt. xxiv. 29. ‡ Chap. xxvi. 16. § Chap. xxviii. 7.  
 \* Chap. xxix. 11.



the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God. It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised. They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword; draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of the grave with them that help him: they are gone down, they lie uncircumcised slain by the sword. Ashur is there and all her company: his graves *are* about him: all of them slain, fallen by the sword. Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, who caused terror in the land of the living. There is Elam, and all her multitude round about her grave, all of

mournful account, which the prophet has given of *Egypt*.

V. 18. *Wail*—Prepare the funeral ceremonies at the burial of *Egypt*. *The daughters*—And celebrate the funerals of other cities and kingdoms that lie buried in their own ruins. *The nether parts of the earth*—A well known description of the state of the dead. *The pit*—The Egyptians affected to be buried in the *Pyramids*, and their kings, and great ones, would be laid by themselves; but *Ezekiel* provides them their grave among common people, being buried just where they fall.

V. 19. *Whom*—Art thou better than others that thou shouldest not die, and be laid in the dust, as well as they. *Go*—Go down like others. *With the uncircumcised*—Among profane and loathed carcases, such the uncircumcised were in the opinion of the circumcised, as were the *Egyptians*.

V. 20. *They*—The *Egyptians*. *She*—The whole *Egyptian* kingdom. *Draw*—And throw them together into the pit.

Numb. 100.

V. 21. *Him*—The king of *Egypt*. *The grave*—Where they lie without strength, as dead mortals, tho' while they lived, they bore themselves, as gods. *That help*—His helpers, dead before him, shall speak to him. *Gone down*—To the grave. *They lie*—Neglected, and forgotten.

V. 22. *Ashur*—The famous, warlike, king of *Assyria*. *Is there*—In the state of the dead, in the land of darkness and oblivion. *Her company*—Princes, soldiers, subjects, and confederates. *Are about him*—They are about him, who were slain with him.

V. 23. *Whose graves*—Here is supposed a spacious vault, in the midst whereof the king of *Ashur* lies, and round the vault, his famous captains and commanders. *Her company*—The common subjects of the *Assyrian* empire, all buried undistinguished about her. *Her grave*—The ruins of an empire are its grave. *In the land*—While they were in the land of the living.

V. 24. *Elam*—The *Persians*, and their famous



them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living; yet have they borne their shame with them that go  
 25 down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit; he is put in the midst of *them that be* slain.  
 26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword,  
 27 though they caused their terror in the land of the living. And they shall not lie with the mighty *that are* fallen of the uncircumcised, who are gone down to hell with their weapons of war, and they have laid their swords under their heads; but their iniquity shall be upon their bones, though *they were* the terror of the mighty in the  
 28 land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.  
 29 There *is* Edom, her kings, and all her princes, who with their might are laid by *them that were* slain by the sword: they shall lie with the  
 30 uncircumcised, and with them that go down to the pit. There are the princes of the north all of them, and all the Zidonians, who are gone down with the slain; with their terror they are ashamed

famous kings, who lived in former days. *Their shame*—God, and man poured contempt upon them, and turned their glory into shame.

V. 25. *A bed*—The *Perfians* had their coffins, in which with balms and spices, the dead were kept, in midst of places provided for them; in such is the king of *Elam* here placed with his slaughtered captains about him. All the honour he can now pretend to, is to be buried in the chief sepulchre.

V. 26. *Her multitude*—With the *Capadocians* and *Albanians*, the *Scythians* may be included, many of whom were next neighbours to them.

V. 27. *They*—The leaders of these *Scythians* were not buried with a pomp like that of *Ashur*, or *Elam*, but surprised by *Halyattes* and *Cyaxares*, were cut off with all their multitude, and tumbled into pits with the rabble. *With their weapons*—A ce-

remony observed in pompous funerals of great captains, to have their weapons, and their armour carried before the hearse. *Laid their swords*—In their graves, as if they could sleep the sweeter there, when they laid their heads on such a pillow: These barbarous *Scythians* were not so buried. *Their iniquity*—The exemplary punishment of their iniquity shall be seen upon their bones unburied.

V. 28. *Thou*—Chief of *Meshech*, and *Tubal*. *Shalt be broken*—Shalt be killed with the rest of thy wicked followers. *Shalt lie*—Without regard, hurled into the pit with common soldiers.

V. 29. *With the uncircumcised*—The *Edomites* retained circumcision, being of the seed of *Abraham*. But that shall stand them in no stead: they shall lie with the *uncircumcised*.

V. 30. *Of the north*—*Tyrians*, *Affyrians*, and *Syrians*, who lay northward from *Ju-*  
*dea*,



of their might; and they lie uncircumcised with *them that are*  
 slain by the sword, and bear their shame with them that go down  
 31 to the pit. Pharaoh shall see them, and shall be comforted over  
 all his multitude, *even* Pharaoh and all his army slain by the sword,  
 32 *saith the Lord God.* For I have caused my terror in the land of  
 the living: and he shall be laid in the midst of the uncircumcised,  
 with *them that are* slain with the sword, *even* Pharaoh and all his  
 multitude, *saith the Lord God.*

## C H A P. XXXIII.

*The duty of a spiritual watchman, ver. 1—9. A declaration of the safety of penitents, and the  
 destruction of apostates, ver. 10—20. A message to those who flattered themselves with hopes  
 of safety, tho' they repented not, ver. 21—29. A reproof of those who approved the word of God,  
 but did not practise it, ver. 30—33.*

1, 2 **A** GAIN the word of the LORD came unto me, saying, Son of  
 man, speak to the children of thy people, and say unto them,  
 When I bring the sword upon a land, if the people of the land take  
 3 a man of their coasts, and set him for their watchman: If when he  
 seeth the sword come upon the land, he blow the trumpet, and warn  
 4 the people; Then whosoever heareth the sound of the trumpet,  
 and taketh not warning; if the sword come, and take him away,  
 5 his blood shall be upon his own head. He heard the sound of the  
 trumpet, and took not warning; his blood shall be upon him. But  
 6 he that taketh warning, shall deliver his soul. But if the watchman  
 see the sword come, and blow not the trumpet, and the people be not  
 warned: if the sword come and take away *any* person from among  
 them, he is taken away in his iniquity, but his blood will I require at  
 7 the watchman's hand. So thou, O \* son of man, I have set thee a

*dea, now swallowed up by the Babylonian. Of their might*—When it appeared too weak  
 to resist the enemy. *Uncircumcised*—Scorned,  
 and cast out as profane and loathsome.

V. 31. *Comforted*—Poor comfort! Yet  
 all that he will find!

V. 32. *My terror*—These tyrants were  
 a terror to the world by their cruelty; and  
 God hath made them a terror by his just  
 punishments; and so, *saith God, will I do*

*with Pharaoh.* Come and see the calamitous  
 state of human life! See what a dying  
 world this is! The *strong* die, the mighty  
 die; *Pharaoh and all his multitude!* But here  
 is likewise an allusion to the final and ever-  
 lasting death of impenitent sinners. Those  
 that are *uncircumcised* in heart, are *slain by the*  
*sword of Divine Justice.* Their *iniquity is upon*  
*them, and they bear their shame for ever.*

V. 6. *Is taken away*—Punished by the  
 Lord for his sin.

V. 10. *Our*



watchman unto the house of Israel : therefore thou shalt hear the  
 8 word at my mouth, and warn them from me. When I say unto the  
 wicked, O wicked *man*, thou shalt surely die ; if thou dost not speak  
 to warn the wicked from his way, that wicked *man* shall die in his  
 9 iniquity, but his blood will I require at thine hand. Nevertheless,  
 if thou warn the wicked of his way to turn from it ; if he do not  
 turn from his way, he shall die in his iniquity, but thou hast deli-  
 10 vered thy soul. Therefore, O thou son of man, speak unto the  
 house of Israel, Thus ye speak, saying, If our transgressions, and  
 our sins *be* upon us, and we † pine away in them, how should we  
 11 then live ? Say unto them, As I live, saith the Lord God, I have  
 no pleasure ‡ in the death of the wicked, but that the wicked turn  
 from his way, and live : turn ye, turn ye from your evil ways ;  
 12 for § why will ye die, O house of Israel ? Therefore, thou son of  
 man, say unto the children of thy people ; The || righteousness of  
 the righteous shall not deliver him in the day of his transgression : as  
 for the wickedness of the wicked, he shall not fall thereby in the  
 day that he turneth from his wickedness ; neither shall the righteous  
 13 be able to live for *his righteousness* in the day that he sinneth. When  
 I shall say to the righteous *that* he shall surely live : if he trust to his  
 own righteousness, and commit iniquity, all his righteousness shall  
 not be remembered ; but for his iniquity that he hath committed, he  
 14 shall die for it. Again, when I say unto the wicked, Thou shalt  
 surely die ; if he turn from his sin, and do that which is lawful and  
 15 right. *If* the wicked restore the pledge, \* give again that he had  
 robbed, walk in the statutes of life without committing iniquity ; he  
 16 shall surely live, he shall not die. None of his sins that he hath  
 committed, shall be mentioned unto him : he hath done that which  
 17 is lawful and right, he shall surely live. †† Yet the children of thy  
 people say, The way of the Lord is not equal : but as for them,  
 18 their way is not equal. When the righteous turneth from his righ-  
 19 teousness, and committeth iniquity, he shall even die thereby. But  
 if the wicked turn from his wickedness, and do that which is lawful

V. 10. *Our sins*—The unpardoned guilt, ing our city, abolishing the public wor-  
 and the unsupportable punishment of our ship of God ; we shall pine away, 'tis too late  
 sins, in the wasting of our country, burn- to hope. *How*—How can it be better with us ?

V. 21. *Smitten*

† Chap. xxiv. 23. ‡ 2 Sam. xiv. 14. Chap. xviii. 23. 32. § Chap. xviii. 31. || Chap.  
 iii. 20. xviii. 24. \* Exod. xxii. 1. 4. Lev. vi. 2. 4. Numb. v. 6, 7. †† Ver. 20.



20 and right, he shall live thereby. Yet ye say, The † way of the LORD is not equal : O ye house of Israel, I will judge you every one  
 21 after his ways. And it came to pass in the twelfth year of § our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city  
 22 is || smitten. Now the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth until he came to me in the morning, and my mouth was opened  
 23 and I was no more dumb. Then the word of the LORD came unto  
 24 me, saying, Son of man, they that inhabit those wastes of the land of Israel, speak, saying, Abraham was one, and he inherited the land ; but we *are* many, the land is given us for inheritance.  
 25 Wherefore say unto them, Thus saith the Lord God, \* Ye eat with the blood, and lift up your eyes toward your idols, and shed blood ;  
 26 and shall ye possess the land ? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's  
 27 wife, and shall ye possess the land ? Say thou thus unto them, Thus saith the Lord God : As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field † will I give to the beasts to be devoured, and they that *be* in the forts, and in the  
 28 caves shall die of the pestilence. For I will lay the land most desolate, and the †† pomp of her strength shall cease : and the moun-  
 29 tains of Israel shall be desolate, that none shall pass through. Then shall they know that I *am* the LORD, when I have laid the land most

V. 21. *Smitten*—Taken, and plundered.

V. 22. *Opened my mouth*—Not that the prophet was utterly dumb before, for he had prophesied against many nations, only he was forbidden to say any thing of the *Jews*, But now the spirit moved him to speak, and continued his motion, 'till the messenger came, and ever after.

V. 24. *They*—Who were left behind, now come out of their holes, or returned from neighbouring countries, or permitted by the conqueror to stay and plant vineyards. *Wastes*—Places once fruitful and abounding with people, but now, made a

desolate wilderness. *He inherited*—Our father had a right to all this land, when but one ; we his children though diminished, are many, and the divine goodness will surely continue to us both right and possession. *Is given*—It was given by promise to us, the seed, as well as to our progenitor ; nay more, 'tis given us in possession, whereas *Abraham* had not one foot of it.

V. 26. *Ye stand*—You trust to your sword ; you do all with violence. *Abominations*—Idolatry.

V. 30. *The children*—Captives in *Babylon*.

V. 31. *They*

† Chap. xviii. 25. Ver. 17. § Chap. i. 2. || 2 Kings 25. \* Lev. iii. 17. vii. 26. xvii. 10. Deut. xii. 16. † Chap. xxxix. 4. †† Chap. vii. 24. xxiv. 21. xxx. 6, 7.



desolate, because of all their abominations which they have committed. Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And § they come unto thee as the people cometh, and they sit before thee *as my people*, and they hear thy words, but they will not do them: for \* with their mouth they shew much love, *but* their heart goeth after their covetousness. And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come) then † shall they know that a prophet hath been among them.

## C H A P. XXXIV.

*A charge against the shepherds of Israel, ver. 1—6. Their dismissal from their trust, ver. 7—10. A promise, that God would take care of his flock, ver. 11—16. Another charge against the strong of the flock, for their injuring the weak, ver. 17—22. A promise of the Messiah, the great and good shepherd, ver. 23—31.*

1, 2 **A**ND the word of the LORD came unto me, saying, Son of man, prophesy against the † shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that feed themselves: should not 3 the shepherds feed the flocks? § Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; *but* ye feed not the 4 flock. The diseased have ye not strengthened, neither have ye healed *that which was* sick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away,

V. 31. *They come*—As if they were really the people of God. *They sit*—So we find the elders of Judah, chap. viii. 1. so the disciples of the rabbies sat at their feet.

V. 2. *The shepherds*—The rulers of the people, kings, magistrates, and princes; as also priests, and prophets. *Of Israel*—The two tribes, and the few out of the

ten that adhere to the house of David. *That feed*—Contrive their own ease, advantage, and honour.

V. 3. *Ye kill*—You contrive methods, to take first the life, and next the estate of the well-fed, the rich and wealthy. *But*—You take care to lead, protect, provide for, and watch over them.

V. 4. *The diseased*—The weak and languishing.

|| Chap. xiv. 1, &c. xx. 1, &c. \* Isa. xxix. 13. † Chap. ii. 5. ‡ Jer. xxiii. 1. 11. § Zeph. xi. 16.



neither have ye sought *that which was* lost; but with § force and  
 5 cruelty have ye ruled them. And they were scattered, because  
*there is* no shepherd: and they became meat to all the beasts of the  
 6 field when they were scattered. My sheep wandered through all  
 the mountains, and upon every high hill: yea, my flock was scat-  
 tered upon the face of the earth, and none did search or seek *after*  
 7 *them*. Therefore ye shepherds, hear the word of the LORD.  
 8 As I live, saith the Lord God, Surely because my flock became a  
 prey, and my flock became meat to every beast of the field, because  
*there was* no shepherd, neither did my shepherds search for my  
 flock, but the shepherds fed themselves, and fed not my flock:  
 9, 10 Therefore, O ye shepherds, hear the word of the LORD: Thus  
 saith the Lord God, Behold, I *am* against the shepherds: and I will  
 require my flock at their hand, and cause them to cease from feeding  
 the flock; neither shall the shepherds feed themselves any more: for  
 I will deliver my flock from their mouth, that they may not be meat  
 11 for them. For thus saith the Lord God, Behold, I, *even* I, will both  
 12 search my sheep, and seek them out. As a shepherd that seeketh  
 out his flock in the day that he is among the sheep *that are* scattered:  
 so will I seek out my sheep, and will deliver them out of all places,  
 13 where they have been scattered in the cloudy and dark day. And  
 || I will bring them out from the people, and gather them from the  
 countries, and will bring them to their own land, and feed them  
 upon the mountains of Israel by the rivers, and in all the inhabited  
 14 places of the country. I will feed them in a good pasture, and  
 upon the high mountains of Israel shall their folds be: there they  
 shall lie in a good fold, and *in* a fat pasture shall they feed upon  
 15 the mountains of Israel. I will feed my flock, and I will cause  
 16 them to lie down, saith the Lord God. \* I will seek *that which was*  
 lost, and bring again *that which was* driven away, and will bind up  
*that which was* broken, and will strengthen *that which was* sick: but I

guishing. Bound up—Oppressors in the shepherd. Became meat—Were made a  
 state, or church, broke many then, prey of, and devoured by all their neigh-  
 but these shepherds bound them not bours.  
 up.

V. 5. No shepherd—No vigilant, faithful time of general distress.

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V. 16. The

§ 1 Pet. v. 3. || Chap. xxviii. 25. \* Micah iv. 6.



will destroy the fat and the strong; I will feed them with judgment.  
 17 And *as for* you, O my flock, thus saith the Lord God, Behold,  
 † I judge between cattle and cattle, between the rams and the † he-  
 18 goats. *Seemeth it* a small thing unto you, to have eaten up the good  
 pasture, but ye must tread down with your feet the residue of your  
 pastures? And to have drunk of the deep waters, but ye must foul  
 19 the residue with your feet? And *as for* my flock, they eat that  
 which ye have trodden with your feet; and they drink that which  
 20 ye have fouled with your feet. Therefore thus saith the Lord  
 God unto them, Behold, I, *even* I will judge between the fat  
 21 cattle, and between the cattle. Because ye have thrust with side,  
 and with shoulder, and push all the diseased with you horns, 'till  
 22 ye have scattered them abroad: Therefore will I save my flock,  
 and they shall no more be a prey, and I will judge between cattle  
 23 and cattle. And I will set up one § shepherd over them, and he  
 shall feed them, *even* my servant David: he shall feed them, and  
 24 he shall be their shepherd. And I the LORD will be their God, and  
 my servant David a prince among them, I the LORD have spoken  
 25 it. And I will make with them a covenant of peace, and || will  
 cause the evil beasts to cease out of the land: and they shall dwell  
 26 safely in the wilderness, and sleep in the woods. And I will make

V. 16. *The fat*—The powerful and rich. *I will feed*—I will judge and punish them.

V. 17. *I judge*—Between men and men, between the smaller and weaker, and the greater and stronger, as their different state requires I will do. *The rams*—Rulers, who also shall be dealt with according to their behaviour.

V. 18. *Be ye must tread down*—You great ones, eat the fat, and sweet; and what you cannot eat, you waste and spoil. *The deep waters*—Which are sufficient for all.

V. 20. *I will judge*—I will vindicate the poor. *The fat cattle*—The rich. *The lean*—The poor.

V. 23. *One shepherd*—Christ, the great good, chief, only shepherd, that laid down his life for his sheep. *My servant David*—The seed of *David*, the beloved one, who was typified by *David*, and is in other places called by his name, as *Jer.* xxx. 9. chap. xxxvii. 24. *Isa.* xxxvii. 35. *Hos.* iii. 5. *He shall feed*—Do all the office of a good and faithful shepherd, and that for ever.

V. 24. *My servant*—Christ was in this great work his fathers servant, *Isa.* xlii. 1.

V. 25. *A covenant*—A covenant of promises, which contain, and shall bring peace, that is all good.

V. 26. *Them*—My returned captives, *The*

† Chap. xx. 37, 38. *Zech.* x. 3. *Matt.* xxv. 32. § *Isa.* xl. 11. Chap. xxxvii. 24. *John* x. 11. *Heb.* xiii. 20. † *Pet.* ii. 25. v. 4. || *Isa.* xi. 6. 9. Chap. xxxvii. 26. *Hos.* ii. 18.



them and the places round about my hill, a blessing: and I will cause the shower to come down in his season: there shall be \*  
 27 showers of blessing. And † the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the  
 28 hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but ‡ they shall dwell safely, and none shall make  
 29 *them* afraid. And I will raise up for them a § plant of renown, and they shall no more be consumed with hunger in the land, || neither  
 30 bear the shame of the heathen any more. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.  
 31 And ye my †† flock, the flock of my pasture *are* men, and I *am* your God, saith the Lord God.

## C H A P. XXXV.

*A prophecy against Edom for their hatred to Israel, ver. 1—13. Their ruin shall be perpetual, ver. 14, 15.*

1 **M**OREOVER, the word of the LORD came unto me saying,  
 2 Son of man, set thy face against mount Seir, and ||| pro-  
 3 phesy against it. And say unto it, thus saith the Lord God, Behold,  
 O mount Seir, I *am* against thee, and I will stretch out my hand  
 4 against thee, and I will make thee most desolate. I will lay thy ci-  
 ties waste, and thou shalt be desolate, and thou shalt know that I *am*  
 5 the LORD. Because thou hast had a perpetual hatred, and hast  
 shed *the blood of* the children of Israel by the † force of the sword,  
 in the time of their calamity, in the time *that their* iniquity *had* an

*The places*—All the country. *My hill*—Je-  
*rusalem.*

V. 29. *A plant*—The Messiah. *The shame*  
 —The reproach.

V. 30. *Their God*—By covenant, from  
 their forefathers. *Am with them*—Pre-

Numb. 100.

13 M 2

\* *Psal.* lxxviii. 9. † *Psal.* lxxxv. 12. ‡ *Fer.* xxx. 10. xlvi. 27. § *Isa.* xi. 1. *Fer.* xxiii. 5.  
 || *Chap.* xxxvi. 3. 6. 15. †† *John* x. 11. ||| *Fer.* xlix. 7. *Amos* i. 11. *Obad.* 10, &c.

sent with them, and reconciled to them.

V. 2. *Mount Seir*—The Edomites, who  
 inhabited it.

V. 5. *Their iniquity*—When their ini-  
 quity was punished on them, which  
 brought them to final ruin.

V. 6. *And*



6 end. Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: † since thou hast not  
 7 hated blood, blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off from him that passeth out, and him  
 8 that returneth. And I will fill his mountains with his slain *men*: in thy hills, and in thy vallies, and in all thy rivers shall they fall,  
 9 that are slain with the sword. § I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am  
 10 the LORD. Because thou hast said, These two nations, and these two countries shall be mine, and we will || possess it, though the  
 11 LORD was there: Therefore, *as* I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known amongst them, when I have judged thee.  
 12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and \* have  
 13 multiplied your words against me: I have heard *them*. Thus saith the Lord God, When the whole earth rejoiceth, I will make  
 14 thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

V. 6. *And blood*—Thy guilt, and my just revenge of innocent blood. *Hast not hated*—Thou hast loved, rather than hated, blood-shed; therefore vengeance for it follows thee.

V. 7. *That passeth out*—All travellers that go to or from *Edom*.

V. 9. *Return*—To their former glory.

V. 10. *Though*—Though God was with *Israel*.

V. 11. *Judged*—Punished thee.

V. 14. *The whole earth*—The inhabitants of all the countries round about thee. *Rejoiceth*—Is in peace and plenty.

C H A P.

\* *Psal.* cxix. 17. † *Jer.* xlix. 18. *Mal.* i. 3, 4. ‡ *Psal.* lxxxiii. 4. 12.  
 § 1 *Sam.* ii. 3.



## C H A P. XXXVI.

*A promise of the restoration of Israel, from their present deplorable condition, ver. 1—15. They are reminded of their former sins, and God's judgments, ver. 16—20. A promise of pardon, ver. 21—24. And sanctification, 25—38.*

1 **A**L SO thou son of man, \* prophesy unto the mountains of  
2 Israel, and say, Ye mountains of Israel, hear the word of  
2 the LORD. Thus saith the Lord God, Because the enemy hath said  
against you, Aha, even the ancient high places are ours in posses-  
3 sion. Therefore prophesy and say, thus saith the Lord God; Be-  
cause they have made you desolate, and swallowed you up on every  
side, that ye might be a possession to the residue of the heathen,  
and ye are taken up in the lips of talkers, and are an infamy of the  
4 people. Therefore ye mountains of Israel, hear the word of the  
Lord God, Thus saith the Lord God to the mountains and to the  
hills, to the rivers and to the vallies, to the desolate wastes, and  
to the cities *that are* forsaken, which became a prey and derision to  
5 the residue of the heathen that *are* round about. Therefore thus  
saith the Lord God; † Surely in the fire of my jealousy have I  
spoken against the residue of the heathen, and against all Idumea,  
who have appointed my land for their possession, with the joy of  
all *their* heart, with despiteful minds, to cast it out for a prey.  
6 Prophecy therefore concerning the land of Israel, and say unto the  
mountains, and to the hills, to the rivers and to the vallies, thus saith  
the Lord God, Behold, I have spoken in my jealousy, and in my fury,  
7 because ye have borne the shame of the heathen. Therefore thus  
saith the Lord God, I have lifted up mine hand, surely the heathen  
8 that *are* about you, they shall bear their shame. But ye, O moun-  
tains of Israel, ye shall shoot forth your branches, and yield your

V. 1. *The mountains*—The inhabitants being in captivity, speak to the mountains, that is, the land of Judah, and Israel, which was a country full of mountains.

V. 2. *Because the enemy*—Many were the enemies of God's people; but they so conspired in one design, that the prophet speaks of them as one, and particularly of Edom.

V. 3. *Swallowed*—Devoured you, as

hungry beasts devour their prey, *Ye are taken up*—You are the subject of all their discourse. *An infamy*—Ever branding you as infamous.

V. 7. *Lifted up mine hand*—Sworn in my wrath. *The heathen*—The Moabites, Ammonites, and Idumeans.

V. 8. *At hand*—The time is near, when my people shall come out of Babylon to settle in their own land.

V. 12. *And*

\* Chap. vi. 2. † Chap. xxxviii. 19.



9 fruit to my people of Israel: for they are at hand to come. For  
 behold, I *am* for you, and I will turn unto you, and ye shall be  
 10 tilled and sown. And I will multiply men upon you, all the house  
 of Israel, *even* all of it: and the cities shall be inhabited, and the  
 11 wastes shall be builded. And I will multiply upon you man and  
 beast; and they shall increase and bring fruit: and I will settle you  
 after your old estates, and will do better *unto you* than at your be-  
 12 ginnings: and ye shall know that I *am* the LORD. Yea, I will cause  
 men to walk upon you, *even* upon my people Israel: and they shall pos-  
 sess thee, and thou shalt be their inheritance, and thou shalt no more  
 13 henceforth bereave them *of men*. Thus saith the Lord God; Because  
 they say unto you, Thou *land* devourest up men, and hast consumed  
 14 thy nations; Therefore thou shalt devour men no more, neither  
 15 consume thy nations any more, saith the Lord God. § Neither will  
 I cause *men* to hear in thee the shame of the heathen any more;  
 neither shalt thou bear the reproach of the people any more, nei-  
 ther shalt thou cause thy nations to fall any more, saith the Lord  
 16 God. Moreover, the word of the LORD came unto me, saying,  
 17 Son of man, when the house of Israel dwelt in their own land,  
 they defiled it by their own way and by their doings: their way  
 18 was before me as the uncleanness of a removed woman. Where-  
 fore I poured my fury upon them for the blood that they had shed  
 upon the land, and for their idols *wherewith* they had polluted it:  
 19 And I scattered them among the heathen, and they were dispersed  
 through the countries: according to their way, and according to  
 20 their doings, I judged them. And when they entered unto the  
 heathen whither they went, they || profaned my holy name, while  
 they said to them, These *are* the people of the LORD, and are gone  
 21 forth out of his land. But I had pity for mine holy name, which

V. 12. *And thou*—O land of Canaan.  
*Bereave*—Consume thine inhabitants.

V. 13. *They*—The heathen round about.

V. 14. *Therefore*—I will so bless thee,  
 O land, that thou shalt bring forth and  
 breed up many sons and daughters,  
 and this reproach shall cease for  
 ever.

V. 17. *By their doings*—By their carriage,  
 and whole conversation. *As the uncleanness*

—Or as one cut off from the congregation,  
 because of some great sin.

V. 20. *Entered*—When they were  
 come into Babylon. *Profaned*—They sin-  
 ned. *They*—Their heathen neighbours.  
*Them*—The profane Jews. *These*—These  
 profane slaves, call themselves the  
 people of the Lord and say, he gave them  
 the land out of which they are driven.

V. 21. *But I had pity*—For these sins I  
 had



the house of Israel had profaned among the heathen whither they  
 22 went. Therefore say unto the house of Israel, Thus saith the Lord  
 God, I do not *this* for your sakes, O house of Israel, but for mine  
 holy name sake, which ye have profaned among the heathen  
 23 whither ye went, And I will sanctify my great name *which was pro-*  
 faned among the heathen, which ye have profaned in the midst of  
 them; and the heathen shall know that I *am* the Lord, saith the  
 Lord God, when I shall be sanctified in you before their eyes.  
 24 For \* I will take you from among the heathen, and gather you out  
 25 of all countries, and will bring you into your own land. Then  
 will I sprinkle clean water upon you, and ye shall be clean: from  
 26 all your filthiness, and from all your idols, will I cleanse you. A  
 new heart also will I give you, and a new spirit will I put within  
 you: and I will take away the stony heart out of your flesh, and I  
 27 will give you an heart of flesh. And I will put my † spirit within  
 you, and cause you to walk in my statutes, and ye shall keep my  
 28 judgments, and do *them*. And ye shall dwell in the land that I gave

had just cause to cut them off; but I had pity, for the glory of my name: had I destroyed them, the heathen would have concluded against my omnipotence, and my truth.

V. 23. *I will sanctify my great name*—They gave the heathen occasion to think meanly of me, but I will shew I am as great as good. When God performs what he hath sworn by his holiness, then he *sanctifies his name*.

V. 25. *Sprinkle*—This signifies both the blood of Christ sprinkled upon their conscience, to take away their guilt, as the water of purification was sprinkled, to take away their ceremonial uncleanness and the grace of the spirit sprinkle en the whole soul, to purify it from all corrupt inclinations and dispositions."

V. 26. *A new heart*—A new frame of soul, a mind changed, from sinful to holy, from carnal to spiritual. A heart in which the law of God is written, *Jer. xxxi. 33*. A sanctified heart, in which the almighty

grace of God is victorious, and turns it from all sin to God. *A new spirit*—A new, holy frame in the spirit of man; which is given to him, not wrought by his own power. *The stony*—The senseless unfeeling. *Out of your flesh*—Out of you. *Of flesh*—That is, quite of another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; to forbear, do, be, or suffer what God will, receiving the impress of God, as soft wax receives the impress of the seal.

V. 27. *My spirit*—The holy spirit of God, which is given to, and dwelleth in all true believers. *And cause you*—Sweetly; powerfully, yet without compulsion; for our spirits, framed by God's spirit to a disposition suitable to his holiness, readily concurs. *Ye shall keep*—Be willing; and able to keep the judgments, and to walk in the statutes of God, which is, to live in all holiness.

V. 28. *Ye shall dwell*—Observe: then; and not before, are these promises to be fulfilled

\* Chap. xxxiv. 13.

† Chap. xi. 19.



to your fathers; and ye shall be my people, and I will be your  
 29 God. I will also save you from all your uncleannesses: and I will  
 call for the corn, and will increase it, and † lay no famine upon  
 30 you. And I will multiply the fruit of the tree, and the increase of  
 the field, that ye shall receive no more reproach of famine  
 31 among the heathen. Then § shall ye remember your own evil ways,  
 and your doings that *were* not good, and || shall lothe yourselves in  
 your own sight for your iniquities and for your abominations.  
 32 Not for your sakes do I *this*, saith the Lord God, be it known unto  
 you: be ashamed and confounded for your own ways, O house of  
 33 Israel. Thus saith the Lord God, In the day that I shall have  
 cleansed you from all your iniquities, I will also cause *you* to dwell  
 34 in the cities, and the wastes shall be built. And the desolate land  
 shall be tilled, whereas it lay desolate in the sight of all that passed  
 35 by. And they shall say, This land *that was* desolate, is become  
 like the garden of Eden: † and the waste and desolate and ruined  
 36 cities *are become* fenced, and are inhabited. Then the heathen that  
 are left round about you shall know, that I the LORD build the  
 ruined places, and plant *that that was* desolate: I the †† LORD have  
 37 spoken *it*, and I will do *it*. Thus saith the Lord God, I will yet  
 for this be enquired of by the house of Israel, to do it for them, I  
 38 will increase them with men like a flock. As the holy flock, as  
 the flock of Jerusalem in her solemn feasts; so shall the waste cities  
 be filled with flocks of men: and they shall know that I *am* the  
 LORD.

fulfilled to the house of Israel. And I will be  
 your God—This is the foundation of the  
 top-stone of a believer's happiness.

V. 29. *I will also save you*—I will conti-  
 nue to save you. *From all your uncleannesses*  
 —Salvation from all uncleannesses, in-  
 cludes justification, entire sanctification,  
 and meetness for glory. *The corn*—All ne-  
 cessaries comprised in one.

V. 35. *And they*—Strangers, or foreign-  
 ers.

V. 37. *Enquired of*—Though I have re-  
 peated so often my promise to do this, yet

it is their duty to intreat it, to wait on me,  
 and then I will do it.

V. 38. *As the holy flock*—Flocks designed  
 to holy uses. *In her solemn feasts*—These  
 flocks were for quality, the best of all;  
 and for numbers, very great, on the solemn  
 feasts. Thus shall men multiply, and fill  
 the cities of replanted *Judea*. And the  
 increase of the numbers of men is then  
 honourable, when they are all dedicated  
 to God as a *holy flock*, to be presented to  
 him for *living sacrifices*. Crowds are a lovely  
 sight in God's temple.

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† Chap. xxxiv. 29. § Chap. xvi. 61. 63. || *Lev.* xxvi. 39. Chap. xx. 43. † *Isa.* li. 3.  
 †† Chap. xvii. 24. xxii. 14. xxxvii. 14.



## C H A P. XXXVII.

*The vision of the resurrection of the dry bones, ver. 1—10. The explication of it, ver. 11—14. A type of the happy coalition which would be between Israel and Judah, ver. 15—22. A prediction of the kingdom of Christ, and of the glories and graces of that kingdom, ver. 23—28.*

1 **T**HE hand of LORD was upon me, and carried me out by the Spirit of the LORD, and set me down in the midst of a valley  
2 which *was* full of bones. And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and  
3 lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.  
4 Again he said unto me, Prophecy over these bones, and say unto  
5 them, O ye dry bones, hear the word of the LORD. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter  
6 into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put  
7 LORD. So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came toge-  
8 ther bone to his bone. And while I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but  
9 *there was* no breath in them. Then said he unto me, Prophecy unto

V. 1. *And set me down*—So it seemed to me in the vision. Which is a lively representation of a threefold resurrection: 1. Of the resurrection of souls, from the death of sin, to the life of righteousness: 2. The resurrection of the church from an afflicted state, to liberty and peace: 3. The resurrection of the body at the great day, especially the bodies of believers to life eternal.

V. 3. *And he*—The Lord.

V. 7. *Prophefied*—Declared these promises. *As I prophesied*—While I was prophesying. *A noise*—A rattling of the bones in their motion. *A shaking*—A trembling or commotion among the bones, enough to manifest a divine presence, working among them. *Came together*—Glided

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nearer and nearer, 'till each bone met the bone to which it was to be joined. Of all the bones of all those numerous slain, not one was missing not one missed its way not one missed its place, but each knew and found its fellow. Thus in the resurrection of the dead, the scattered atoms shall be ranged in their proper place and order, and every bone *come to his bone*, by the same wisdom and power by which they were first formed in the womb of her that is with child.

V. 8. *Came up*—Gradually spreading itself.

V. 9. *Prophecy*—Declare what my will is. *O breath*—The soul, whose emblem here is wind; which, as it gently blew upon these lifeless creatures, each was inspired



the wind, prophesy son of man, and say to the wind, Thus  
 faith the Lord God; Come from the four winds, O breath, and  
 10 breathe upon these slain, that they may live. So I prophesied  
 as he commanded me, and the breath came into them, and  
 11 they lived, and stood up upon their feet, an exceeding great army.  
 Then he said unto me, Son of man, these bones are the whole  
 house of Israel: behold, they say, Our bones are dried, and  
 12 our hope is lost, we are cut off for our parts. Therefore  
 prophesy, and say unto them, Thus faith the Lord God; Behold  
 \* O my people, I will open your graves, and cause you to  
 come out of your graves, and bring you into the land of Israel.  
 13 And ye shall know that I am the LORD, when I have opened your  
 graves, O my people, and brought you up out of your graves,  
 14 And shall put my Spirit in you, and ye shall live, and I shall place  
 you in your own land: then shall ye know that I the LORD  
 15 have spoken *it*, and performed *it*, faith the LORD. The word of  
 16 the LORD came again unto me, saying, Moreover, thou son of  
 man, † take thee one stick, and write upon it, For Judah, and for  
 the children of Israel his companions: then take another stick, and  
 write upon it, For Joseph, the stick of Ephraim, and *for* all the  
 17 house of Israel his companions. And join them one to another into  
 18 one stick; and they shall become one in thine land. And when  
 the children of thy people shall speak unto thee, saying, Wilt thou  
 19 not shew what thou *meaneſt* by these? Say unto them, Thus faith  
 Lord God, Behold, I will take the stick of Joseph which *is* in the hand  
 of Ephraim, and the tribes of Israel his fellows, and will put them  
 with him, *even* with the stick of Judah, and make them one stick,  
 20 and they shall be one in my hand. And the sticks whereon thou

inspired with its own soul or spirit.

V. 10. *And the breath*—The spirit of life, or the soul, Gen. ii. 7.

V. 11. *The whole house*—The emblem of the house of Israel. *Are dried*—Our state is as hopeless, as far from recovery, as dried bones are from life.

V. 12. *I will open*—Though your captivity be as death, your persons close as the grave, yet I will open those graves.

V. 16. *One stick*—A writing tablet or a tally, such as is fit to be written upon.

*His companions*—Benjamin and part of Levi, who kept with the tribe of Judah. *Ephraim*—Ephraim was the most considerable tribe in the kingdom of Israel, when divided from the other two. *The house of Israel*—The other nine tribes, who continued with Ephraim.

V. 19. *In mine hand*—Under my government, care, and blessing. God will make the two kingdoms one in his hand, as I make these two sticks one in my hand.

V. 22. *One*

\* Isa. xxvi. 19.

† Numb. xvii. 2.



- 21 writest shall be in thine hand before their eyes. And say unto them  
Thus saith the Lord GOD ; Behold, I will take the children of Israel  
from among the heathen whither they are gone, and will gather  
22 them on every side, and bring them into their own land. And † I  
will make them one nation in the land upon the mountains of  
Israel, and ‡ one king shall be king to them all ; and they shall be  
no more two nations, neither shall they be divided into two king-  
23 doms any more at all. Neither shall they defile themselves any  
more with their idols, nor with their detestable things, nor with any  
of their transgressions : but I will save them out of all their dwelling-  
places, wherein they have sinned, and will cleanse them : so shall  
24 they be my people, and I will be their God. And § David my ser-  
vant *shall be* king over them ; and || they all shall have one shepherd :  
they shall also walk in my judgments, and observe my statutes and do  
25 them. And they shall dwell in the land that I have given unto Ja-  
cob my servant, wherein your fathers dwelt ; and they shall dwell  
therein, *even* they and their children, and their childrens children  
for ever : and my servant David *shall be* their prince for ever.  
26 Moreover, I will make a \* covenant of peace with them : it shall  
be an everlasting covenant with them : and I will place them, and  
multiply them, and will set my sanctuary in the midst of them for  
27 evermore. †† My tabernacle also shall be with them ; yea, I will be  
28 ‡‡ their God, and they shall be my people. And the heathen shall

V. 22. *One nation*—They were one in David's time, who was a type of the *Messiah*, and continued so to the end of Solomon's time, whose name includes peace. So when the Beloved, the Peace-maker, the *Messiah* shall be king, they shall be one again. *And one king*—The *Messiah*.

V. 23. *I will save*—I will bring them safe out of them. *And will cleanse*—Both justify and sanctify them.

V. 24. *David*—The son of David. *One shepherd*—This king shall be their one chief shepherd, others that feed and rule the flock, are so by commission from him.

V. 25. *For ever*—Till Christ's coming Numb. 101.

† Isa. xl. 13. Jer. iii. 8. Hos. i. 11. xxx. 9. Hos. iii. 5. Luke i. 32. xxxiv. 25. †† John i. 14.

to judgment, the *Jews* converted to Christ, shall inherit *Canaan*.

V. 26. *My sanctuary*—I will set up a spiritual glorious temple, and worship among you. *For evermore*—Never to be altered or abolished on earth, but to be consummated in heaven.

V. 27. *My tabernacle*—The tabernacle wherein I will shew my presence among them. Their fathers had a tabernacle, but the *Messiah* shall bring with him a better, a spiritual, and an heavenly. *They shall be my people*—By my grace I will make them holy, as the people of a holy God ; and I will make them happy, as the people of the ever blessed God.

V. 1. *Saying*

13 N 2

‡ John x. 16. § Isa. xl. 11. Jer. xxiii. 5. || Ver. 22. John x. 16. \* Psal. lxxxix. 9. Chap. ‡‡ Chap. xiv. 11.



know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

## C H A P. XXXVIII.

*The attempt of Gog and Magog on the land of Israel, ver. 1—13. The terror occasioned thereby, ver. 14—20. Their defeat by the immediate hand of God, ver. 21—23.*

1, 2 **A**ND the word of the LORD came unto me, saying. Son of man, set thy face against \* Gog, and the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,  
3 And say, Thus saith the Lord God, Behold, I *am* against thee,  
4 O Gog, the chief prince of Meshech and Tubal. And † I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, ‡ all of them clothed with all sorts of *armour*, even a great company, with bucklers and shields,  
5 all of them handling swords. Persia, Arabia, and Libya, with  
6 them; all of them with shield and helmet. Gomer, and all his bands: the house of Togarmah the north quarters, and all his bands,  
7 and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and  
8 be thou a guard unto them. After many days thou shalt be vi-

V. 1. *Saying*—God now forewarns the Jews, what enemies and troubles would interpose, before he would fully and fully deliver them.

V. 2. *Gog*—This cannot be one single person, or prince, though perhaps it points out some one, by whom the troubles foretold were begun. Some believe the time is still to come, wherein this prophecy is to be fulfilled. And that it must intend those enemies of God's church who descended from the *Scythians*, and are now masters of *Cappadocia*, *Iberia*, *Armenia*, or are in confederacy with the *Tartars*, and those northern heathens. But others think, all the enemies of *Israel* in all quarters, both open and secret are here intended, and that the *Antichristian* forces and combination, are what the prophet foretells. *Magog*—*Magog* is, at least, part of *Scythia*, and

comprehends *Syria*, in which was *Hierapolis* taken by the *Scythians*, and called of them *Scythopolis*. It is that country, which now is in subjection to the *Turks*, and may be extended thro' *Asia minor*, the countries of *Sarmatia*, and many others, under more than one in succession of time. And in the last time under some one active and daring prince, all their power will be stirred up against Christians.

V. 4. *Handling swords*—That is, very ready, expert and strong in using the sword.

V. 6. *Gomer*—Inhabitants of *Galatia*. *Togarmah*—*Paphlagonia*, and *Cappadocia*: *The north quarters*—The more northern people, the numerous *Tartars*.

V. 7. *Be thou prepared*—God and the church deride this mighty preparation.

V. 8. *After many days*—In the latter days of

\* Rev. xx. 8. † 2 Kings xix. 28. Chap. xxxix. 2. ‡ Chap. xxiii. 12.



sited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of  
 9 them. Thou shalt ascend and come up like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many  
 10 people with thee. Thus saith the Lord God, It shall also come to pass *that* at the same time shall things come into thy mind, and thou  
 11 shalt think an evil thought. And thou shalt say, I will \* go up to the land of unwall'd villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having nei-  
 12 ther bars nor gates, To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, who have  
 13 gotten cattle and goods, that dwell in the midst of the land, Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great  
 14 spoil? Therefore, son of man, prophecy, and say unto Gog, Thus saith the Lord God, In that day when my people of Israel  
 15 dwelleth safely, shalt thou not know *it*. And thou shalt come from thy place, out of the north-parts, thou and many people with thee,

of the *Messiah's* kingdom among men. *In the latter years*—These must be cotemporary with the many days already mentioned. *Thou—Gog* with all thy numbers. *The land*—The land of the *Jews*, a people recovered from captivity, into which the sword of their enemy had brought them. *Always waste*—It is already two thousand four hundred years since the ten tribes were carried away by *Salmanezar*. *But it*—The land of *Canaan*, that is, the people of it.

V. 11. *Unwall'd*—Weak, and without any considerable defences.

V. 13. *Sheba*—This *Sheba* was southward, and contains all of that coast which

assisted *Gog*. *Dedan*—By these are noted the eastern nations that assisted. *Tarshish*—The inhabitants of the sea-coast westward, and *Magog* north. *The young lions*—Young men thirsty of blood, but more of spoil, resolve to join, if they may rob and spoil for themselves. *Art thou come*—This repeated enquiry seems to be an agreement to come to his assistance, on condition they might have, possess, and carry away what they seize.

V. 14. *Know it*—Thou wilt be informed of it.

V. 15. *The north parts*—From *Scythia*, from the *Euxine* and *Caspian* seas, and countries thereabouts.

V. 16. *I*

\* *Jer.* xlix. 31.



- all of them riding upon horses, a great company and a mighty army.
- 16 And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be
- 17 sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, who prophesied in those days *many*
- 18 years, that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.
- 19 For in my jealousy, *and* in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel.
- 20 So that † the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the
- 21 ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against
- 22 his brother. And I will plead against him with pestilence, and with blood, and I ‡ will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain,
- 23 and great hail-stones, fire and brimstone. Thus will I § magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the LORD.

V. 16. *I will bring*—I will permit thee to come. *Sanctified*—Confessed to be a great God over all, a gracious and faithful God to his people, and a dreadful enemy and avenger against the wicked. *Before*—In the sight of all the heathen that are with Gog, and much more in the sight of God's own people.

V. 17. *Spoken*—All these enterprises I have spoken of, and will as well defeat as I did foretell them.

V. 19. *For*—For my own people, and for mine own glory. *Have I spoken*—Against mine enemies Gog, and all his herd.

*A great shaking*—A great disturbance and tumult, like an earthquake.

V. 21. *Sword—Israel. Throughout*—From all parts of the land, which was full of mountains. *Every man's sword*—As it was in *Jehoshaphat's* time; and these swords may be meant by the *sword* God will call for through all, for they ranged all over his mountains.

V. 23. *Magnify*—Undeniably prove that I am the mighty, just, faithful, wise, holy, and merciful God. *Sanctify*—Declare I am holy, and true to my word.

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† *Hof.* iv. 3. ‡ *Psal.* xi. 16. § *Chap.* xxxvi. 23. xxxvii. 28.



## C H A P. XXXIX.

*A prediction of the utter destruction of Gog and Magog, ver. 1—7. An illustration of the vastness of that destruction, ver. 8—22. God's mercy to his people, ver. 23—29.*

1 **T**HEREFORE, thou son of man, prophesy against Gog, and  
 say, Thus saith the Lord God, Behold, I am against thee, O  
 2 Gog, the chief prince of Meshech and Tubal. And I will turn thee  
 back, and leave but the sixth part of thee, and will cause thee to  
 come up from the north parts, and will bring thee upon the moun-  
 3 tains of Israel. And I will smite thy bow out of thy left-hand, and  
 4 will cause thine arrows to fall out of thy right-hand. Thou shalt  
 fall upon the mountains of Israel, thou and all thy bands, and the  
 people that is with thee: \* I will give thee unto the ravenous birds  
 5 of every sort, and to the beasts of the field to be devoured. Thou  
 shalt fall upon the open field: for I have spoken it, saith the  
 6 Lord God. And I will send a fire on Magog, and among them that  
 dwell carelessly in the isles: and they shall know that I *am* the  
 7 LORD. So will I make my holy name to be known in the midst of  
 my people Israel, and I will not let *them* pollute my holy name any  
 more; and the heathen shall know that I *am* the LORD, the Holy  
 8 One in Israel. Behold, it is come, and it is done, saith the Lord  
 9 God: this is the day whereof I have spoken. And they that dwell  
 in the cities of Israel shall go forth, and shall set on fire, and burn  
 the weapons, both the shields, and the bucklers, the bows, and  
 the arrows, and the javelins, and the spears, and they shall burn  
 10 them with fire seven years. So that they shall take no wood out

V. 2. *The sixth part*—I will leave in thy country but one in six.

V. 3. *Thy bow*—What is said of the bow rendered useless, is to be understood of all other weapons of war; this one kind, the bow, being most in use with the *Scythians*, is mentioned for all the rest.

V. 8. *It is come*—As sure as if already come. *The day*—That notable day of recompences against the last great enemies of the church.

V. 9. *The weapons*—The warlike provi-

on, instruments, engines, carriages and waggons. *Shall burn*—It may be wondered they burn these weapons, which might be of use to them for defence; but it was done in testimony that God was their defence, on whom only they relied. *With fire*—In such a country where the need of fire is much less than with us, it will not seem incredible, that the warlike utensils of so numerous an army might be enough to furnish them with fuel for many years.

V. 11. Gog

\* Chap. xxxiii. 27.



of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled  
 11 them, and rob those that robbed them, saith the Lord God. And it shall come to pass at that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers, on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog, and all his multitude: and they shall call *it*,  
 12 the valley of Hamon-Gog. And seven months shall the house of  
 13 Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury *them*: and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.  
 14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months  
 15 shall they search. And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall they set up a sign by it,  
 16 'till the buriers have buried it in the valley of Hamon-Gog. And also the name of the city *shall be* Hamonah: thus shall they cleanse  
 17 the land. And thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, \* Assemble yourselves, and come; gather yourselves on every side to my sacrifice *that* I do sacrifice for you, *even* a great sacrifice upon

V. 11. *Gog*—And to many of those with him; but many were given to the birds and beasts to be devoured. *Graves*—Gog came to take possession; and so he shall, but not as he purposed and hoped. He shall possess his house of darkness in that land which he invaded. *The valley of the passengers*—So called from the frequent travels of passengers through it from *Egypt* and *Arabia Felix*, into the more northern parts, and from these again into *Egypt* and *Arabia*. *The sea*—The *Dead Sea*. *Hamon Gog*—That is, the multitude of Gog.

V. 13. *Glorified*—The day of my being glorified shall be a renown to *Israel*.

V. 14. *They*—The rulers of *Israel*. *Sever*

—Chuse out men who shall make it their work. *Passing*—To go up and down over the whole land; for many of Gog's wounded, flying soldiers, died in thickets, and corners into which they crept. *The passengers*—Whose assistance they would desire of courtesy. *Remain*—Unburied by the public labour of the house of *Israel* during the seven months.

V. 16. *The city*—That is, *the multitude*: the city which is next to this common tomb of Gog.

V. 17. *I do sacrifice*—The punishment of these God calls a sacrifice, which he offers to his own justice. *Upon the mountains*—Where more thousands are offered at once, than ever were at any time offered; 'tis a sacrifice

\* *Isa.* xviii. 6. xxxiv. 16. *Jer.* xii. 9. *Zeph.* i. 7. *Rev.* xix. 17.



the mountains of Israel, that ye may eat flesh, and drink blood.  
 18 Ye shall eat the flesh of the mighty, and drink the blood of the  
 princes of the earth, of rams, of lambs, and of goats, of bullocks,  
 19 all of them fatlings of Bashan. And ye shall eat fat 'till ye be full,  
 and drink blood 'till ye be drunken of my sacrifice which I have  
 20 sacrificed for you. Thus ye shall be filled at my table with horses,  
 and chariots, with mighty men, and with all men of war, saith the  
 21 Lord God. And I will set my glory among the heathen, and all  
 the heathen shall see my judgment that I have executed, and my  
 22 hand that I have laid upon them. So the house of Israel shall know  
 23 that I am the Lord their God from that day and forward. And  
 the heathen shall know, that the house of Israel went into captivity  
 for their iniquity: because they trespassed against me, therefore hid I  
 my face from them, and gave them into the hand of their enemies: so  
 24 fell they all by the sword. According to their uncleanness, and ac-  
 cording to their transgressions have I done unto them, and hid my face  
 25 from them. Therefore thus saith the Lord God, Now will I bring  
 again the captivity of Jacob, and have mercy upon the whole house  
 26 of Israel, and will be jealous for my holy name. After that they have  
 borne their shame, and all their trespasses, whereby they have  
 trespassed against me, when they dwelt safely in their land, and  
 27 none made *them* afraid. When I have brought them again from  
 the people, and gathered them out of their enemies lands, and am  
 28 || sanctified in them in the sight of many nations; Then shall they

sacrifice so great, that none ever was, or will be like it.

V. 18. *Ye shall eat*—In these two and the following *verses*, God takes on him the person of one that makes a feast, invites his guests, and promises to satisfy them. Of the two former, the first is an *Ænigmatical* invitation, or an invitation in a riddle; the latter is the key to this character. *The mighty*—Who had great authority, great courage and strength, the giant-like ones, commanders of great note in the army. *Princes*—Many princes came with their country men and subjects to assist in this war. *Rams*—These are compared to rams which lead the flock. *Lambs*—Lambs are

the more ordinary in the army. *Goats*—Goats signify the more lascivious, and impetuous among them. *Bullocks*—Bullocks, such as though more slow, were of great strength. *Fatlings*—Well fed. *Bashan*—A mountain of most rich, and sweet soil.

V. 20. *At my table*—In the field where Gog, his princes, and army, are slain, compared to a table. *Horses*—Horsemen, not common foot-soldiers. *Chariots*—The men that ride in them.

V. 21. *All the heathen*—In the countries to which the news shall come.

V. 26. *Their shame*—Reproach for their sins.



know that I am the Lord their God, who caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.  
 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

## C H A P. XL.

*In this and the following chapter, under the type of a temple and altar, priests and sacrifices, is fore-shewed, the spiritual worship which should be performed in Gospel times, and that perfected at last in the kingdom of glory: yea probably, in an happy and glorious state of the church on this side heaven: in this chapter we have, a general account of the temple and city, ver. 1—1. A particular account of the east-gate, north gate and south-gate, ver. 5—31. Of the inner-court, ver. 32—38. Of the tables, ver. 39—43. Of the lodgings for the singers and the priests, ver. 44—47. Of the porch, ver. 48, 49.*

1 **I**N the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that \* the city was smitten, in the self-same day the hand  
 2 of the LORD was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.  
 3 And he brought me thither, and behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a † measuring reed: and he stood in the gate.  
 4 And the man said unto me, ‡ Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall

V. 1. *Of our captivity*—Of those that were carried away into captivity with *Jehoiachin* eleven years before *Jerusalem* was burnt. And this falls in with the three thousand three hundred and seventy fourth year of the world, about five hundred and seventy four years before *Christ's* incarnation. *The beginning*—In the month *Nisan*. *The tenth day*—The day that the paschal lamb was to be taken up in order to the feast on the tenth day. *Brought me*—To *Jerusalem*, the place where it did stand.

V. 2. *In the visions of God*—By this it appears it was not a corporeal transporta-

tion of the prophet. *The frame*—The pourtrait of a city. *On the south*—On the south of the mountain, where the prophet was set.

V. 3. *A man*—The same no doubt that appeared to the prophet, chap. i. 26. whose name is the branch, and who builds the temple, *Zech.* vi. 12, 13. whose colour was like burnished brass; *Rev.* i. 15. which speaks glory and strength. *A line*—A plumb-line, a mason's line to discover the rectitude of the building, or its defects. *In the gate*—In the north gate, next toward the east.

V. 5. *A*

|| *Joel* ii. 28. *Acts* ii. 17. \* *Chap.* xxxiii. 21. † *Rev.* xi. 1. xxi. 15. ‡ *Chap.* xlii. 5.



shew thee: for to the intent that I might shew *them* unto thee, *art* thou brought hither: declare all that thou seest to the house of Israel.  
 5 And behold, a wall on the outside of the house round about: and in the man's hand a measuring reed of six cubits long, by the cubit, and an hand-breadth: so he measured the breadth of the build-  
 6 ing, one reed; and the height, one reed. Then came he unto the gate which looked toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of the gate, *which was* one reed  
 7 broad. And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits: and the threshold of the gate, by the porch of the gate, within, *was* one  
 8 reed. He measured also the porch of the gate within, one reed.  
 9 Then measured he the porch of the gate, eight cubits; and

V. 5. *A wall*—This was that outmost wall, that compassed the whole mount *Sion*, upon whose top the temple stood. *The man's hand*—Christ, hath, and keeps the reed in his own hand, as the only fit person to take the measures of all. *A measuring reed*—Or cane, for this measuring-rod was of those canes growing in that country, long, and light, which architects made use of. *Six cubits long*—Each cubit consisting of eighteen inches in our common account. *An hand breadth*—Added to each six cubits. *The breadth*—The thickness of the walls, which were one reed, and one hand's breadth, or three yards, and three inches thick. *Height*—And the height equal, taking the measure from the floor on the inside of the wall.

V. 6. *The east*—Either of one of the inner walls, or of the temple itself. *Went up*—Till he was got up, he could not measure the threshold, which was at the top of the stairs, and these were ten, if the measurer be supposed in the gate of the house; or eight, if in the gate of the court of the priests; or seven, if in the court of *Israel*; and each stair half a cubit in height, too high for him to take the mea-

Numb. 101.

sure of the threshold, if he did not go up the stairs. *The threshold*—It is probable he measured the lower threshold first, as next at hand. *The other threshold*—The upper threshold, or lintel of the gate, which was of equal dimensions with the lower, three yards and three inches broad, or thick.

V. 7. *Chamber*—Along the wall of the porch were chambers, three on one side, and three on the other, each one reed square. *Five cubits*—A space of two yards and one half between each chamber, either filled with some neat posts or pillars, or it may be quite void. *Within*—The inward and outward threshold, were of the same measures, and curiously arched over head from side to side, and end to end, which was from east to west.

V. 8. *The porch*—The posts which were joined together at the top by an arch, and so made the portico.

V. 9. *The porch*—Probably another porch, or another gate distinct from that, ver. 6. *The posts*—These were half columns, that from the floor to the height of the wall jetted out, as if one half of the column were in the wall, and the other without, and the protubérance

of



the posts thereof, two cubits: and the porch of the gate *was* in-  
 10 ward. And the little chambers of the gate east-ward *were* three on  
 this side, and three on that side; they three *were* of one measure;  
 and the posts had one measure on this side and on that side.  
 11 And he measured the breadth of the entry of the gate, ten cubits;  
 12 and the length of the gate, thirteen cubits. The space also before  
 the little chambers *was* one cubit *on this side*, and the space *was* one  
 cubit on that side: and the little chambers *were* six cubits on this  
 13 side, and six cubits on that side. He measured then the gate from  
 the roof of *one* little chamber to the roof of another; the breadth  
 14 *was* five and twenty cubits, door against door. He made also posts  
 of threescore cubits, even unto the post of the court round about  
 15 the gate. And from the face of the gate of the entrance unto the  
 16 face of the porch of the inner gate *were* fifty cubits. And *there were*  
 narrow windows to the little chambers, and to their posts within

of this half column, was one cubit.

V. 10. *Chambers*—These chambers were for the priests and Levites to lodge in during their ministration.

V. 11. *Of the entry*—It is meant of the whole length of the entry, or walk through the porch, to which they ascended by stairs of a semicircular form.

V. 12. *The space*—The rails, which were set up at a cubit distance from the front of these little chambers, on the out side for convenient placing of benches for the priests to sit on. *The space*—Between the rails, and the chambers.

V. 13. *From the roof*—From the extremity of one little chamber on the north side of the gate, to the extremity of the opposite chamber on the south side, and so one cubit and half for the back wall of one chamber, and as much for the back wall of the other chamber, with the length of the chambers, six cubits each, and ten for the breadth of the gate, amounts to twenty five cubits. *Door against door*—It seems the doors of the chambers were two in each chamber in the east and west parts, and so exactly set, that the doors being all open, you had a clear prospect through all the chambers to the temple.

V. 14. *He made*—Measured, and thereby shewed what kind of posts they should be. *Threescore cubits*—Probably this refers to the height of this gate built up two stories above the arch, and the posts in their height are only mentioned, but imply all the rest of the building over the east gate. *Unto the post*—These high columns, on the inner front of this gate were so disposed, that the last on each side was very near the first post, or pillar of the court on either side of the gate, and so the posts and buildings laid on those posts joined on each side of this gate.

V. 15. *And*—This verse seems to sum up all the dimensions; this gate, its porch, and thickness of its walls, and so sum the cubits, six in the thickness of the outer wall, eighteen in the three chambers, twenty in the spaces between the chambers, and six cubits in the thickness in the inner wall of the porch.

V. 16. *Narrow windows*—Windows narrowed inward to the middle. *Their posts*—The upper lintel of each door over which was a window. *To the arches*—Windows under the arches between post and post, to give light to the five cubits space between chamber and chamber. *Round about*



the gate round about, and likewise to the arches: and windows were round about inward: and upon *each* post were palm-trees.  
 17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty  
 18 chambers were upon the pavement. And the pavement by the side of the gates, over against the length of the gates was the lower  
 19 pavement. Then he measured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an  
 20 hundred cubits east-ward and north-ward. And the gate of the outward court, that looked toward the north, he measured the  
 21 length thereof, and the breadth thereof. And the little chambers thereof were three on this side, and three on that side, and the posts thereof, and the arches thereof, were after the measure of the first gate, the length thereof was *fifty* cubits, and the breadth five and  
 22 twenty cubits. And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh towards

*about*—These were on both sides of the porch within the gate, exactly alike.

V. 17. *The outward court*—So called in regard of the more inward court, between that where he was, and the temple itself; this court, was the second about the temple. *Chambers*—Not only lodging rooms for the priests, but also store-houses for tithes and offerings. *A pavement*—A beautiful floor laid with checker works. The whole floor of this court was thus paved. *Thirty chambers*—That is, fifteen on the south side of the gate, and fifteen on the north side, built over the pavement.

V. 18. *The pavement*—That mentioned, ver. 17. *By the side*—That part which lay on each side of the gate, and from thence spread itself toward the chambers, leaving a space of pavement of equal breadth with the porch, or gate in the middle. *The length*—This length was measured fifty cubits. *The lower pavement*—The side pavement was laid somewhat lower than this middle pavement, not only for state, but for the more convenient keeping it clean;

so the middle pavement rose with a little convex surface.

V. 19. *The breadth*—Of the whole ground between the inner front of one gate and porch, to the outer front of the next gate more inward to the temple. *The lower gate*—Called so in respect to the next gate, which was on the higher ground. *The forefront*—To the outside front of the gate of the priests court, which was next to this gate now measured, that is from the west front of the lower to the east front of the upper gate. *The inner court*—This court from the west front of the lower gate, was one hundred cubits in length to the east front of the gate of the inner court. *East ward and north ward*—And so was the space from the south front of the court to the north front. So the court was exactly square. Divers courts are here spoken of, which may put us in mind, of the diversity of gifts, graces and offices in the church: as also of the several degrees of glory in the courts and mansions of heaven.

V. 22. *Before them*—Within the steps or gate.

V. 23. *Towards*



the east: and they went up unto it by seven steps; and the arches  
 23 thereof *were* before them. And the gate of the inner court *was* over  
 against the gate toward the north, and toward the east; and he  
 24 measured from gate to gate, an hundred cubits. After that he  
 brought me toward the south, and behold, a gate toward the south:  
 and he measured the posts thereof, and the arches thereof, accord-  
 25 ing to these measures. And *there were* windows in it, and in the  
 arches thereof round about, like those windows; the length *was*  
 26 fifty cubits, and the breadth five and twenty cubits. And *there were*  
 seven steps to go up to it, and the arches thereof *were* before them:  
 and it had palm-trees, one on this side, and another on that side  
 27 upon the posts thereof. And *there was* a gate in the inner court to-  
 ward the south: and he measured from gate to gate toward the  
 28 south, an hundred cubits. And he brought me to the inner court  
 by the south-gate: and he measured the south-gate according to  
 29 these measures. And the little chambers thereof, and the posts  
 thereof, and the arches thereof, according to these measures: and  
*there were* windows in it, and in the arches thereof round about:  
 30 *it was* fifty cubits long, and five and twenty cubits broad. And the  
 arches round about *were* § five and twenty cubits long, and five  
 31 cubits broad. And the arches thereof *were* toward the outer  
 court: and palm-trees *were* upon the posts thereof: and the go-  
 32 ing up to it *had* eight steps. And he brought me into the inner  
 court toward the east: and he measured the gate according to these  
 33 measures. And the little chambers thereof, and the posts thereof,  
 and the arches thereof, *were* according to these measures:  
 and *there were* windows therein, and in the arches thereof round  
 about: *it was* fifty cubits long, and five and twenty cubits broad.  
 34 And the arches thereof *were* toward the outward court: and palm-  
 trees *were* upon the posts thereof on this side, and on that side: and  
 35 the going up to it *had* eight steps. And he brought me to the north-  
 36 gate, and measured it according to these measures. The little

V. 23. *Toward the east*—The east gate of the inner court was directly over against the east gate of the outer court, and equally distant from each other.

V. 26. *To it*—The floor, or square court.

V. 28. *Brought me*—From the south-gate of the outer court through the porch, and over the hundred cubit pavement, to the south-gate of the inner court.

V. 32. *The inner court*—The court of the priest, which was next to the temple.

V. 33. *Within*



chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about; the length was fifty  
 37 cubits, and the breadth five and twenty cubits. And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going up  
 38 to it *had* eight steps. And the chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.  
 39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to lay thereon the burnt-offering, and the  
 40 || sin-offering, and the \* trespass-offering. And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two  
 41 tables. Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their* sacri-  
 42 fices. And the four tables *were* of hewn stone, for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments where-  
 43 with they slew the burnt-offering and the sacrifice. And within *were* hooks an hand broad, fastened round about: and upon the  
 44 tables *was* the flesh of the offering. And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south; one at the side of the east gate, *having* the prospect toward the north.  
 45 And he said unto me, This chamber whose prospect is toward the south, is for the priests the † keepers of the charge of the house.  
 46 And the chamber whose prospect is toward the north, is for the priests ‡ the keepers of the charge of the altar. These *are* the sons of § Zadock among the sons of Levi, who come near to the LORD to  
 47 minister unto him. So he measured the court an hundred cubits long, and an hundred cubits broad, four square, and the altar *that*  
 48 *was* before the house. And he brought me to the porch of the house,

V. 43. *Within*—Within the porch, where these tables stood. *Hooks*—Hooks on which the slaughtered sacrifice might be hanged, while they prepared it farther. *Fastened*—To walls no doubt, near these tables.

V. 45. *The keepers*—While, according to their courses, they had the charge of

the house of God, and attended on the service of it.

V. 46. *The keepers*—To preserve the fire perpetually on the altar.

V. 48. *The breadth*—The whole breadth was eleven cubits, but the breadth of each leaf of this folding-gate was three cubits, and.

|| Lev. iv. 2. v. 2. vi. 2. \* Lev. vii. 1. † Numb. iii. 27, 28. 32. 38. ‡ Lev. vi. 12, 13. §§ 1 Kings ii. 35.



and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on  
 49 this side, and three cubits on that side. The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

## C H A P. XLI.

*The dimensions of the house and various parts of it, ver. 1—13. An account of another building, ver. 14, 15. The manner of the building of the house, ver. 16, 17. The ornaments of the house, ver. 18—20. The altar of incense and the table, ver. 21, 22. The doors between the temple and the oracle, ver. 23—26.*

- 1 **A**FTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.
- 2 And the breadth of the door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the
- 3 breadth twenty cubits. Then went he inward, and measured the posts of the door, two cubits: and the door, six cubits; and the
- 4 breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth twenty cubits before the
- 5 temple. And he said unto me, *This is* the most holy *place*. After he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every

and they met, or shut on an upright post, set in the middle of the gate space, and this was one cubit broad. And each leaf hung on posts two cubits thick, which amount to eleven cubits.

V. 1. *The breadth*—These walls in their thickness took up as much space as the whole breadth of *Moses's* tabernacle, *Exod. xxvi. 22.*

V. 3. *Went he*—From the porch thro' the body of the temple, to the partition between the body of the temple and the holy of holies. *Measured*—Either the thickness of that partition wall, or of the pilasters, which stood one on the one side, and

the other on the other side of the door. *Of the door*—Or entrance out of the temple into the oracle. *And the door*—This door was six cubits broad, and an upright bar or post on which the leaves met, and which was of one cubit's breadth, make out seven cubits.

V. 4. *Thereof*—Of the holy of holies, which was an exact square. *Before*—Parallel with the breadth of the temple.

V. 5. *After*—Having left the holy of holies, now he is come to take the measures of the outer wall. *The house*—The temple. *Six cubits*—Three yards thick was this wall from the ground to the first story of  
 of



6 side. And the side-chambers *were* three, one over another, and thirty in order: and they entered into the wall, which *was* of the house for the side-chambers round about, that they might have  
 7 hold, but they had not hold in the wall of the house. And \* *there was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by  
 8 the midst. I saw also the height of the house round about: the foundations of the side-chambers *were* † a full reed of six great  
 9 cubits. The thickness of the wall which *was* for the side-chamber without, *was* five cubits: and *that* which *was* left *was* the place of  
 10 the side-chambers that *were* within. And between the chambers *was* the wideness of twenty cubits, round about the house on every  
 11 side. And the doors of the side-chambers *were* toward the *place that*

of the side-chambers. *Side-chamber*—Of the lowest floor; for there were three stories of these, and they differed in their breadth, as the wall of the temple, on which they rested, abated of its thickness; for the middle chambers were broader than the lowest by a cubit, and the highest as much broader than the middle. *Round about*—On the north, south, and west parts, on each side of every one of these three gates.

V. 6. *They might*—That the beams of the chambers might have good and firm resting-hold. *Had not hold*—The ends of the beams were not thrust into the main body of the wall of the temple.

V. 7. *An enlarging*—Of the side chambers, so much of breadth added to the chamber, as was taken from the thickness of the wall; that is, two cubits in the uppermost, and one cubit in the middlemost, more than in the lowest chambers. *A winding about*—Winding stairs, which enlarged as the rooms did, and these run up between each two chambers from the bottom to the top; so there were two doors at the head of each pair of stairs.

Vol. II.

one door opening into one chamber, and the other into the opposite chamber. *For the winding about*—These stairs, as they rose in height, enlarged themselves too. *Round about*—On all sides of the house where these chambers were. *The breadth*—Of each chamber. *Increased*—Grew broader by one cubit in every upper chamber. From five in the lowest to six in the middle, and to seven in the highest chamber.

V. 8. *The foundations*—The lowest chamber had properly a foundation laid on the earth, but the floor of the middle, and highest story must be accounted here a foundation; so from the ground to the ceiling of the first room, was six great cubits; from the first to the second, six great cubits; and from the third floor to the roof of the chamber, alike number; to which add we one cubit for thickness of each of the three floors, you have twenty-one cubits for height, ten yards and a half high.

V. 9. *The place*—The walk and wall.

V. 11. *The doors*—The doors of the lowest row opened into this void paved space.

V. 12. *The*

\* 1 Kings vi. 8. † Chap. xl. 5.



was left, one door toward the north, and another door toward the  
 south, and the breadth of the place *that was* left, *was* five cubits  
 12 round about. Now the building that *was* before the separate place,  
 at the end toward the west, *was* seventy cubits broad: and the wall  
 of the building *was* five cubits thick round about, and the length  
 13 thereof ninety cubits. So he measured the house, an hundred cu-  
 bits long; and the separate place, and the building, with the walls  
 14 thereof, an hundred cubits long. Also the breadth of the face of  
 the house, and of the separate place, toward the east, an hundred  
 15 cubits. And he measured the length of the building over-against  
 the separate place which *was* behind it, and the galleries thereof  
 on the one side, and on the other side, an hundred cubits, with the  
 16 inner temple, and the porches of the court. The door-posts, and  
 the narrow windows, and the galleries round about on their three  
 stories, over-against the door cieled with wood round about, and  
 from the ground up to the windows, and the windows *were* co-  
 17 vered; To that above the door, even unto the inner house and  
 without, and by all the wall round about within and without, by  
 18 measure. And *it was* made with cherubim and palm-trees, so  
 that a palm-tree *was* between a cherub and a cherub: and *every*  
 19 cherub had two faces; So that the face of a man *was* toward the  
 palm-tree on the one side, and the face of a young lion toward the  
 palm-tree on the other side: *it was* made through all the house  
 20 round about: From the ground unto above the door *were* cheru-  
 21 bim and palm-trees made, and *on* the wall of the temple. The  
 posts of the temple *were* squared, and the face of the sanctuary; the  
 22 appearance *of the one* as the appearance *of the other*. The altar of

V. 12. *The building*—This is a new building not yet mentioned, but now measured by itself.

V. 13. *The house*—The whole temple, oracle, sanctuary and porch, with the walls. *The building*—On both the north and south-side of the temple.

V. 14. *The breadth*—The whole front of the house eastward.

V. 18. *Cherubim*—Generally taken for the pourtrait of angels, or young men with wings: yet is the description of them very different in different places; in *Ezekiel's*

vision, chap. 1. *Isaiah's* vision, chap. 6. *John's* vision, *Rev.* 4. and in *Solomon's* temple.

V. 19. *Through all the house*—And thus it was through the whole house round about.

V. 21. *The face*—The door or gate of the temple was square, not arched. *As the appearance*—As was the form of the gate of the temple in its larger, so was the form of the gate of the oracle in its lesser dimensions.

V. 22. *The altar*—Of incense. *The corners*—The horns framed out of the four posts



wood *was* three cubits high, and the length thereof two cubits :  
 and the corners thereof, and the length thereof, and the walls  
 thereof, *were* of wood ; and he said unto me, This *is* || the table  
 23 that *is* before the LORD. And the temple and the sanctuary had  
 24 two doors. And the doors had two leaves *apiece*, two turning-  
 leaves, two *leaves* for the one door, and two leaves for the other  
 25 door. And *there were* made on them, on the doors of the temple,  
 cherubim and palm-trees, like as *were* made upon the walls : and  
 26 *there were* thick planks upon the face of the porch without. And  
*there were* narrow windows and palm-trees on the one side, and on  
 the other side, on the sides of the porch, and *upon* the side chambers  
 of the house, and thick planks.

## C H A P. XLII.

*A description of the chambers that were about the courts, ver. 1—12. The uses of them, ver. 13—14. The whole compass of ground, which was taken up by the house and courts, ver. 15—20.*

1 **T**HEN he brought me forth into the outer court, the way to-  
 ward the north, and he brought me into the chamber that  
*was* over against the separate place, and which *was* before the  
 2 building toward the north. Before the length of an hundred cubits  
 3 *was* the north door, and the breadth *was* fifty cubits. Over against  
 the twenty *cubits* which *were* for the inner court, and over against  
 the pavement which *was* for the outer court, *was* gallery against  
 4 gallery in three *stories*. And before the chambers *was* a walk of ten  
 cubits breadth inward, a way of one cubit, and their doors toward  
 5 the north. Now the upper chambers *were* shorter : for the galleries

posts at each angle on the top of the altar.  
*The walls*—The sides. *Before the Lord*—In  
 the temple, not in the holy of holies.

V. 23. *Two doors*—Each had one.

V. 25. *Them*—The doors of both tem-  
 ple and oracle. *The temple*—Including the  
 holy of holies also.

V. 2. *The length*—The temple of one  
 hundred cubits long, and of fifty broad,  
 was on the south prospect of these cham-  
 bers.

Numb. 101.

V. 3. *Against gallery*—That is, a gallery  
 on the south part toward the inner court,  
 and a gallery toward the pavement north-  
 ward, and between the backs of these gal-  
 leries were chambers.

V. 4. *A way*—Before the galleries pro-  
 bably, was a ledge of one cubit broad,  
 running the whole length from east to  
 west, called here a way, though not de-  
 signed for any to walk on it.

V. 5. *Shorter*—At first view it should  
 seem

13 P 2  
 || Mal. i. 7. 12.



were higher than these, than the lower, and than the middlemost  
 6 of the building. For they *were* in three *stories*, but had not pillars  
 as the pillars of the courts: therefore *the building* was straitened  
 7 more than the lowest and the middlemost from the ground. And the  
 wall that *was* without over against the chambers, towards the outer  
 court on the fore-part of the chambers, the length thereof *was* fifty  
 8 cubits. For the length of the chambers that *were* in the outer court  
*was* fifty cubits: and lo, before the temple *were* an hundred cubits.  
 9 And from under these chambers *was* the entry on the east-side, as  
 10 one goeth into them from the outer court. The chambers *were* in  
 the thickness of the wall of the court toward the east, over against  
 11 the separate place, and over against the building. And the way  
 before them *was* like the appearance of the chambers which *were*  
 toward the north, as long as they, *and* as broad as they: and  
 all their goings out *were* both according to their fashions, and  
 12 according to their doors. And according to the doors of the  
 chambers that *were* toward the south *was* a door in the head of the  
 way, *even* the way directly before the wall toward the east, as one  
 13 entereth into them. Then said he unto me, The north-chambers  
*and* the south-chambers, which *are* before the separate place, they *are*  
 holy chambers, were the priests that approach unto the LORD, shall  
 eat the most holy things: there shall they lay the most holy things,  
 and the meal-offering, and the sin-offering, and the trespass-offer-  
 14 ing, for the place *is* holy. When the priests enter therein, then  
 shall they not go out of the holy *place* into the outer court, but  
 there they shall lay their garments wherein they minister; for they  
*are* holy: and shall put on other garments, and shall approach to

seem to refer to the length, but indeed it refers to the height of the chambers, of which the lowest chamber was highest, the second lower pitch than the first, yet of greater height than the uppermost between the floor and cieling.

V. 6. *As the pillars*—So thick and strong as those were.

V. 7. *The wall*—A wall at a distance from them, perhaps some wall that might keep up a terrace-walk.

V. 11. *The way*—The walk. *Was like*—

Exactly uniform with the fabrick on the north-side. *All their goings*—Every window and door. *Were*—Framed in the same manner. In all things exactly alike.

V. 13. *Shall they lay*—In some of these chambers the holy things that might be eat, were laid up as in a store-house; and those which were not for present use, were reserved, 'till they were to be used.

V. 14. *Which are*—Which common people may meddle with.

V. 20. *Five*



15 *those things* which are for the people. Now when he had made an end of measuring the inner house, he brought me forth toward the gate, whose prospect is toward the east, and measured it round about. He measured the east side with the measuring-reed, five hundred reeds, with the measuring-reed round about. He measured the north side, five hundred reeds, with the measuring-reed round about. He measured the south side five hundred reeds, with the measuring-reed. He turned about to the west side, and measured five hundred reeds, with the measuring-reed. He measured it by the four sides: it had a wall round about, \* five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

## C H A P. XLIII.

*In this chapter and the next, the temple-service is described, but under the type of the Old Testament service. The glory of God first fills the temple, ver. 1—6. A promise of God's continuing with his people, if they obey him, ver. 7—12. A description of the altar of burnt-offerings, ver. 13—17. Directions for the consecration of that altar, ver. 18—27.*

1 **A**FTERWARD he brought me to the gate, *even* the gate that  
2 looketh toward the east. And behold the glory of the God of Israel came from the way of the east: and † his voice *was* like a noise of many waters, and the earth shined with his glory.  
3 And *it was* ‡ according to the appearance of the vision which I saw, *even* according to the vision that I saw, when I came § to destroy the city: and the visions *were* like the vision that I saw by the river  
4 Chebar: and I fell upon my face. And the glory of the LORD came

V. 20. *Five hundred broad*—Each reed was above three yards and an half, so that it was about eight miles round. Thus large were the suburbs of this mystical temple, signifying the great extent of the church in gospel times. It is in part fulfilled already, by the accession of the Gentiles to the church: and will be thoroughly accomplished, when *the fulness of the Gentiles shall come in, and all Israel shall be saved*. A separation—To distinguish, and accordingly to exclude, or admit persons, for all might not go in.

V. 2. *Came*—When the glory departed, it went eastward, and now it returns, it comes from the east. *And his voice*—Though by the voice of God, thunder is sometimes meant, yet here it was an articulate voice.

V. 3. *And it*—This glory of the God of Israel. *To destroy*—To declare, that their sins would ruin their city, chap. ix. 3. *I fell*—Overwhelmed, and as it were swallowed up.

V. 4. *Came*—The sins of Israel caused the glory of the Lord to go out of his

\* Chap. xlv. 2. † Rev. xiv. 2. xix. 1. 6. ‡ Chap. viii. 4. § Jer. i. 10.



into the house by the way of the gate, whose prospect is toward  
 5 the east. So the spirit took me up, and brought me into the inner  
 6 court, and behold, the glory of the LORD filled the house. And I  
 heard *him* speaking unto me out of the house, and the man stood by  
 7 me. And he said unto me, Son of man, the place of my throne,  
 and || the place of the soles of my feet, where I will dwell in the midst  
 of the children of Israel for ever, and my holy name shall the house  
 of Israel no more defile, *neither* they, nor their kings, by their  
 whoredom, nor by the carcases of their kings in their high places.  
 8 In their setting of their threshold by my thresholds, and their post by  
 my posts, and the wall between me and them, they have even de-  
 filed my holy name by their abominations that they have commit-  
 9 ted: wherefore I consumed them in mine anger. Now let them put  
 away their whoredom, and the carcases of their kings far from me,  
 10 and I will dwell in the midst of them for ever. Thou son of man,  
 shew the house to the house of Israel, that they may be ashamed of  
 11 their iniquities, and let them measure the pattern. And if they be  
 ashamed of all that they have done, shew them the form of the  
 house, and the fashion thereof, and the goings out thereof, and the  
 comings in thereof, and all the forms thereof, and all the ordinances  
 thereof, and all the forms thereof, and all the laws thereof: and  
 write *it* in their sight, that they may keep the whole form thereof,  
 12 and all the ordinances thereof, and do them. This is the law of

his house, now the repentance of *Israel*  
 is blest with the return of this glory.

V. 6. *The man*—Christ. *Stood*—To en-  
 courage, and strengthen him.

V. 7. *He*—The glorious God of *Israel*.  
*My throne*—The throne of his grace is in  
 his temple; in the dispensations of grace,  
 God manifests himself a king: *My feet*—  
 Speaking after the manner of men, and  
 expressing his abode and rest, in his  
 temple, as the type, in his church, as the  
 antitype. *In their high places*—Perhaps some  
 kings were buried in the temples of  
 their idols, near the idols they wor-  
 shipped.

V. 8. *Their threshold*—The kings of

*Judah and Israel*, built temples and altars  
 for their idols, and these are called their  
*thresholds*. They erected these in the  
 courts, or near the courts of the temple.  
*Abominations*—Idolatries, and wickednesses  
 not to be named.

V. 9. *Far from me*—From my temple.

V. 10. *Son of man*—*Ezekiel*, who is  
 called thus above eighty times in this  
 book. *Shew*—Describe it to them in all  
 the parts. *To the house*—To the rulers,  
 prophets, and priests especially, not ex-  
 cluding others. *Their iniquities*—When  
 they shall blush to see what glory their  
 iniquities had ruined.

V. 12. *The law*—This is the first com-  
 prehensive



- the house; Upon the top of the mountain, the whole limit thereof round about *shall be* most holy; behold, this *is* the law of the house.
- 13 And these *are* the measures of the altar after the cubits; the \* cubit *is* a cubit and an hand breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span, and this *shall be* the back of the altar.
- 14 And from the bottom *upon* the ground, *even* to the lower settle *shall be* two cubits, and the breadth one cubit, and from the lesser settle even to the greater settle *shall be* four cubits, and the breadth *one*
- 15 cubit. So the altar *shall be* four cubits, and from the altar and up-
- 16 ward *shall be* four horns. And the altar *shall be* twelve cubits long,
- 17 twelve broad, square in the four squares thereof. And the settle *shall be* fourteen cubits long, and fourteen broad in the four squares thereof, and the border about it *shall be* half a cubit, and the bottom thereof *shall be* a cubit about: and his stairs shall look toward the east.
- 18 And he said unto me, Son of man, thus saith the Lord God, these *are* the ordinances of the altar, in the day when they shall make it to offer burnt-offerings thereon, and to sprinkle blood thereon.
- 19 And thou shalt give to the priests the Levites, that *are* of the seed of

prehenſive rule: holineſs becomes God's houſe; and this relative holineſs referred to perſonal, and real holineſs. *The top*—The whole circuit of this mountain ſhall be holy, but the top of it on which the temple ſtands, ſhall be moſt holy.

V. 13. *The altar*—Of burnt-offerings. *And an hand-breath*—The ſacred cubit, three inches longer than the common cubit. *The bottom*—The ledge or ſettle, faſtened to the altar on all ſides at the bottom, ſhall be a cubit in height. *The breadth*—From the edge of this bench on the outside to the edge where it joined the body of the altar a cubit, and this the breadth twenty one inches, broad enough for the prieſts to walk on. *Border*—A ledge going round on all the ſquares. *The edge*—On the outer edge of this ſettle a ſpan high. *The back*—As the back bears burthens, ſo this was

to bear the weight of the whole altar.

V. 14. *From the bottom*—From the firſt ledge, which was a cubit broad, and a cubit high from the ground. *To the lower*—To the top of that ſquare ſettle, which is called lower, becauſe another ſettle is raiſed upon it. *Two cubits*—In height. *The leſſer*—From the higheſt edge of the uppermoſt ſettle, down to the cubit broad ledge about the lower ſettle. *The greater*—So called, becauſe it exceeded the upper ſettle a cubit in breadth. *Four cubits*—In height.

V. 15. *Four cubits*—In height. *From the altar*—From the top of the altar.

V. 17. *Stairs*—Or ſteps, for ſuch they needed, (probably each ſtair about one fourth of a cubit,) to carry them up to the firſt and ſecond ſettles.

V. 19. *Give*—Direct, or command that it be given.

V. 20. *Shall*

\* Chap. xl. 5, xli. 8.



Zadock, who approach unto me, to minister unto me, saith the  
 20 Lord God, a young bullock † for a sin-offering. And thou shalt  
 take of the blood thereof, and put *it* on the four horns of it, and  
 on the four corners of the settle, and upon the border round  
 21 about: thus shalt thou cleave and purge it. Thou shalt take the  
 bullock also of the sin-offering, and he shall burn it in the appointed  
 22 place of the house without the sanctuary. And on the second day  
 thou shalt offer a kid of the goats without blemish for a sin-offering,  
 and they shall cleanse the altar, as they did cleanse *it* with the  
 23 bullock. When thou hast made an end of cleansing *it*, thou shalt  
 offer a young bullock without blemish, and a ram out of the flock  
 24 without blemish. And thou shalt offer them before the LORD, and  
 the priest shall cast salt upon them, and they shall offer them up *for*  
 25 a burnt-offering unto the LORD. Seven days shalt thou prepare  
 every day a goat *for* a sin-offering: they shall also prepare a  
 26 young bullock, and a ram out of the flock without blemish. Seven  
 days shall they purge the altar, and purify it, and they shall  
 27 consecrate themselves. And when these days are expired, it shall  
 be *that* upon the eight day, and *so* forward, the priests shall make  
 your burnt-offerings upon the altar, and your peace-offerings: and  
 I will accept you, saith the Lord God.

V. 20. *Shalt take*—Appoint it to be taken.

V. 21. *He*—The priest. *In the appointed place*—That is, in the court of the house, and on the altar appointed; this is the first day's sacrifice.

V. 22. *They*—The priests in attendance.

V. 23. *Shalt offer*—On the third day, and so on, through seven days.

V. 24. *Shalt offer*—Direct them to offer. *Salt*—It may allude to the perpetuity of the covenant thus made by sacrifice.

V. 26. *They*—The priests in course.

V. 27. *I will accept you*—Those that give themselves to God, shall be accepted of God, their persons first, and then their performances, through the mediator.

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† Lev. viii. 14, 15.



## C H A P. XLIV.

*The appropriating the east-gate of the temple to the prince, ver. 1—3. A reproof to Israel for their former profanations of the sanctuary, and a caution, ver. 4—9. The degrading of one part of the Levites, and establishing of the family of Zadock in the priesthood, ver. 10—16. Laws and ordinances concerning the priesthood, ver. 17—31.*

1 **T**HEN he brought me back the way of the gate of the out-  
ward sanctuary which looketh toward the east, and it was  
2 shut. Then said the LORD unto me, This gate shall be shut, it  
shall not be opened, and no man shall enter in by it; because the  
LORD the God of Israel hath entered in by it, therefore it shall be  
3 shut. *It is for the prince; the prince, he shall sit in it to eat bread*  
before the LORD; he shall enter by the way of the porch of *that*  
4 gate, and shall go out by the way of the same. Then brought he  
me the way of the north-gate before the house; and I looked, and  
behold, \* the glory of the LORD filled the house of the LORD; and  
5 I fell upon my face. And the LORD said unto me, Son of man,  
mark well, and behold with thine eyes, and hear with thine ears  
all that I say unto thee concerning all the ordinances of the house  
of the LORD, and all the laws thereof, and mark well the entering  
6 in of the house, with every going forth of the sanctuary. And thou  
shalt say to the rebellious, even to the house of Israel, Thus saith  
the Lord God, O house of Israel, let it suffice you of all your abo-  
7 minations, In that ye have brought *into my sanctuary* strangers, †  
uncircumcised in heart, and uncircumcised in flesh, to be in my  
sanctuary to pollute it; *even my house*, when ye offer my bread,  
the fat and the blood; and they have broken my covenant, because  
8 of all your abominations. And ye have not kept the charge of my

V. 2. *Shall not be opened*—Shall not ordinarily stand open. *No man*—None of the common people. *The Lord*—That glory which was the visible sign of his presence.

V. 3. *He*—The king might sit before the Lord, others might not. *Bread*—That part of the sacrifice, which was allowed to the offerer.

V. 4. *He*—Christ in the appearance of a man.

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V. 5. *The entering*—The persons who may, and who may not enter. *The sanctuary*—Taken here for the courts, rather than the house itself.

V. 6. *Let it suffice*—Let the time you have spent on your sins suffice.

V. 7. *Bread*—Either the meal-offering or first-fruits of corn and dough, and the shew-bread. *They*—The whole nation of the Jews.

V. 8. *Have not kept*—You have not observed

\* Chap. iii. 12. xliii. 5. † Lev. xxvi. 41.



holy things: but ye have set keepers of my charge in my sanctuary  
 9 for yourselves. Thus saith the Lord God, No stranger uncircum-  
 cised in heart, and uncircumcised in flesh shall enter into my fan-  
 10 tuary, of any stranger that is among the children of Israel. And  
 the Levites that are gone away far from me, when Israel went  
 astray, which went astray away from me after their idols, they shall  
 11 even bear their iniquity. Yet they shall be ministers in my sanctu-  
 ary, *having* charge at the gates of the house and ministering to the  
 house: they shall slay the burnt-offering, and the sacrifice for the  
 people, and they shall stand before them to minister unto them.  
 12 Because they ministered unto them before their idols, and caused the  
 house of Israel to fall into iniquity; therefore have I lifted up mine  
 hand against them, saith the Lord God, and they shall bear their  
 13 iniquity. And they shall not come near unto me to do the office  
 of a priest unto me, nor to come near to any of my holy things in  
 the most holy *place*: but they shall bear their shame, and their abo-  
 14 minations which they have committed. But I will make them  
 keepers of the charge of the house for all the service thereof, and  
 15 for all that shall be done therein. But the priests the Levites, the  
 † sons of Zadock, that kept the charge of my sanctuary, when the  
 children of Israel went astray from me, they shall come near to me  
 to minister unto me, and they shall stand before me to offer unto  
 16 me the fat, and the blood, saith the Lord God. They shall enter  
 into my sanctuary, and they shall come near to my table to minister

served the laws I gave you for the keeping  
 of my holy things, house, sacrifices, and  
 worship. *Have set*—You have substituted  
 others in your rooms.

V. 10. *Are gone away*—By their ido-  
 latry.

V. 11. *Ministers*—Servants employed in  
 the lowest work. *Sanctuary*—Not the tem-  
 ple itself, but about the courts of it.  
*Having charge*—They shall be porters to  
 open and shut, and sweep, and go on  
 errands. *To minister*—To wait on the  
 priests.

V. 12. *Iniquity*—The punishment of it.

V. 13. *Shall bear their shame*—They shall

be dealt with according to their abomina-  
 tions, and bear the punishment thereof.

V. 15. *That kept the charge*—Were con-  
 stant, zealous, and faithful in their priestly  
 office.

V. 16. *Into my sanctuary*—Both to the  
 altar, to the temple, and the high-priest  
 into the holy of holies. *Come near*—To  
 set the shew-bread on, and to take it off.  
*To minister*—To offer sacrifice at the altar,  
 and incense in the house. God will put  
 marks of honour upon those who are  
 faithful to him in trying times, and will  
 employ those in his service, who have kept  
 close to it, when others drew back.

V. 17. *And*



17 unto me, and they shall keep my charge. And it shall come to pass, *that* when they enter in at the gates of the inner court, § they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and  
 18 within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins: they shall not gird *themselves*  
 19 with any thing that causeth sweat. And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they  
 20 shall || not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long, they  
 21 shall only poll their heads. Neither shall any priest drink wine when  
 22 they enter into the inner court. \* Neither shall they take for their wives a widow, or her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest  
 23 before. And † they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean  
 24 and the clean. And ‡ in controversy they shall stand in judgment, *and* they shall judge it according to my judgments: and they shall keep my laws, and my statutes in all my assemblies; and they  
 25 shall hallow my sabbaths. And §§ they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband,  
 26 they may defile themselves. And ||| after he is cleansed, they shall  
 27 reckon unto him seven days. And in the day that he goeth into the

V. 17. *And within*—In the temple.

V. 19. *Shall not sanctify*—By the law, common things, touching holy things, became consecrated, and no more fit for common use.

V. 20. *To grow long*—Priding themselves in it, as *Abshalom*. *Shall only poll*—When the hair is grown, they shall cut the ends of their hair, and keep it in moderate size.

V. 21. *Drink wine*—Or any other strong liquor, when they go either to trim the lamps, or set the shew-bread in order, or

Numb. 102.

§ *Exod.* xxxix. 28. || *Chap.* xlvi. 20.

† *Deut.* xvii. 8. 2 *Chron.* xix. 10.

to offer incense in the temple, or when they go to the altar to offer a sacrifice, which stood in the inner court.

V. 24. *Shall judge*—Shall determine the controversy. *Assemblies*—Publick congregations.

V. 26. *Cleansed*—After for seven days he hath kept from the dead. *They*—The priests, who are about the house of God, shall appoint seven days more to this defiled person for his cleansing before he is admitted into the sanctuary.

V. 28. *It*

13 Q 2

\* *Lev* xxi. 7.

† *Chap.* xxii. 26. *Mal.* ii. 7.

§§ *Lev.* xxi. 11.

||| *Numb.* vi. 10. xix. 11.



sanctuary unto the inner court, to minister in the sanctuary, he  
 28 shall offer his sin-offering, saith the Lord God. And it shall be  
 unto them for an inheritance: I \* *am* their inheritance. And ye  
 shall give them no possession in Israel: I *am* their possession.  
 29 They shall eat the meal-offering, and the sin-offering, and the  
 trespass-offering: and every dedicated thing in Israel shall be theirs.  
 30 And the † first of all the first-fruits of all *things*, and every oblation  
 of all of every sort of your oblations shall be the priests: ye ‡ shall  
 also give unto the priest the first of your dough, that he may cause  
 31 the blessing to rest in thine house. The priests shall not eat of any  
 thing that is dead of itself, or torn, whether it be fowl or beast.

## C H A P. XLV.

*The division of the holy land, ver. 1—8. The ordinances that were given both to the prince and to the people, ver. 9—12. The oblations to be offered, and the princes part therein, ver. 13—17. Particularly, in the beginning of the year, ver. 18—20. And in the passover, and feast of tabernacles, ver. 21—25.*

1 **M**OREOVER when ye shall divide by lot the land for inheritance, ye shall § offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand cubits, and the breadth *shall be* ten thousand: this  
 2 *shall be* holy in all the borders thereof round about. Of this there shall be for the sanctuary || five hundred *in length* with five hundred *in breadth* square round about; and fifty cubits round about for the  
 3 suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thou.

V. 28. *It*—The sin-offering: but under this one, all other offerings are couched. *For an inheritance*—Instead of lands and cities.

V. 30. *And the first*—So soon as the first-fruits are ripe in the field, your vineyards, and olive yards. *Every oblation*—Whether free-will-offering, or prescribed. *The first of your dough*—'Tis conceived this was of every mass of dough they made, and of the first of the dough, which every

year they first made of the new corn, as by the custom of the Jews at this day appears. *That he*—The priest may bless, and pray for thee.

V. 2. *Of this*—Whole portion of twenty five thousand cubits long, or twelve miles and half, and ten thousand broad, or five miles and a little more. *For the sanctuary*—For a platform for the sanctuary, both house and court.

V. 3. *And in it*—In the center of this.  
 V. 6. *The*

\* Numb. xviii. 20. Deut. x. 9. xviii. 1, 2. Josh. xiii. 14. 33. † Exod. xiii. 2. xxii. 29. 30. Numb. iii. 13. xviii. 12. ‡ Numb. xv. 20. Neh. x. 37. § Chap. xlviii. 8. || Chap. xlii. 20.



land: and in it shall be the sanctuary, *and* the most holy place.  
 4 The holy *portion* of the land shall be for the priests the ministers of  
 the sanctuary, who shall come near to minister unto the LORD, and  
 it shall be a place for their houses, and an holy place for the sanc-  
 5 tuary. Other five and twenty thousand of length, and ten thou-  
 sand of breadth shall also the Levites, the ministers of the house,  
 6 have for themselves, for a possession, for twenty chambers. And  
 ye shall appoint the possession of the city five thousand broad, and  
 five and twenty thousand long over-against the oblation of the holy  
 7 *portion*: it shall be for the whole house of Israel. And a *portion*  
*shall be* for the prince on the one side, and on the other side of the  
 oblation of the holy *portion*, and of the possession of the city, before  
 the oblation of the holy *portion*, and before the possession of the  
 city, from the west side west-ward, and from the east side east-  
 ward, and the length *shall be* over-against one of the portions, from  
 8 the west-border unto the east-border. In the land shall be his pos-  
 session in Israel: and † my princes shall no more oppress my peo-  
 ple; and *the rest of* the land shall they give to the house of Israel  
 9 according to their tribes. Thus saith the Lord God, Let it  
 suffice you, O princes of Israel: remove violence, and spoil, and  
 execute judgment and justice, take away your exactions from my  
 10 people, saith the Lord God. Ye shall have just balances, and a

V. 6. *The possession*—Land to be a pos-  
 session to the citizens of *Jerusalem*, and to  
 be the content of the city. *Broad*—  
 About two miles and half broad, and  
 twelve miles and half long. *Long*—This  
 must run along parallel in length with  
 the holy portion, though but half its  
 breadth. *For the whole house*—As the capi-  
 tal city, to which the tribes resort, it must  
 be large enough to entertain them.

V. 7. *The prince*—The king. *One side*—  
 One half of the prince's portion lay on the  
 west-side of those three already set out.  
*The other side*—The other half lay on the  
 east-side thereof, so the portion of the  
 city, Levites and priests, lay in the mid-  
 dle. *The holy portion*—Of priests, and Le-  
 vites, and sanctuary. *Before*—It lay pa-

rallel as broad as these three were broad,  
 and so run on both sides in its breadth  
 from north to south, and had its length  
 as the other, from east to west. *Over*  
*against*—What is called now *over-against*,  
 or by the side, is called *before* three times  
 together. So now you have an exact  
 square of twenty-five thousand cubits laid  
 out for God, the Levites and city, which  
 appears thus in the breadth.

10000 For the priests.

10000 For the Levites.

5000 For the city.

And the length of each twenty-five  
 thousand, that is twelve miles and half  
 square.

V. 9. *Let it suffice*—Be content, aim not  
 at more.

V. 11. *Of*



- 11 just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer. And the || shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh. This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer.
- 15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meal-offering, and for a burnt-offering, and for peace-offering, to make reconciliation for them, saith the Lord God. All the people of the land shall *give* this oblation with the prince in Israel. And it shall be the prince's part *to give* burnt-offerings, and meal-offerings, and drink-offerings in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make
- 18 reconciliation for the house of Israel. Thus saith the Lord God, In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and \* cleanse the sanctuary. And the priest shall take off the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

V. 11. *Of one measure*—One shall contain as much as the other, the *ephah* shall contain as many gallons of dry, as the *bath* of liquid things. *An homer*—Thirty bushels. So the *ephah* will be three bushels in dry things, and the *bath* eight gallons in liquid things.

V. 12. *Twenty Gerahs*—A gerah was one penny half-penny, the shekel then was two shillings and six-pence, twenty shekels was two pounds ten shillings, fifteen shekels was one pound seventeen shillings and six-pence, and twenty five

was three pound two shillings and six-pence. *Maneh*—It seems there was the small, the middle, and the great *Maneh*.

V. 13. *Offer*—In the daily service, the morning and evening sacrifice.

V. 14. *Bath*—Which contained about twenty-four gallons. *The cor*—Or homer; these were two names of the same measure.

V. 16. *With the prince*—By a common purse of prince and people.

V. 18. *Thou shalt take*—Procure, this the prince must do.

V. 20. *For*

|| *Exod. xxx. 13. Lev. xxvii. 25. Numb. iii. 47. † Lev. xvi. 16.*



20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is simple*: so shall ye reconcile the  
 21 house. † In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, unleavened  
 22 bread shall be eaten. And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock *for* a sin-  
 23 offering. And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish, daily the seven days: and a kid of the goats daily *for* a  
 24 sin-offering. And he shall prepare a meal-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.  
 25 ‡ In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of seven days, according to the sin-offering, according to the burnt-offering, and according to the meal-offering, and according to the oil.

## C H A P. XLVI.

*Farther rules for the worship of the priests and the people, ver. 1—15. A rule for the prince's disposal of his inheritance, ver. 16—18. A description of the places for the boiling and baking the offerings, ver. 19—24.*

1 **T**HUS saith the Lord God, The gate of the inward court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-

V. 20. *For every one that erreth*—For all the errors of all the house of *Israel*, through ignorance. *For him that is simple*—That is half-witted, or a fool. *Reconcile—Cleanse*, as ver. 18. which legally was defiled by those errors done in the city, or courts of the house, whither these persons might come.

V. 21. *In the first month*—*Nisan*, which is part of *March*, and part of *April* with us.

V. 22. *Upon that day*—Upon the fourteenth day, on which the passover was slain.

V. 24. *An hin*—This was about one gallon and three quarters of a pint.

V. 25. *In the seventh month*—According to their ecclesiastical account, which is *Tisri*, and answers to part of our *August* and *September*. *In the fifteenth day*—On that day the feast of tabernacles began, and continued seven days. *He*—The prince. *In the feast of the seven days*—Hence we also may learn the necessity of frequently repeating the same religious exercises. Indeed the sacrifice of atonement was offered once for all. But the sacrifice of acknowledgement, that of a broken heart, that of a thankful heart, must be offered every day. And these spiritual sacrifices are always acceptable to God through Christ Jesus.

V. 3. *In*

† Lev. xxiii. 5. Numb. ix. 3. xxviii. 16. Deut. xvi. 1.

‡ Lev. xxiii. 34. Numb. xxix. 12.

Deut. xvi. 13.



2 moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD, in the sabbaths, and in the new-moons.

4 And the burnt-offering that the prince shall offer unto the LORD in the sabbath-day, *shall be* six lambs without blemish, and a ram without blemish. And the meal-offering *shall be* an ephah for a ram, and the meal-offering for the lambs as he shall be able to give, and

5 an hin of oil to an ephah. And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish. And he shall prepare a meal-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to

6 an ephah. And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof. But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the

7 gate whereby he came in, but shall go forth over against it. And the prince in the midst of them, when they go in, shall go in; and

8 when they go forth, shall go forth. And in the feasts, and in the solemnities, the meal-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs, as he is able to give, and an

9 hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings as he did on the sabbath-day: then he shall go forth, and after his going

10 forth, *one* shall shut the gate. \*Thou shalt daily prepare a burnt-offering unto the LORD, a lamb of the first-year without blemish:

V. 3. *In the sabbaths*—Both weekly and other holy days, which are called *sabbaths*.

V. 9. *Go forth over against it*—Perhaps, only to prevent all jostling and confusion.

V. 17. *His*

\* *Exod. xxix. 38.*



- 14 and thou shalt prepare it every morning. And thou shalt prepare a meal-offering for it every morning, the fix part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meal-offering continually, by a perpetual ordinance unto the LORD.
- 15 Thus shall they prepare the lamb, and the meal-offering, and the  
16 oil every morning, *for* a continual burnt-offering. Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons, it *shall be* their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty, after it shall return to the prince: *and* his inheritance shall be his sons for them.
- 18 Moreover, \* the prince shall not take of the peoples inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession, that my people be  
19 not scattered every man from his possession. After he brought me through the entry which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and  
20 behold there *was* a place on their sides westward. Then said he unto me, This *is* the place where the priests shall boil the trespass-offering, and the sin-offering, where they shall bake the meal-offering; that they bear *them* not out into the outer court, to sanctify  
21 the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold,  
22 in every corner of the court *there was* a court. In the four corners of the court *there were* courts joined of forty cubits long, and thirty  
23 broad: these four corners *were* of one measure. And *there was* a row of building round about in them, round about them four, and *it was* made with boiling-places under the rows round about.
- 24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

V. 17. *His inheritance*—Whatever lands of the prince are given to servants, shall at the year of *Jubilee* revert to the sons of the prince. *For them*—And to theirs after them.

V. 20. *The outer court*—Where the people were.

V. 21. *A court*—A smaller court made up  
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on the outer sides with the walls of the greater square, and on the inside made with two walls, the one forty cubits long, the other thirty cubits broad.

V. 23. *A row of building*—A range of building on the inside of the walls of the lesser courts. *Four*—Four courts in the four corners.

C H A P.



## C H A P. XLVII.

*The vision of the holy waters, ver. 1—12. The borders of the land of Canaan, ver. 13—23.*

1 **A**FTERWARD he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house east-ward: for the forefront of the house *flood* toward the east, and the waters came down from under the right  
2 side of the house, at the south-side of the altar. Then brought he me out of the way of the gate north-ward, and led me about the way without unto the outer gate by the way that looketh east-ward, and  
3 behold, there ran out waters on the right side. And when the man that had the line in his hand, went forth east-ward, he measured a thousand cubits, and he brought me through the waters: the wa-  
4 ters *were* to the ancles. Again he measured a thousand, and brought me through the waters: the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to  
5 the loins. Afterward he measured a thousand, *and it was* a river that I could not pass over: for the waters were risen, waters to swim  
6 in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused  
7 me to return to the brink of the river. Now when I had returned, behold, \* at the bank of the river *were* very many trees on the one side  
8 and on the other. Then said he unto me, These waters issue out toward the east-country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.  
9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a

V. 1. *Eastward*—The fountain lay to the west, the conduit-pipes were laid to bring the water to the temple, and so must run eastward, and perhaps one main pipe might be laid under the east-gate of the temple. *The right side*—On the south-side of the temple.

V. 2. *Out*—Of the inmost court. *The outer gate*—The outmost north-gate in the wall that compassed the whole mountain of the Lord's house.

V. 3. *He measured*—By the line in his

hand. *He brought me*—Went before, and the prophet followed; all this was in vision.

V. 8. *The sea*—The *Dead-sea*, or lake of Sodom. *Shall be healed*—The waters of the sea shall be healed, made wholesome. So where the grace of God from his temple and altar flows, it heals the corrupt nature of man, and renders barren terrible deserts, as a land of waters and gardens.

V. 9. *Shall live*—Be preserved alive, and thrive, whereas no fish can live in the Dead

\* Rev. xxii. 2.



very great multitude of fish, because these waters shall come thither; for they shall be healed, and every thing shall live whither the river  
 10 cometh. And it shall come to pass *that* the fishers shall stand upon it, from En-gedi, even unto En-eglain; they shall be a *place* to spread forth nets, their fish shall be according to their kinds, as the fish of \* the  
 11 great sea, exceeding many. But the miry places thereof, and the marshes thereof shall not be healed; they shall be given to salt.  
 12 And by the river upon the bank thereof on this side, and on that side, shall grow all trees for meat, † whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf  
 13 thereof for medicine. Thus saith the Lord God, This *shall be* the border whereby ye shall inherit the land according to the twelve  
 14 tribes of Israel: Joseph *shall have two* portions. And he shall inherit it, one as well as another: *concerning* the which I ‡ lifted up mine hand to give it unto your fathers, and this land shall fall unto you for  
 15 inheritance. And this *shall be* the border of the land toward the north-side, from the great sea, the way of Hethlon, as men go to  
 16 Zedad; Hamath, Berothah, Sibraim, which *is* between the border of Damascus, and the border of Hamath; Hazar-hatticon, which  
 17 *is* by the coast of Hauran. And the border from the sea shall be § Hazar-Enan the border of Damascus, and the north north-ward,  
 18 and the border of Hamath: and *this is* the north-side. And the east-side he shall measure from Hauran, and from Damascus, and

Dead-sea. *For they*—The poisonous waters of the Dead-sea shall be made wholesome for fish. *Shall live*—Thrive, and multiply in the virtue of the healing streams. Thus is the fruitfulness of the grace of God in the church set forth.

V. 10. *En-gedi*—Which lay on the south-west of the lake of Sodom. *En-eglain*—A city on the north-east of the dead sea. *To spread forth nets*—All along on the west-side of this sea to dry them.

V. 12. *Consumed*—Never be consumed, never decay, there shall always be fruit, Numb. 102.

\* Numb. xxxiv. 6.

† Job viii. 16.

13 R 2

‡ Gen. xvii. 8.

§ Chap. xlviii. 1.

and enough. *Their waters*—Those that watered them. *Issued out*—And so carried a blessing with them.

V. 13. *The border*—The utmost bounds of the whole land. *Shall inherit*—That is, shall divide for inheritance to the tribes of Israel. *Joseph*—That is, the two sons of Joseph, Ephraim, and Manasseh.

V. 15. *The great sea*—The Mediterranean, which was the greatest sea the Jews knew.

V. 18. *The east sea*—The dead sea, which lay on the east of Jerusalem. Thus a line drawn from Damascus through Auranitis, Gilead,

† Gen. xvii. 7, 8.



from Gilead, and from the land of Israel by Jordan, from the border unto the east sea; and *this is* the east-side. And the south-side south-ward from Tamar, *even* to the waters of strife in Kadesh, the river, to the great sea. And *this is* the south-side southward. The west-side also *shall be* the great sea from the border, 'till a man come over against Hamath: *this is* the west-side. So shall he divide this land unto you, according to the tribes of Israel. And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

## C H A P. XLVIII.

*The portion of seven tribes, ver. 1—7. The allotment of land for the sanctuary, priests and Levites, ver. 8—14. For the city and prince, ver. 15—22. For the other five tribes, ver. 23—29. A plan of the city, its gates, and new name, ver. 30—35.*

1 **N**OW these *are* the names of the tribes, from the north end to the coast of the way of Hethlon, as one goeth to Hamath; Hazar-enan, the border of Damascus north-ward, to the coast of Hamath, for these are his sides east and west, a *portion* for Dan.  
 2 And by the border of Dan, from the east side unto the west-side, a  
 3 *portion* for Asher. And by the border of Asher, from the east side  
 4 even unto the west side, a *portion* for Naphtali. And by the border  
 of Naphtali, from the east side unto the west side, a *portion* for Ma-  
 5 nasseh. And by the border of Manasseh, from the east side unto the  
 6 west side, a *portion* for Ephraim. And by the border of Ephraim, from  
 7 the east side even unto the west side, a *portion* for Reuben. And by

Gilead, the land of Israel beyond Jordan to the east-sea, made the eastern frontier.

V. 19. *The river*—Called the river of Egypt, lay directly in the way to Egypt from Jerusalem. *The great sea*—To the south-west part of the Mediterranean sea near Gaza.

V. 22. *Children*—Who from their birth should be invested with this right of inheriting.

V. 23. *His inheritance*—This certainly looks at gospel times, when the partition-wall between Jew and Gentile was taken down, and both put on a level before God, both made one in Christ Jesus.

V. 15. 4



the border of Reuben, from the east side unto the west side, a *portion*  
 8 for Judah. And by the border of Judah, from the east side unto  
 the west side, shall be the offering which ye shall offer of five and  
 twenty thousand *cubits* in breadth, and in length as one of the *other*  
 parts, from the east side unto the west side: and the sanctuary shall  
 9 be in the midst of it. The oblation that ye shall offer unto the LORD  
*shall be* of five and twenty thousand in length, and ten thousand in  
 10 breadth. And for them, *even* for the priests, shall be *this* holy ob-  
 lation, toward the north five and twenty thousand *in length*, and  
 toward the west ten thousand in breadth, and toward the east ten  
 thousand in breadth, and toward the south five and twenty thousand  
 in length, and the sanctuary of the LORD shall be in the midst  
 11 thereof. \* *It shall be* for the priests *that are* sanctified, of the sons of  
 Zadock, which have kept my charge, which went not astray when  
 12 the children of Israel went astray, as the Levites went astray. And  
*this* oblation of the land that is offered, shall be unto them a thing  
 13 most holy, by the border of the Levites. And over against the border  
 of the priests the Levites *shall have* five and twenty thousand in length,  
 and ten thousand in breadth, all the length *shall be* five and twenty thou-  
 14 sand, and the breadth ten thousand. And they shall not sell it, neither  
 exchange, nor alienate the first-fruits of the land: for *it is* holy unto  
 15 the LORD. And the five thousand *that are* left in the breadth  
 over-against the five and twenty thousand, shall be a profane *place*  
 for the city, for dwelling, and for suburbs; and the city shall be  
 16 in the midst thereof. And these *shall be* the measures thereof; the  
 north-side four thousand and five hundred, and the south-side four  
 thousand and five hundred, and on the east-side four thousand and  
 five hundred, and the west-side four thousand and five hundred.  
 17 And the suburbs of the city shall be towards the north two hundred  
 and fifty, and toward the south two hundred and fifty, and toward  
 the east two hundred and fifty, and toward the west two hundred  
 18 and fifty. And the residue in length over-against the oblation of

V. 15. *A profane place*—A common, not consecrated place.

V. 16. *The measures thereof*—The extent and proportions of the city, a square of four thousand five hundred shall be taken out of the middle of the twenty five thousand or the ground-plat of the city.

So it shall be an equilateral square, every side exactly the same. north, south, east, and west, four thousand five hundred apiece, by which measures the whole content is visible eighteen thousand *cubits* not *reeds*.

V. 18. *For food*—For the maintenance of the city-officers.

V. 20. *The*



the holy *portion shall be* ten thousand east-ward, and ten thousand west-ward; and it shall be over-against the oblation of the holy *portion*, and the increase thereof shall be for food unto them that  
 19 serve the city. And they that serve the city, shall serve it out of  
 20 all the tribes of Israel. All the oblation *shall be* five and twenty thousand, by five and twenty thousand: ye shall offer the holy oblation  
 21 four square, with the possession of the city. And the residue *shall be* for the prince on the one side and on the other side of the holy oblation, and of the possession of the city over-against the five and twenty thousand, of the oblation toward the east-border, and west-ward over against the five and twenty thousand toward the west-border, over-against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst  
 22 thereof. Moreover, from the possession of the Levites, and from the possession of the city, *being in the midst of that* which is the prince's, between the border of Judah, and the border of Benjamin,  
 23 shall be for the prince. As for the rest of the tribes, from the east-  
 24 side unto the west-side, Benjamin *shall have a portion*. And by the border of Benjamin, from the east-side unto the west-side, Simeon  
 25 *shall have a portion*. And by the border of Simeon, from the east-  
 26 side unto the west-side, Issachar a *portion*. And by the border of Issachar, from the east-side unto the west-side, Zebulun a *portion*.  
 27 And by the border of Zebulun, from the east-side unto the west-side,  
 28 Gad a *portion*. And by the border of Gad, at the south side south-ward, the border shall be even from Tamar, *unto* the waters of  
 29 strife in Kadesh, *and* to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God. And these *are* the goings out of the city on the north-side, four thousand  
 30 and five hundred measures. And \* the gates of the city *shall be* after the names of the tribes of Israel, three gates north-ward,  
 31 one gate of Reuben, one gate of Judah, one gate of Levi. And at the east-side four thousand and five hundred: and three gates;  
 32 one gate of Joseph, one gate of Benjamin, one gate of Dan.

V. 20. *The possession*—The land assigned for the city.

V. 28. *To the river*—The river of Egypt.

V. 35. *Eighteen*

\* Rev. xxi. 12, &c.



33 And at the fouth-side four thousand and five hundred measures : and  
 three gates ; one gate of Simeon, one gate of Issachar, one gate of  
 34 Zebulun. At the west-side four thousand and five hundred, *with*  
 their three gates ; one gate of Gad, one gate of Asher, one  
 35 gate of Naphtali. *It was* round about eighteen thousand cubits  
 and the name of the city from that day *shall be*, The LORD is  
 there.

V. 35. *Eighteen thousand cubits*—About five miles in compass. *From that day*—From the day of the Lord's restoring this people, and rebuilding their city, and their thankful, holy, and pure worshipping of God there, from that day it shall be said of *Jerusalem*. *The Lord is there*—The Lord who as his name alone is *Jehovah*, so is the only true God, faithful to his promise, rich in mercy, glorious in majesty, righteous in his judgments, wise and holy in his government, whose presence makes us happy, whose withdrawing from us leaves us to misery. This God will by his favour and presence, bring the confluence of all good

to persons, families, and cities ; this God will be there to dwell, govern, defend, prosper, and crown. Such is to be the case of earthly *Jerusalem*, such shall be for ever the case of the heavenly *Jerusalem*. Such is the case of every true believer, who may, wherever he is, in his way of duty, still write *Jehovah-Shammah*, My God is here. And 'tis best to be where he is 'till he bring us within the gates of the glorious city, where inconceivable light and love from the immediate presence of God, give every one an eternal demonstration that God is here : to him be glory for ever.

# N O T E S

O N

## The Book of D A N I E L.

Daniel was of the tribe of Judah, and it is thought, of the royal family. Ezekiel, his cotemporary, but much his senior, speaks of him as wise to a proverb, when he upbraids the king of Tyre with his self-conceit, Thou art wiser than Daniel. He likewise names Noah, Daniel, and Job,  
 as.



*as having the greatest interest in heaven of any. He lived a long and active life in the courts and councils of some of the greatest monarchs the world ever had. Yet none was more intimately acquainted with the mind of God, than he that was a courtier, a statesman, and a man of business. It is generally supposed he lived to be very old, and died at Shushan in Persia.*

*The first chapter of this book, and the three first verses of the second are in Hebrew: and so are the four last chapters. The rest of the book is in the Chaldee: Daniel continues the holy story, from the first taking of Jerusalem by the Chaldean Babel, 'till the last destruction of it by Rome, the mystical Babel.*

# D A N I E L.

## C H A P. I.

*Jehoiakim's first captivity, ver. 1, 2. The choice made of Daniel and some other young men, to be brought up for Nebuchadnezzar's service, ver. 3—7. Their preferring pulse before the king's meat, ver. 8—16. Their wonderful improvement, ver. 17—21.*

- 1 **I**N the third year of the reign of Jehoiakim king of Judah, came  
 2 Nebuchadnezzar king of Babylon unto Jerusalem, and  
 3 besieged it. And the LORD gave Jehoiakim king of Judah into  
 his hand, with part of the vessels of the house of God, which he  
 carried into the land of Shinar to the house of his god; and he  
 4 brought the vessels into the treasure-house of his god. And the  
 king spake unto Ashpenaz, the master of the eunuchs, that he  
 should bring certain of the children of Israel, and of the king's seed,  
 5 and of the princes. Children in whom was no blemish, but well-

V. 2. *With part of the vessels*—In this expedition Nebuchadnezzar carried away some captives, among whom were Daniel and his friends. *His god*—Baal, or Bell, and Nebo, which words they put into the names of their kings and favourites.

V. 3. *Of the eunuchs*—These were chief among the king's servants; and they are

called *eunuchs*, because many of them were such. *And of the princes*—Here was fulfilled what the prophet Isaiah had foretold, Isa. xxxix. 7.

V. 4. *The learning and the tongue*—The Chaldeans were skilled above any other nation, in natural philosophy. Their tongue differed from the Hebrew in dialect, and



favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank : so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar, and to Hananiah of Shadrach, and to Mishael of Meshach, and to Azariah of Abed-nego. But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince of the eunuchs, that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the children which *are* of your sort ? Then shall ye make *me* endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their counte-

and in pronounciation, which they learned that they might be the more acceptable to the king, and court.

V. 5. *The king's meat*—Such as he had at his own table.

V. 6. *And Azariah*—Probably all of the royal lineage of *Judah*.

V. 7. *Gave names*—That is, other names, relating to the idol-gods. *Belteshazzar*—So *Daniel* had the name of *Belteshazzar*, from the great *Babylonian* idol *Baal* or *Bell*. This was by the king's command, and herein he put forth an act of his sovereignty.

Vol. II.

V. 8. *But Daniel purposed*—There may be several weighty reasons assigned why *Daniel* did this. 1. Because many of those meats provided for the king's table, were forbidden by the *Jewish* law. 2. *Daniel* knew these delicacies would too much gratify the flesh. 3. He did not dare to eat and drink things consecrated to idols. 4. He was sensible, how unsuitable delicate fare would be to the afflicted state of God's people. Therefore he was herein a rare pattern of avoiding all the occasions of evil.

V. 15. *Fairer and fatter*—The blessing of God upon homely fare, affords often more health



nances appeared fairer, and fatter in flesh than all the children  
 16 which did eat the portion of the king's meat. Thus Melzar took away  
 the portion of their meat, and the wine that they should drink, and  
 17 gave them pulse. As for these four children, God gave them \*  
 knowledge and skill in all learning and wisdom, and Daniel had un-  
 18 derstanding in all visions and dreams. Now at the end of the days  
 that the king had said he should bring them in, then the prince of  
 19 the eunuchs brought them in before Nebuchadnezzar. And the king  
 communed with them: and among them all was found none like  
 Daniel, Hananiah, Mishael, and Azariah: therefore stood they be-  
 20 fore the king. And in all matters of wisdom *and* understanding that  
 the king enquired of them, he found them ten times better than all  
 21 the magicians *and* astrologers that *were* in all his realm. And Daniel  
 continued even unto the first year of king † Cyrus.

## C H A P. II.

*In this chapter we have, 1. The perplexity of Nebuchadnezzar thro' his dream which he had forgotten, and which the magicians could not tell him, ver. 1—11. Orders given to destroy all the wise men of Babylon, ver. 12—15. The dream discovered to Daniel, and his thanksgiving, ver. 16—23. His discovery of the dream and the meaning of it to the king, ver. 24—45. The honour put upon Daniel and his companions, ver. 46—49.*

1 **A**ND in the second year, in the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was

health and strength, than more costly fare to them that eat the fat, and drink the sweet.

V. 19. *Before*—Both in the presence chamber, and in the council chamber, to try their proficiency; this shews the king's ability and judgment, how else could he discern their fitness, and their excellency above others.

V. 20. *The king enquired*—This is a farther confirmation of the king's noble endowments, and of his great care whom he chose to be in offices of trust, namely persons excellently qualified to serve him in the great affairs of the kingdom. And

thus did God pour contempt upon the pride of the *Chaldeans*, and put honour on the low estate of his people.

V. 21. *Continued*—In the court of Babylon until Cyrus, and then he was in the *Persian* court, and he lived in honour and high employment all that time, yea, after Cyrus began to reign. For chap. x. 1. he had visions and revelations in the third year of Cyrus.

V. 1. *In the second year*—This was properly in the fifth year of that king's reign, but in the second year after Daniel had been brought before the king. *Dreams*—It was one dream, but of many parts.

V. 2. *The*

\* Acts vii. 22. † Chap. vi. 28.



2 troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the forcers, and the Chaldeans, to shew the king his dreams: so they came,  
 3 and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.  
 4 Then spake the Chaldeans to the king in Syriack, ‡ O king, live for ever: tell thy servants the dream, and we will shew the interpretation.  
 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be § cut in pieces, and your  
 6 houses || shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour: therefore shew me the dream, and the  
 7 interpretation thereof. They answered again, and said, Let the king tell his servants the dream, and we will shew the interpretation  
 8 of it. The king answered and said, I know of certainty that ye  
 9 would gain time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, *there is but one decree* for you: for ye have prepared lying and corrupt words to speak before me, 'till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.  
 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore *there*  
 11 *is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean. And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king,  
 12 except the gods, whose dwelling is not with flesh. For this cause

V. 2. *The astrologers*—Who pretended great skill in natural, and supernatural things. *The forcers*—Or necromancers, who used diabolical arts. *Chaldeans*—This name the magicians assumed as being national, and most noble.

V. 3. *To know*—He remembered the fact in general, but could not repeat it perfectly. Yet it had left such an impression on him, as put him in great perplexity. The Lord hath ways to affright the greatest

Numb. 102.

men in the world, in the midst of their security.

V. 4. *In Syriack*—That is in the *Chaldee* tongue, for *Syria* or *Aram* is sometimes taken in a large sense, containing, *Assyria*, *Babylon*, *Mesopotamia*, *Phœnicia*, *Palestine*, 2 Kings xviii. 26. From hence all is written in the *Chaldee* language, to the eighth chapter.

V. 9. *But one decree*—I will not retract my sentence.

V. 13. *Daniel*

‡ Chap. iii. 9. vi. 6. 21. § Chap. iii. 29. || Ezra vi. 11.



the king was angry, and very furious, and commanded to destroy  
 13 all the wise *men* of Babylon. And the decree went forth, that the  
 wise *men* should be slain, and they sought Daniel and his fellows to  
 14 be slain. Then Daniel answered with counsel and wisdom to  
 Arioch the captain of the king's guard, who was gone forth to slay  
 15 the wise *men* of Babylon. He answered and said to Arioch the  
 king's captain, Why *is* the decree *so* hasty from the king? Then  
 16 Arioch made the thing known to Daniel. Then Daniel went in,  
 and desired of the king that he would give him time, and that he  
 17 would shew the king the interpretation. Then Daniel went to his  
 house, and made the thing known to Hananiah, Mishael, and Aza-  
 18 riah his companions: That they would desire mercies of the God  
 of heaven concerning this secret; that Daniel and his fellows might  
 19 not perish with the rest of the wise *men* of Babylon. Then  
 was the secret revealed unto Daniel in a night-vision; then  
 20 Daniel blessed the God of heaven. Daniel answered and said,  
 \* Blessed be the name of God for ever and ever: for  
 21 wisdom and might are his. And he changeth the times and the sea-  
 sons: † he removeth kings, and setteth up kings: he giveth wis-  
 dom unto the wise, and knowledge to them that know understand-  
 22 ing. ‡ He revealeth the deep and secret things, he knoweth what  
 23 is in the darkness, and the light dwelleth with him. I thank thee,  
 and praise thee, O thou God of my fathers, who hast given me wis-  
 dom and might, and hast made known unto me now what we de-  
 sired of thee: for thou hast *now* made known unto us the king's  
 24 matter. Therefore Daniel went in unto Arioch, whom the king  
 had ordained to destroy the wise *men* of Babylon; he went and  
 said thus unto him, Destroy not the wise *men* of Babylon, bring me  
 in before the king, and I will shew unto the king the interpretation.  
 25 Then Arioch brought in Daniel before the king in haste, and said

V. 13. *Daniel and his fellows*—Daniel and his fellows were not called, because of their youth, which the *Chaldeans* despised. Here it is observable: 1. The *magicians* confessed, that knowledge and revelation must come from God, and therefore what *Daniel* did, was not by any human strength. 2. That the Lord held the governor's hands, so that he did not slay *Daniel* presently with the first. 3. That *Daniel* by

his prudence and piety, saved all the *magicians* lives.

V. 21. *He changeth*—God can make the sun go back or stand still, as in *Ahaz* and *Joshua's* time, it is the great part of God's power and prerogative to change times. *Daniel* here attributes that to God, which Heathens attributed to nature, or chance. God only that made all by his power, doth rule, and over-rule all by his providence.

V. 26. *Belteshazzar*

\* *Psal.* cxiii. 2. cxv. 18. † *Job* xii. 18. ‡ *Job* xii. 22.



thus unto him, I have found a man of the captives of Judah, that  
 26 will make known unto the king the interpretation. The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the  
 27 interpretation thereof. Daniel answered in the presence of the king, and said, The secret which the king hath demanded, the wise men, the astrologers, the magicians, the soothsayers, cannot shew  
 28 unto the king. But there is a God in heaven that reavealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon  
 29 thy bed are these; *As for thee*, O king, thy thoughts came into *thy mind* upon thy bed, what should come to pass hereafter; and he that revealeth secrets, maketh known unto thee what shall come to pass.  
 30 § But *as for me*, this secret is not revealed to me, for *any* wisdom that I have more than any living, but that they may make known the interpretation to the king, and that thou mayest know the  
 31 thoughts of thy heart. Thou, O king, sawest, and behold, a great image: this great image whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible. This image's head *was*  
 32 of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of  
 33 clay. Thou sawest 'till a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake  
 34 them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became \* like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.  
 36 This *is* the dream, and we will tell the interpretation thereof before

V. 26. *Belteshazzar*—By this name of *Belteshazzar* he had given *Daniel*, he took courage as if he might expect some great thing from him: for the word signifies the keeper of secret treasure.

V. 28. *What shall be*—Observe the prophet's wisdom, he does not fall abruptly upon the dream, but first prepares this lofty king for it, and by degrees labours to win him to the knowledge of the true God.

V. 30. *But*—But that the interpretation may be manifest to the king, and that thou mayest be better instructed and satisfied in thy mind.

V. 36. *And we*—By this word *we* appears *Daniel's* piety and modesty, for he declares by it, that he and his companions had begged this skill from God, and therefore he did not arrogate it to himself.

V. 28. *Made*



- 37 the king. Thou † O king, *art* a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory.
- 38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all; thou *art* this head of gold.
- 39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the
- 40 earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that
- 41 breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters clay, and part of iron: the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with
- 42 miry clay. And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.
- 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave
- 44 one to another, even as iron is not mixed with clay. And in the

V. 38. *Made thee ruler*.—He hath given thee absolute dominion of all creatures, men and beasts within the bounds of thy vast kingdom. *Thou*.—He was first in order, as the head is before the other parts, and the vision began in him, and descended downwards to the other three monarchies. He was the *head of gold*, because of the vast riches wherein this monarchy abounded, and because it stood longest, five hundred years, and was fortunate and flourishing to the last.

V. 39. *Another kingdom*.—This was that of the *Medes* and *Persians*, inferior in time for it lasted not half so long as the *Affyrian* in prosperity and tranquillity; yet was this wonderful rich and large for a time. *Third kingdom*.—This was the *Grecian* monarchy under *Alexander* the great, called *brass*, because coarser than the other. *Over all the earth*.—*Alexander* marched even to the *Indies*, and was said to conquer the world.

V. 40. *Fourth kingdom*.—This is the king-

dom of the *Romans*, and was to last not only to *Christ's* first coming, but under *antichrist*, to his second coming. This did break in pieces all other kingdoms, being too strong for them, and brought all into subjection to it, 'till the stone fell upon it.

V. 41. *Divided*.—Partly strong, and partly weak; the *Roman* kingdom was divided, partly by their civil wars, partly when conquered provinces and kingdoms cast off the *Roman* yoke, and set up king's of their own, and so the empire was divided into ten kingdoms or toes.

V. 42. *Broken*.—This was plain in the civil wars of the *Romans*, and the falling off of some countries, especially towards the end of it.

V. 43. *Mingle themselves*.—By marriage, but they shall never knit well together, because ambition is stronger than affinity.

V. 44. *In the days of these kings*.—While the

\* *Ezra* vii. 12. *Jer.* xxvii. 6, 7. *Ezek.* xxvi. 7. *Hos.* viii. 10.



days of these kings shall the God of heaven set up a kingdom, † which shall never be destroyed, and the kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these  
 45 kingdoms, and it shall stand for ever. Forasmuch as thou sawest that § the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpre-  
 46 tation thereof sure. Then the king Nebuchadnezzar fell upon his face, and || worshipped Daniel, and commanded that they should  
 47 offer an oblation, and sweet odours unto him. The king answered unto Daniel, and said, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou  
 48 couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise  
 49 men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

the iron kingdom stood, for *Christ* was born in the reign of *Augustus Caesar*. And this kingdom is not bounded by any limits, as worldly empires are, but is truly universal. And it shall be for ever, never destroyed or given to others, as the rest were.

V. 45. *And the gold*—This denotes the small beginning of *Christ's* visible kingdom, and the different rise of *Christ* from all other; his conception by the Holy Ghost, without father and mother, respectively as to his two natures. This stone, falling from the mountain, brake the image in pieces; for *Christ* is a stone that grinds to powder those it falls on: and he is a growing stone even to a mountain, and therefore will fill the earth.

V. 46. *That they should offer*—This was strange, that so great a monarch should thus worship his vassal, which he did in consternation and admiration. But doubtless *Daniel* put a stop to it: though he could not hinder the king in his prostration, and in his word of command. And the king being instructed of *Daniel*, gives God all the glory in the next words.

V. 47. *God of gods*—The supreme God of all the world, above *Baal* and all other gods. *Lord of kings*—The word in the *Syriack* signifies, *high Lord*, seeing he is the highest king of all the earth.

V. 49. *And he set*—He substituted them as lieutenants for the king's service under *Daniel*, but *Daniel* sat in the king's gate to be ready for the king's chief business.

C H A P.

† Chap. iv. 3. 34. vi. 26. vii. 14. 27. Micah iv. 7. Luke i. 33. § Isa. xxviii. 16. || Acts x. 25. xiv. 11. 13. xxviii. 6.



## C H A P. III.

*Nebuchadnezzar erects a golden image, and requires all his subjects to worship it, ver. 1—7. He is informed that the Jewish princes refuse to worship it, ver. 8—12. They resolutely persist in their refusal, ver. 13—18. They are cast into the fiery furnace, ver. 19—23. Their preservation and the conviction of the king, ver. 24—27. The honour which he gave to God, and the favour he shewed to his servants, ver. 28—30.*

- 1** NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.
- 2** Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.
- 3** Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up, and they stood before the image that Nebuchadnezzar had set up.
- 4** Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image, that Nebuchadnezzar the king had set up.
- 8** Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall

V. 1. *Made an image*—Perhaps he did this, that he might seem no ways inclined to the Jews, or their religion, whereof the Chaldeans might be jealous, seeing he had owned their God to be greatest, and

had preferred *Daniel* and his friends to great honours.

V. 4. *Nations and languages*—Proclamation was made therefore in several languages.

V. 16. *We*



11 down and worship the golden image: And whoso falleth not down  
 and worshippeth, *that* he should be cast into the midst of a burning  
 12 fiery furnace. There are certain Jews whom thou hast set over the  
 affairs of the province of Babylon, Shadrach, Meshach, and Abed-  
 nego: these men, O king, have not regarded thee, they serve not  
 thy gods, nor worship the golden image which thou hast set up.  
 13 Then Nebuchadnezzar in *his* rage and fury commanded to bring  
 Shadrach, Meshach, and Abed-nego; then they brought these men  
 14 before the king. Nebuchadnezzar spake and said unto them, *Is it*  
*true*, O Shadrach, Meshach, and Abed-nego? Do not ye serve my  
 15 gods, nor worship the golden image which I have set up? Now if  
 ye be ready, that at what time ye hear the sound of the cornet,  
 flute, harp, sackbut, psaltery, and dulcimer, and all kinds of  
 musick, ye fall down and worship the image which I have made,  
*well*: but if ye worship not, ye shall be cast the same hour into the  
 midst of a burning fire furnace; and who is that God that shall de-  
 16 liver you out of my hands? Shadrach, Meshach, and Abed-nego  
 answered and said to the king, O Nebuchadnezzar, \* we are not  
 17 careful to answer thee in this matter. If it be *so*, our God whom  
 we serve is able to deliver us from the burning fiery furnace; and  
 18 he will deliver *us* out of thine hand, O king. But if not, be it  
 known unto thee, O king, that we will not serve thy gods, nor wor-  
 19 ship the golden image which thou hast set up. Then was Nebu-  
 chadnezzar full of fury, and the form of his visage was changed  
 against Shadrach, Meshach, and Abed-nego; *therefore* he spake and  
 commanded, that they should heat the furnace one seven times  
 20 more than it was wont to be heated. And he commanded the  
 most mighty men that *were* in his army to bind Shadrach, Meshach,  
 and Abed-nego, and to cast *them* into the burning fiery furnace.

V. 16. *We are not careful*—Heb. *We care not*: there is no need of any answer in this case, for it is in vain for us to debate the matter; the king is resolved to have his will of us, and we are resolved on the contrary.

V. 18. *But if not*—It was therefore all one to them, which way God would honour himself; they were resolved to suffer rather than sin, and leave the cause to

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God. Indeed if God be for us, we need not fear what man can do unto us. Let him do his worst. God will deliver us either from death, or in death.

V. 20. *To bind*—What, did he think these three men would have resisted? Or that their God would defend them from his power, or that if he had, his mighty men could have prevailed? None of all this was the case; for God purposed to shew

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\* Matt. x. 19.



21 Then these men were bound in their coats, their hose, and their hats, and their *other* garments, and were cast into the midst of the  
 22 burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-  
 23 nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then  
 24 Nebuchadnezzar the king was astonished, and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the  
 25 king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and  
 26 the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.  
 27 And the princes, governors, and captains, and the king's counsellors being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.  
 28 Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve, nor wor-  
 29 ship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak any thing

shew his power when the king did his worst, and in the thing wherein he dealt proudly, to be above him.

V. 23. *Fell down*—All this is expressed with emphasis, to make the power of God more glorious in their preservation; for that flame that slew the executioners, might much more easily have killed them, even before they fell down.

V. 25. *No hurt*—See how the God of nature can when he pleases controul the powers of nature! *The Son of God*—Probably he had heard *Daniel* speak of him.

Jesus Christ, the Angel of the covenant, did sometimes appear before his incarnation. Those who suffer for Christ, have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore need fear no evil.

V. 26. *And spake*—With a milder tone than before, God having abated the fire of his fury. Now he could at once acknowledge the true God to be the most high above all gods, and the three worthies to be his faithful servants.

V. 1. *Nebu-*



amiss against the God of Shadrach, Meshach, and Abed-nego, shall be || cut in pieces, and their houses shall be made a duughill: be-  
 30 cause there is no other god that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

## C H A P. IV.

*The writer of this chapter is Nebuchadnezzar himself. The story of him is given in his own words. Here is the preface, ver. 1—3. His dream, which puzzled the magicians, ver. 4—18. The interpretation of it by Daniel, ver. 19—27. The accomplishment of it, ver. 28—33. Nebuchadnezzar's recovery and adoration of God, ver. 34—37.*

1 **N**EBUCHADNEZZAR the king, unto all people, nations  
 2 and languages, that dwell in all the earth; Peace be multi-  
 3 plied unto you. I thought it good to shew the signs and wonders  
 4 that the high God hath wrought toward me. How great are his  
 5 signs! And how mighty are his wonders! His kingdom is \* an  
 6 everlasting kingdom, and his dominion is from generation to gene-  
 7 ration. I Nebuchadnezzar was at rest in mine house, and flou-  
 8 rishing in my palace: I saw a dream which made me afraid, and  
 9 the thoughts upon my bed, and the visions of my head troubled  
 10 me. Therefore made I a decree to bring in all the wise men of Ba-  
 11 bylon before me, that they might make known unto me the inter-  
 12 pretation of the dream. Then came in the magicians, the astrolo-  
 13 gers, the Chaldeans, and the soothsayers: and I told the dream  
 14 before them, but they did not make known unto me the interpre-  
 15 tation thereof. But at the last Daniel came in before me, † whose  
 16 name was Belteshazzar, according to the name of my god, and in  
 17 whom is the spirit of the holy God, and before him I told the

V. 1. *Nebuchadnezzar the king*—Daniel here sets down another strange relation in the words of the king's own proclamation, sent to all his vast kingdoms, and unquestionless put into the king's archives, and court-rolls. *Peace be multiplied*—All health and happiness; this was always the form of salutation among the eastern nations.

V. 3. *How great are his signs*—Nothing Numb. 103.

less than a real change of heart could cause such a confession as this! *Nebuchadnezzar* was now old, had reigned above forty years, and seen as much of the world as most men ever did. And yet never 'till now, did he admire surprizing events, as the *signs and wonders of the high God!*

V. 4. *Was at rest*—When my wars were over, I sat down quiet, enjoying the spoils of my enemies.

V. 13. A

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 || Chap. ii. 5. \* Chap. ii. 44: † Chap. i. 7.



9 dream, saying, O Belteshazzar, † master of the magicians, because I know that the spirit of the holy God is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen,  
 10 and the interpretation thereof. Thus *were* the visions of mine head in my bed; I saw, and behold, § a tree in the midst of the earth, and  
 11 the height thereof *was* great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to  
 12 the end of all the earth. The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: || the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the  
 13 boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and behold, a watcher, and \* an holy one  
 14 came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the  
 15 fowls from his branches. Nevertheless leave the stump of his roots in the earth, even with a band of iron and brags, in the tender grass of the field, and let it be wet with the dew of heaven, and  
 16 let his portion *be* with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto  
 17 him, and let seven times pass over him. This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will,  
 18 and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen: now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou  
 19 art able, for the spirit of the holy God is in thee. Then Daniel

V. 13. *A watcher*—A holy angel, the instrument of God, to execute God's judgments, which the angels watch constantly to perform.

V. 17. *Of the holy ones*—The decree was God's, and the demand was of the holy angels; if God enact it, the angels had the dispensation of it put into their hands, and they all consent to it as a just judg-

ment of God to be executed by them according to the will of God. *The most high ruleth*—Nebuchadnezzar and his flatterers conceived he was a god in earth unaccountable to any. But the great God will make all men know he rules all in earth too, and sets up at his pleasure whom he will, and plucks them down again.

V. 19. *Troubled him*—Because he fore-  
 saw

† Chap. ii. 48. § Ezek. xxxi. 3. || Ezek. xxxi. 6. \* Chap. viii. 13.



(whose name *was* Belteshazzar) was astonished for one hour, and his thoughts troubled him : the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, † the dream *be* to them that  
 20 hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ;  
 21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beast of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :  
 22 It *is* thou, O king, that are grown and become strong : for thy greatness is grown and reacheth unto heaven, and thy dominion to the  
 23 end of the earth. And whereas the king saw a watcher, and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and *let* his portion *be*  
 24 with the beasts of the field, 'till seven times pass over him ; This *is* the interpretation, O king, and this *is* the decree of the most High,  
 25 which is come upon my lord the king : That they shall ‡ drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, 'till thou know that the most High ruleth in the kingdom of men,  
 26 and § giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree-roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens  
 27 do rule. Wherefore, O king, let my counsel be acceptable unto

saw such troubles coming upon the king for whom he had a high reverence. *Let not the dream trouble thee*—Speak out, let the event be what it will. *Belteshazzar said*—What address and how excellent a spirit is shewn in this short preface.

V. 22. *Reacheth unto heaven*—Thou art high and mighty in the majesty which God hath given thee. *To the end of the earth*—To the Caspian sea north, to the Euxine and Ægean sea west, to the Mediterranean south.

V. 25. *They shall drive thee*—This was such a thundering peal, that it was wonderful the king could endure to hear it without fury boiling in his heart, yet the Lord with-held him. *Seven times*—Seven years. *'Till thou know*—How hard is it for lofty princes to learn this lesson.

V. 26. *The heavens do rule*—That God, who sits in heaven rules over all.

V. 27. *If it may be*—Daniel was not certain of pardon for him, nor did he altogether despair of it. With what wisdom and



thee, and break of thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy  
 28 tranquility. All *this* came upon the king Nebuchadnezzar.  
 29 At the end of twelve months he walked in the palace of the kingdom  
 30 of Babylon. The king spake, and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my  
 31 power, and for the honour of my majesty? While the word *was* in the king's mouth there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken, The kingdom is departed  
 32 from thee. And \* they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field; they shall make thee to eat  
 32 grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth  
 32 it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat  
 32 grass as oxen, and his body was wet with the dew of heaven, 'till his hairs were grown like eagles *feathers*, and his nails like birds  
 34 *claws*. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is † an everlasting dominion, and  
 35 his kingdom *it* from generation to generation. And ‡ all the inhabitants of the earth *are* reputed as nothing: and he doth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or stay unto him, § What dost

and tenderness does he speak: and yet with what plainness?

V. 28. *King Nebuchadnezzar*—With how admirable propriety is the person changed here! These six verses speaking in the third person. But in the thirty fourth, *Nebuchadnezzar* having recovered his reason, speaks in the first person again.

V. 33. *Was driven from men*—Being bereft of his understanding, as a man distracted he fled, and betook himself to the woods.

V. 34. *Mine understanding returned*—God shined upon his soul, and gave him understanding to consider his sad state, and

the causes of it. *And honoured him*—By prayer and praise, during the justice and mercy of God, giving God the glory of his sovereignty and unchangeableness.

V. 35. *As nothing*—A due consideration of God's infinite greatness, makes the creature appear as nothing; creatures are nothing to help, nothing to hurt, nothing in duration, nothing solid and substantial, nothing without dependence, and influence, and support from God. *His will*—Being the Lord of hosts, and the only absolute and universal monarch of the world.

V. 36. *Bringeth*

\* Ver. 25. † Chap. ii. 44. vii. 14. Micah iv. 7. Luke i. 33. ‡ Isa. xl. 15. 17. § Job ix. 12. Isa. xlv. 9.



36 thou? At the same time my reason returned unto me, and for the glory of my kingdom, mine honour and brightness returned unto me: and my counsellors, and my lords sought unto me, and I was established in my kingdom, and excellent majesty was added unto  
 37 me. Now I Nebuchadnezzar praise, and extol, and honour the king of heaven: all whose works are truth, and his ways judgment, and those that walk in pride, he is able to abase.

## C H A P. V.

*Belshazzar's profane feast, ver. 1—4. The hand writing on the wall, ver. 5—9. Interpreted and applied by Daniel, ver. 10—29. The accomplishment of it, ver. 30, 31.*

1 **B**ELSHAZZAR the king \* made a great feast to a thousand  
 2 of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes,  
 3 his wives and his concubines might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem, and the king and his princes,  
 4 his wives, and his concubines drank in them. They drank wine,

V. 36. *Brightness*—I had again the majesty of a king in my countenance. *I was established*—In wonted power and place, owned and obeyed, by all. *Majesty was added*—He was the most august and magnificent prince on earth, much more so than before.

V. 37. *Now I praise*—Thus can the Lord make the stoutest hearts to stoop, and do him homage. This doxology proceeds from his heart. *Are truth*—God is truth essentially: he is the rule and standard of truth, his words are truth, his ways are truth, and they are judgment: he is wise, and hath dealt justly with me for my pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me; I do, and ever shall adore him for it. *Able to abase*—As he hath declared upon

me, in stupendous changes, which I proclaim to all the world. He had a just controversy with me, and I have no ground to quarrel with him, but to give him glory by this confession. What authority had any one to say, That this man "was no convert?" We can no more doubt of his salvation than of Solomon's.

V. 1. *Belshazzar*—The grandson of Nebuchadnezzar. *Made a great feast*—After the manner of the eastern kings who shewed their magnificence this way. But this is prodigious that he should carouse when the city was besieged, and ready to be taken by Darius the Mede.

V. 2. *To bring the vessels*—Triumphing thereby over God and his people.

V. 4. *And praised the gods of gold*—At the same

\* Jer. li. 39.



and praised the gods of gold, and of silver, of brass, of iron, of  
 5 wood, and of stone. In the same hour came forth fingers of a  
 man's hand, and wrote over-against the candlestick, upon the plaister  
 of the wall of the king's palace; and the king saw the part of the  
 6 hand that wrote. Then the king's countenance was changed, and  
 his thoughts troubled him, so that the joints of his loins were loosed,  
 7 and his knees smote one against another. The king cried aloud to  
 bring in the astrologers, the Chaldeans, and the soothsayers: *And*  
 the king spake and said to the wise-men of Babylon, Whosoever  
 shall read this writing, and shew me the interpretation thereof, shall  
 be clothed with scarlet and *have* a chain of gold about his neck, and  
 8 shall be the third ruler in the kingdom. Then came in all the king's  
 wise men, but they could not read the writing, nor make known to  
 9 the king the interpretation thereof. Then was king Belshazzar  
 greatly troubled, and his countenance was changed, and his lords  
 10 were astonished. *Now* the queen by reason of the words of the king  
 and his lords, came into the banqueting-house, *and* the queen  
 spake and said, O king, live for ever: let not thy thoughts trouble  
 11 thee, nor let thy countenance be changed. † There is a man in  
 thy kingdom, ‡ in whom is the spirit of the holy God, and in the  
 days of thy grandfather, light and understanding, and wisdom like  
 the wisdom of the gods, was found in him; whom the king Nebu-  
 chadnezzar thy grandfather, the king, *I say*, thy grandfather made  
 § master of the magicians, astrologers, Chaldeans, *and* soothsayers;  
 12 Forasmuch as an excellent spirit, and knowledge, and understand-  
 ing, interpreting of dreams, and shewing of hard sentences, and  
 dissolving of doubts were found in the same Daniel, \* whom the  
 king named Belteshazzar; now let Daniel be called, and he will  
 13 shew the interpretation. Then was Daniel brought in before the  
 king, *and* the king spake and said unto Daniel; *Art* thou that Daniel,

same time insulting the great God of heaven and earth.

V. 5. *Came forth fingers*—The likeness of a man's hand.

V. 6. *His knees smote*—So soon can the terrors of God shake the loftiest cedars, the tyrants of the earth.

V. 10. *The queen came*—The women in those courts had an apartment by themselves, and this being the queen-mother, and aged, did not mingle herself with the king's wives and concubines, yet she broke the rule in coming in now, upon this solemn occasion.

V. 24. *Form*

† Chap. ii. 48. ‡ Chap. iv. 8, 9, 18. § Chap. iv. 9. || Chap. i. 7.



who *art* of the children of the captivity of Judah, whom the king  
 14 my grandfather brought out of Jewry? I have even heard of thee,  
 that the spirit of the gods *is* in thee, and that light, and understand-  
 15 ing, and excellent wisdom is found in thee. And now the wise-men,  
 the astrologers have been brought in before me, that they should  
 read this writing, and make known unto me the interpretation  
 thereof: but they could not shew the interpretation of the thing.  
 16 And I have heard of thee, that thou canst make interpretations,  
 and dissolve doubts: now if thou canst read the writing, and make  
 known to me the interpretation thereof, thou shalt be clothed with  
 scarlet, and *have* a chain of gold about thy neck, and shalt be the  
 17 third ruler in the kingdom. Then Daniel answered and said  
 before the king, Let thy gifts be to thyself, and give thy rewards  
 to another, yet I will read the writing unto the king, and make  
 18 known to him the interpretation. O thou king, the most high God  
 gave Nebuchadnezzar thy father a kingdom, and majesty, and  
 19 glory, and honour. And for the majesty that he gave him, all peo-  
 ple, nations, and languages trembled and feared before him:  
 whom he would he slew, and whom he would he kept alive, and  
 20 whom he would he set up, and whom he would he put down. But  
 || when his heart was lifted up, and his mind hardened in pride, he  
 was deposed from his kingly throne, and they took his glory from  
 21 him. And he was driven \* from the sons of men, and his heart  
 was made like the beasts, and his dwelling *was* with the wild asses:  
 they fed him with grass like oxen, and his body was wet with the  
 dew of heaven 'till he knew that the most high God ruleth in the  
 kingdom of men, and *that* he appointeth over it whomsoever he will.  
 22 And thou his son, O Belshazzar, hast not humbled thine heart,  
 23 though thou knewest all this: But hast lifted up thyself against the  
 Lord of heaven, and they have brought the vessels of his house  
 before thee, and thou and thy lords, thy wives, and thy concu-  
 bines, have drunk wine in them; and thou hast praised the gods  
 of silver, and gold, of brass, iron, wood, and stone, which see  
 not, nor hear, nor know: and the God, in † whose hand thy  
 breath *is*, and ‡ whose *are* all thy ways, hast thou not glorified.  
 24 Then was the part of the hand sent from him, and this writing was

V. 24. *From him*—From that God whom thou hast despised.  
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V. 26. *MENE*

|| Chap. iv. 30. \* Chap. iv. 32. † Job xii. 10. ‡ Prov. xx. 23.



25 written. And this is the writing that was written, MENE MENE,  
 26 TEKEL, UPHARSIN. This is the interpretation of the things;  
 MENE; God hath numbered thy kingdom, and finished it,  
 27 TEKEL; thou art weighed in the balances, and art found wanting.  
 28 PERES; thy kingdom is divided, and given to the Medes and  
 29 Persians. Then commanded Belshazzar, and they clothed Daniel  
 with scarlet, and put a chain of gold about his neck, and made a  
 proclamation concerning him, that he should be the third ruler in  
 30 the kingdom. In that night was Belshazzar the king of the Chal-  
 31 deans slain. And Darius the Median took the kingdom, being  
 about threescore and two years old.

## C H A P. VI.

Daniel's preferment, ver. 1—3. Envy against him, ver. 4—5. The decree against prayer,  
 ver. 6—9. Daniel's continuance in prayer notwithstanding, ver. 10. He is informed  
 against and cast into the den of lions, ver. 11—17. His preservation and deliverance,  
 ver. 18—23. The death of his accusers, ver. 24. The decree of Darius, and prosperity of  
 Daniel, ver. 25—28.

1 **I**T pleased Darius to set over the kingdom an hundred and twenty  
 2 **I** princes, which should be over the whole kingdom; And over  
 these, three presidents; of whom Daniel was first; that the princes  
 might give accounts unto them; and the king should have no da-  
 3 mage. Then this Daniel was preferred above the presidents and prin-  
 ces, because an excellent spirit was in him; and the king thought to  
 4 set him over the whole realm. Then the presidents and princes sought  
 to find occasion against Daniel concerning the kingdom; but they  
 could not find none occasion, nor fault: forasmuch as he was faith-

V. 26. *MENE—MENE MENE*, it is numbered, it is numbered; the words are doubled for the greater confirmation. It relates to the number of the seventy years for the overthrow of the Babylonish empire.

V. 27. *Art found wanting*—There is no weight nor worth in thee; thou hast made light of God, and the Lord makes light of thee.

V. 28. *PERES*—Separated, divided, broken. *Phars* signifies two things, *broken off*, and *Persian*; noting that, first, this kingdom was broken down from Belshaz-

zar. Secondly, that it was given to the Persians.

V. 31. *Darius the Mede*—This was he that with Cyrus besieged and took Babylon.

V. 2. *Daniel was first*—Belshazzar's promise to Daniel was, that he should be the third ruler in the kingdom, chap. v. xvi. 29. The first was general of the army, the second president of the palace, the third of the land and provinces.

V. 4. *Concerning the kingdom*—And so to have made him guilty of treason, or other high misdemeanors, in the king's business.

V. 10. *Toward*



5 ful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God. 6 Then these presidents and princes assembled together to the king 7 and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, 8 he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to 9 the \* law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave 11 thanks before his God as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before 12 his God. Then they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree, that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, the thing *is* true, according to the law of 13 the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14 Then the king when he heard *these* words, † was fore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured 15 'till the going down of the sun, to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, that no decree nor statute

V. 10. *Toward Jerusalem*—The temple was the place where the Lord placed his name, and promised to appear, and accept his people, all being a type of Christ, through whom only sinners are accepted. *As he did aforetime*—He did not abate his prayers for the king's command,

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nor did he break the law purposely, because he did no more than he was wont to do in serving his God.

V. 14. *Displeased with himself*—For having made that foolish decree. *To deliver him*—To find out some way of delivering him.

V. 20. *Able*

\* *Esth.* i. 19. viii. 8. † *Mark.* vi. 26.

13 U 2



16 which the king establissheth, may be changed. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions: *now* the king spake and said unto Daniel, Thy God whom thou  
 17 serveſt continually, he will deliver thee. And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet and with the ſignet of his lords; that the purpoſe might not be  
 18 changed concerning Daniel. Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought  
 19 before him, and his ſleep went from him. Then the king aroſe very early in the morning, and went in haſte unto the den of lions.  
 20 And when he came unto the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid unto Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually,  
 21 able to deliver thee from the lions? Then ſaid Daniel unto the  
 22 king, ‡ O king, live for ever. My God hath ſent his angel, and ſhut the lions mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and alſo before thee, O  
 23 king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was  
 24 found upon him, becauſe he believed in his God. And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, § their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces, or ever they came at the bottom of the  
 25 den. Then king Darius || wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you.  
 26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God,

V. 20. *Able to deliver*—What he doubted of, we are ſure of, that the ſervants of the living God, have a maſter who is able to deliver them, and bear them out in his ſervice.

V. 22. *His angel*—The ſame that was with the three children in the fiery furnace, whoſe preſence made even the lion's den a ſtrong-hold, his palace, his paradise. See

the power of God over the fierceſt creatures! See the care God takes of his faithful ſervants, eſpecially when they are called to ſuffer for him! See how ready the angels are to miniſter to the heirs of ſalvation!

V. 25. *In all the earth*—In all that great empire. It is uſual with the *Turks*, *Tartars*, *Chineſe*, to arrogate the ſame univerſality.

V. 1. *It*

‡ Chap. ii. 4. § Deut. xxiv. 26. 2 Kings xiv. 6. || Chap. iii. 29. iv. 1.



and stedfast for ever, and his kingdom, *that* which shall not be \* de-  
 27 stroyed, and his dominion *shall be even* unto the end. He delivereth  
 and rescueth, and he worketh signs and wonders in heaven and in  
 28 earth, who hath delivereth Daniel from the power of the lions. So  
 this Daniel prospered in the reign of Darius, and in the reign of  
 Cyrus the Persian.

## C H A P. VII.

*We come now to the prophetical part of Daniel, in which are many things hard to be understood. In this chapter we have, The vision of the four beasts, ver. 1—8. The vision of God's throne of government and judgment, ver. 9—14. The interpretation of these visions, ver. 15—28.*

1 **I**N the first year of Belshazzar king of Babylon, Daniel had a  
 dream, and visions of his head upon his bed: then he wrote  
 2 the dream, *and* told the sum of the matters. Daniel spake, and said,  
 I saw in my vision by night, and behold, the four winds of the  
 3 heaven strove upon the great sea. And four great beasts came up  
 4 from the sea, diverse one from another. The first *was* like a lion,  
 and had † eagle's wings: *and* I beheld 'till the wings thereof were  
 plucked, and it was lifted up from the earth, and made stand upon  
 5 the feet as a man, and a man's heart was given unto it. And be-  
 hold, another beast, a second like to a bear, and it raised up itself  
 on one side, and *it had* three ribs in the mouth of it, between the  
 teeth of it: and they said thus unto it, Arise, devour much flesh.

V. 1. *In the first year of Belshazzar*—This prophecy is written in *Chaldee*, to be a monument to him, of the reverence his father and grandfather shewed towards God, who had done such mighty works for them. *Then he wrote*—These visions were recorded for the benefit of the church, to rectify their mistake: for they thought all things would succeed prosperously after they returned out of their captivity.

V. 2. *The four winds*—Probably by the four winds of the great sea is signified commotions of contrary nations, striving together by wars, and producing these four beasts successively.

V. 3. *Four great beasts*—That is, four great monarchies, great, in comparison

of particular kingdoms; beasts for their tyrannical oppressions.

V. 4. *The first*—This was the *Chaldean*, or *Affyrian*; whose seat was first at *Babylon*, afterwards at *Nineveh*, and then at *Babylon* again. *Eagle's wings*—They were swift, over-running many countries, and brought their monarchy to a prodigious height in a short time. *The wings were plucked*—Which was first done in stopping the career of their victories, and afterwards in casting them out of their kingdom. *A man's heart*—They lost their lion-like courage, and became faint and cowardly like other men.

V. 5. *Another beast*—The *Medes* and *Per-  
 sians*, a fierce, ravenous creature. *On one  
 side*—The north-side; for the *Mede* first  
 arose

\* Chap. ii. 44. iv. 3. 34. vii. 14. 27. Luke i. 33. † Isa. xiv. 13, 14. Jer. xlviii. 40. xlix. 22.



- 6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it. After this I saw in the night-visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it *was* diverse from all the beasts that *were* before it, and it had ten horns.
- 8 I considered the horns, and behold, there came up among them † another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of a man, and a mouth speaking great things. I beheld 'till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was* like the fiery flame, and his wheels as
- 10 burning fire. A fiery stream issued, and came forth from before him: I thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and
- 11 the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld *even* 'till the beast was slain, and his body destroyed, and given to the burning flame.
- 12 As concerning the rest of the beasts, they had their dominion taken
- 13 away: yet their lives were prolonged for a season and time. I saw in the night-visions, and behold, *one* like a son of man, came with the clouds of heaven, and came to the Ancient of days, and they

arose and sent to Cyrus the Persian to come and assist him against the Assyrian. *Three ribs*—Several of the Babylonian subjects revolted, and all these made the three ribs.

V. 6. *Like a leopard*—This leopard was the Grecian monarchy; a leopard is less than a lion, so was this monarchy at first, but yet durst fight with a lion; so did Alexander encounter Darius with an inferior force. A leopard also for his swiftness; therefore described with *four wings* on his back. *Four heads*—He was succeeded by four of his chief commanders, who divided that empire into four parts.

V. 7. *A fourth beast*—The Roman empire.

V. 8. *Another little horn*—Probably either the Turk or the Romish antichrist.

V. 9. *The thrones*—The kingdoms of this world were destroyed by God the king, and judge of all, called the *Ancient of days*, because of his eternal deity.

V. 11. *Destroyed*—This cannot but be meant of the ruin and judgment of antichrist.

V. 13. *A son of man*—That is, the Messiah, he came *with the clouds of heaven*, gloriously, swiftly and terribly. *And came*—This relates to his ascension, at which time, he received his royal investiture, for the protection of his church, and curbing of their enemies.

V. 16. *Unto*

† Ver. 21. 24. Chap. viii. 5. ‡ 1 Kings xxii. 19. Psal. lxviii. 17. Rev. v. 11.



14 brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion *is* \* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be  
 15 destroyed. I Daniel was grieved in my spirit in the midst of *my*  
 16 body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.  
 17 These great beasts, which are four, *are* four kings, *which* shall arise  
 18 out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and  
 19 ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass, *which* devoured, brake in pieces, and  
 20 stamped the residue with his feet. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth, that spake  
 21 very great things, whose look *was* more stout than his fellows. I beheld, and the same horn † made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came  
 23 that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall  
 24 tread it down, and break it in pieces. And ‡ the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall sub-  
 25 due three kings. And § he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand,  
 26 until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume, and

V. 16. *Unto one*—That is, to an angel, that ministred. *The truth*—The true meaning of this vision.

V. 18. *But the saints*—Jesus Christ being their king, they shall reign with him, and possess the kingdom for ever.

V. 24. *And another*—This seems to mean the *Romish* antichrist.

V. 25. *Until a time and times*—The numbers of *Daniel* and *John* seem to agree. *Daniel* was certainly prophetic in these things, and his prophecy reacheth to the end

\* Chap. ii. 44. Micah iv. 7. Luke i. 33. † Rev. xi. 7. xiii. 7. ‡ Ver. 7, 8. § Chap. viii. 24, 25. xi. 28. 30, 31.



27 to destroy it § unto the end. And the || kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey 28 him. Hitherto is the end of the matter. As for me Daniel, \* my thoughts much troubled me, and my countenance changed in me: but I kept the matter in my heart.

## C H A P. VIII.

*This and the following chapters are not writ in Chaldee, but in Hebrew, for the benefit of the Jews. Here is the vision of the ram, and the he-goat, and the little horn, ver. 1—14. The interpretation of it, ver. 15—27.*

1 **I**N the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision (and it came to pass when I saw, that I was at Shushan in the palace, which is in the province of Persia) and I saw in a vision, and I was by the 3 river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram, which had two horns, and the two horns were high: but one was higher than the other, and the 4 higher came up last. I saw the ram pushing west-ward, and north-ward, and south-ward: so that no beast might stand before him, neither was there any that could deliver out of his hand, but † he did 5 according to his will, and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a not-

end of times, even of antichrist's reign.

V. 28. *Of the matter*—Of the vision, and the angel's interpretation.

V. 1. *After that*—In the other vision he speaks of all the four monarchies; here only of the three first; this vision being a comment upon the first.

V. 2. *The river of Ulai*—Which ran round the city.

V. 3. *Two horns*—The kingdom of Media and Persia. *And the higher*—The kingdom of Persia which rose last, in Cyrus, became

more eminent than that of the Medes.

V. 4. *West-ward*—Toward Babylon, Syria, Cappadocia, Asia the less, and Greece, all west-ward from Media and Persia. *North-ward*—Against the Armenians, Iberians, Lydians, Colchi, Caspians. *South-ward*—Against Æthiopia, Arabia, Egypt.

V. 5. *An he-goat*—The Grecian empire. *The whole earth*—The whole Persian empire. *Touched not the ground*—Went with incredible swiftness. *A horn*—This was Alexander the great.

V. 6. *The*

§ Chap. vi. 26. || Luke i. 33. \* Ver. 15. Chap. viii. 27. x. 8. † Chap. xi. 3.



6 able horn between his eyes. And he came to the ram, that had two horns, which I had seen standing before the river : and ran  
 7 unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him, and there was none that could deliver the  
 8 ram out of his hand. Therefore the he-goat waxed very great, and when he was strong, the great horn was broken : and for it came up  
 9 four notable ones † toward the four winds of heaven. And out of one of them ‡ came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the  
 10 pleasant land. And it waxed great, *even* against the host of heaven, and § it cast down *some* of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even || against the prince of the host, and by him the daily *sacrifice* was taken away,  
 12 and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground, and it practised and prospered.  
 13 Then I heard one saint speaking, and another saint said unto that certain *saint* who spake, How long *shall be* the vision concerning the

V. 6. *The ram*—The king of *Media* and *Persia*.

V. 8. *Was broken*—When *Alexander* was greatest, then was he broken, and that to pieces, for he, his mother, son, brother, and all his kindred were destroyed. *The four winds*—1. *Antipater* got *Greece*, 2. *Asia* was possessed by *Antigonius*. 3. *Ptolemy* got *Egypt*. 4. *Seleucus* had *Babylon* and *Syria*. All these were variously situated ; to the east, *Babylon* and *Syria* ; to the south, *Egypt* ; to the north, *Asia the less* ; to the west, *Greece*.

V. 9. *A little horn*—This little horn was *Antiochus Epiphanes*. *The south*—*Egypt*, where he besieged and took many places. *The east*—In *Syria*, *Babylon*, *Armenia*. *The pleasant land*—*Judea*, so called because of the temple and people of God in it, and the fruitfulness of it.

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is

† Chap. xi. 4. ‡ Chap. vii. 8. xi. 21. § Rev. xii. 4. || *Josh.* v. 14.

V. 10. *The host of heaven*—The church of God militant, who worship the God of heaven, who are citizens of heaven, whose names are written in heaven ; and among these the priests, and champions, who were as *stars* shining above the rest ; these he prophaned and slew cruelly.

V. 11. *The prince*—Not only against the high-priest, but against God himself. *Was cast down*—He took away the use of the temple as to the holy service and sacrifices.

V. 12. *By reason of transgression*—Both the transgression of the priests, and of the people.

V. 13. *One saint*—That is, one holy angel. *How long*—How long shall *Antiochus* continue his vexations against the people and prevent the worship of God ? This



daily *sacrifice*, and the transgression of desolation, to give both the  
 14 sanctuary and the host to be trodden under foot? And he said unto  
 me, Unto two thousand and three hundred days; then shall the  
 15 sanctuary be cleansed. And it came to pass, when I, *even* I Da-  
 niel, had seen the vision, and sought for the meaning, then behold,  
 16 there stood before me as the appearance of a man. And I heard a  
 man's voice between *the banks of* Ulai, which called and said, \* Ga-  
 17 briel, make this *man* to understand the vision. So he came near where  
 stood: and when he came, I was afraid, and fell upon my face:  
 but he said unto me, Understand, O son of man; for at the time of  
 18 the end *shall be* the vision. Now, † as he was speaking with me, I  
 was in a deep sleep on my face toward the ground: but he touched  
 19 me, and set me upright. And he said, Behold, I will make thee know  
 what shall be in the the last end of the indignation: for at the time  
 20 appointed the end *shall be*. The ram which thou sawest having two  
 21 horns, *are* the kings of Media and Persia. And the rough goat *is*  
 the king of Grecia, and the great horn that *is* between his eyes, *is*  
 22 the first king. Now that being broken, whereas four stood up for  
 it, four kingdoms shall stand up out of the nation, but not in his  
 23 power. And in the latter time of their kingdom, when the trans-

is the *treading down of the sanctuary, and the host.*

V. 14. *He*—That angel. *Then*—Just so long it was, from the defection of the people, procured by *Menelaus*, the high-priest, to the cleansing of the sanctuary, and the re-establishment of religion among them.

V. 15. *The meaning*—A more clear discovery of those things. *The appearance of a man*—Probably *Gabriel*.

V. 16. *A man's voice*—Of him before mentioned, namely, Christ.

V. 17. *He came near*—That he might speak more familiarly to him, yet *Daniel* could not bear the glory of it. How much less can we bear the glory of God, and how graciously hath the Lord dealt with us, to teach us by men, and not by angels? *O son of man*—He calls him son of man,

to make him mind his frailty, and not to be lifted up with this great condescension of heaven. *At the time*—In God's appointed time, in the latter day, but not now in thy life-time.

V. 18. *Toward the ground*—Being terrified with the splendor and grandeur both of the messenger and message. *Set me upright*—By one touch only. The power of spirits is incomparably greater than that of the strongest of men.

V. 19. *The indignation*—God will raise up *Antiochus* to execute his wrath against the *Jews* for their sins, yet there shall be an end of that *indignation*.

V. 23. *In the latter time*—When they were come to the height, and beginning to decline. *When the transgressors*—When the *Jews* were grown to an excess of wickedness, then God suffered *Antiochus* to

\* Chap. ix. 21. Luke i. 26. † Chap. x. 19. Luke iv. 32.



gressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand, and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes, but he shall be broken without hand. And the vision of the evening and the morning which was told, is true: wherefore § shut thou up the vision, for it *shall be* for many days. And || I Daniel fainted and was sick *certain* days: afterward I arose and did the king's business; and I was astonished at the vision, but none understood it.

## C H A P. IX.

Daniel's prayer for the restoration of Israel, ver. 1—23. The answer sent him by an angel, ver. 24—27. This is the clearest prophecy of the Messiah in all the Old Testament.

1 **I**N the first year of \* Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign, I Daniel understood by books

to persecute them. *Dark sentences*—Full of subtilty: such all histories declare *Antiochus* to be.

V. 24. *Not by his own power*—Not by any heroick deeds, but by making use of the *Jewish factions*, through the divine commission to punish a backsliding nation; and by means of *Eumenes* and *Attalus*, by whose help he got up to this height. *Shall destroy*—He shall by force, craft, and cruelty, destroy many of God's people.

V. 25. *By peace*—Under colour of kindness. *Against the prince of princes*—He fought against God, affronting God's laws, profaning God's worship, and temple, and setting up the image and worship of *Jupiter* there. *Without hand*—By a disease whereof he died, 1 Macc. vi. 8.

V. 26. *Shut thou up*—Lay it up in thy Numb. 103.

heart. *For many days*—Three hundred years after this, long after *Daniel's* days.

V. 27. *Was sick*—Being overwhelmed by a sense of the calamity that should befall the people of God. *Did the king's business*—Having recovered strength, he minded his place, duty and trust, and concealed the whole, that they might not see it by his countenance.

V. 1. *In the first year of Darius*—That is, immediately after the overthrow of the kingdom of *Babylon*, which was the year of the *Jews* deliverance from captivity. *Of the Medes*—This *Darius* was not *Darius the Persian*, under whom the temple was built, as some have asserted, to invalidate the credibility of this book; but *Darius the Mede*, who lived in the time of *Daniel*.

V. 2. *By books*—By the sacred books.

V. 12. *Judged*

§ Chap. xii. 4. || Chap. vii. 28. x. 8. 16. \* Chap. i. 21. vi. 28.



the number of the years, whereof the word of the LORD came to † Jeremiah the prophet, that he would accomplish seventy years in the  
 3 desolations of Jerusalem. And I set my face unto the LORD God,  
 to seek by prayer and supplications, with fasting, and sackcloth,  
 4 and ashes. And I prayed unto the LORD my God, and made my  
 confession, and said, O ‡ LORD, the great and dreadful God, keep-  
 ing the covenant, and mercy to them that love him, and to them  
 5 that keep his commandments: § We have sinned and have com-  
 mitted iniquity, and have done wickedly, and have rebelled, even  
 6 by departing from thy precepts, and from thy judgments. Neither  
 have we hearkened unto thy servants the prophets, who spake in thy  
 name, to our kings, our princes, and our fathers, and to all the  
 7 people of the land. O LORD, righteousness *belongeth* unto thee, but  
 unto us confusion of faces, as at this day: to the men of Judah,  
 and to the inhabitants of Jerusalem, and unto all Israel *that are*  
*near, and that are far off*, through all the countries whither thou  
 hast driven them, because of their trespasss that they have trespassed  
 8 against thee. O LORD, to us *belongeth* confusion of face, to our  
 kings, to our princes, and to our fathers, because we have sinned  
 9 against thee. To the LORD our God *belong* mercies and forgive-  
 10 nesses, though we have rebelled against him. Neither have we  
 obeyed the voice of the LORD our God, to walk in his laws which  
 11 he set before us, by his servants the prophets. Yea, all Israel  
 have transgressed thy law, even by departing, that they might not  
 obey thy voice: therefore the curse is poured upon us, and the  
 oath that is written in the || law of Moses the servant of God, be-  
 12 cause we have sinned against him. And \* he hath confirmed his  
 words which he spake against us, and against our judges that judged  
 us, by bringing upon us a great evil: for †† under the whole heaven  
 13 hath not been done, as hath been done upon Jerusalem. As ‡‡ it is  
 written in the law of Moses, all this evil is come upon us: yet made

V. 12. *Judged us*—Whose duty it was to govern the people, and to judge their causes; wherein if there was a failure, it was a sin, and judgment upon the people, and upon the rulers and judges themselves also. *Upon Jerusalem*—A place privileged many ways above all others, and punished above all others.

V. 14. *The*

† Jer. xxv. 12. xxix. 10. ‡ Deut. vii. 9. Neh. i. 5. ix. 32. § Psal. cvi. 6. Isa. lxiv. 5, 6, 7. || Lev. xxvi. 14, &c. Deut. xxviii. 15, &c. xxix. 20, &c. xxx. 17, &c. 18. xxxi. 17. xxxii. 19. \* Lam. ii. 17. †† Lam. i. 12. ii. 13. ‡‡ Deut. xxviii. 15. Lam. ii. 17.



we not our prayer before the LORD our God, that we might turn  
 14 from our iniquities, and understand thy truth. Therefore hath the  
 LORD watched upon the evil, and brought it upon us: for the LORD  
 our God is righteous in all his works which he doth: for we obeyed  
 15 not his voice. And now, O LORD our God, § that hast brought  
 thy people forth out of the land of Egypt with a mighty hand, and  
 hast gotten || thee renown, as at this day; we have sinned, we have  
 16 done wickedly. O LORD, according to all thy righteousness, I be-  
 seech thee, let thine anger, and thy fury be turned away from thy  
 city Jerusalem, thy holy mountain: because for our sins, and for  
 the iniquities of our fathers, Jerusalem and thy people \* *are become*  
 17 a reproach to all *that are* about us. Now therefore, O our God,  
 hear the prayer of thy servant, and his supplications, and cause  
 thy face to shine upon thy sanctuary *that is* desolate, for the LORD's  
 18 sake. O my God, incline thine ear, and hear, open thine eyes  
 and behold our desolations, and the city which is called by thy  
 name: for we do not present our supplications before thee for our  
 19 righteousnesses, but for thy great mercies. O LORD hear, O LORD  
 forgive, O LORD hearken and do: defer not for thine own sake,  
 O my God: for thy city and thy people are called by thy name.  
 20 And while I was speaking, and praying, and confessing my sin,  
 and the sin of my people Israel; and presenting my supplication  
 before the LORD my God, for the holy mountain of my God:  
 21 Yea, while I *was* speaking in prayer, even the man † Gabriel, whom  
 I had seen in the vision at the beginning, being caused to fly swiftly,  
 22 ‡ touched me about the time of the evening oblation. And he  
 informed *me*, and talked with me and said; O Daniel, I am now

V. 14. *The Lord watched*—God's watch-  
 ing denotes the fit ways that he always  
 takes to punish sinners.

V. 17. *For the Lord's sake*—For the sake  
 of the Messiah: to whom the title *Lord* is  
 frequently given in the Old Testament.

V. 21. *About the time*—The time of the  
 evening sacrifice was a solemn and set time  
 of devotion. Tho' the altar was in  
 ruins, and there was no oblation offered

upon it, yet the pious *Jews* were daily  
 thoughtful of the time when it should  
 have been offered, and hoped that their  
 prayer would be *set forth before God as in-  
 cense, and the lifting up of their hands, as the  
 evening-sacrifice*. This was peculiarly a type  
 of that great sacrifice, which Christ was to  
 offer: and it was in virtue of that  
 sacrifice, *that Daniel's prayer was ac-  
 cepted, when he prayed for the Lord's sake.*

V. 24. *Seventy*

§ *Exod. vi. 1. 6. xxxii. 11.* || *Exod. xiv. 18.* \* *Psal. xliv. 14. lxxix. 4.* † *Chap. viii. 16.*  
 ‡ *Chap. viii. 18.*



the number of the years, whereof the word of the LORD came to † Jeremiah the prophet, that he would accomplish seventy years in the  
 3 desolations of Jerusalem. And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth,  
 4 and ashes. And I prayed unto the LORD my God, and made my confession, and said, O ‡ LORD, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them  
 5 that keep his commandments: § We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even  
 6 by departing from thy precepts, and from thy judgments. Neither have we hearkened unto thy servants the prophets, who spake in thy name, to our kings, our princes, and our fathers, and to all the  
 7 people of the land. O LORD, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed  
 8 against thee. O LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned  
 9 against thee. To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him. Neither have we  
 10 obeyed the voice of the LORD our God, to walk in his laws which he set before us, by his servants the prophets. Yea, all Israel  
 11 have transgressed thy law, even by departing, that they might not obey thy voice: therefore the curse is poured upon us, and the oath that is written in the || law of Moses the servant of God, because we have sinned against him. And \* he hath confirmed his  
 12 words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for †† under the whole heaven  
 13 hath not been done, as hath been done upon Jerusalem. As ‡‡ it is written in the law of Moses, all this evil is come upon us: yet made

V. 12. *Judged us*—Whose duty it was to govern the people, and to judge their causes; wherein if there was a failure, it was a sin, and judgment upon the

people, and upon the rulers and judges themselves also. *Upon Jerusalem*—A place privileged many ways above all others, and punished above all others.

V. 14. *The*

† Jer. xxv. 12. xxix. 10. ‡ Deut. vii. 9. Neh. i. 5. ix. 32. § Psal. cvi. 6. Isa. lxiv. 5, 6, 7. || Lev. xxvi. 14, &c. Deut. xxviii. 15, &c. xxix. 20, &c. xxx. 17, &c. 18. xxxi. 17. xxxii. 19. \* Lam. ii. 17. †† Lam. i. 12. ii. 13. ‡‡ Deut. xxviii. 15. Lam. ii. 17.



we not our prayer before the LORD our God, that we might turn  
 14 from our iniquities, and understand thy truth. Therefore hath the  
 LORD watched upon the evil, and brought it upon us: for the LORD  
 our God is righteous in all his works which he doth: for we obeyed  
 15 not his voice. And now, O LORD our God, § that hast brought  
 thy people forth out of the land of Egypt with a mighty hand, and  
 hast gotten || thee renown, as at this day; we have sinned, we have  
 16 done wickedly. O LORD, according to all thy righteousness, I be-  
 seech thee, let thine anger, and thy fury be turned away from thy  
 city Jerusalem, thy holy mountain: because for our sins, and for  
 the iniquities of our fathers, Jerusalem and thy people \* are become  
 17 a reproach to all *that are* about us. Now therefore, O our God,  
 hear the prayer of thy servant, and his supplications, and cause  
 thy face to shine upon thy sanctuary *that is* desolate, for the LORD's  
 18 sake. O my God, incline thine ear, and hear, open thine eyes  
 and behold our desolations, and the city which is called by thy  
 name: for we do not present our supplications before thee for our  
 19 righteousnesses, but for thy great mercies. O LORD hear, O LORD  
 forgive, O LORD hearken and do: defer not for thine own sake,  
 O my God: for thy city and thy people are called by thy name.  
 20 And while I was speaking, and praying, and confessing my sin,  
 and the sin of my people Israel, and presenting my supplication  
 before the LORD my God, for the holy mountain of my God:  
 21 Yea, while I *was* speaking in prayer, even the man † Gabriel, whom  
 I had seen in the vision at the beginning, being caused to fly swiftly,  
 22 ‡ touched me about the time of the evening oblation. And he  
 informed *me*, and talked with me and said; O Daniel, I am now

V. 14. *The Lord watched*—God's watch-  
 ing denotes the fit ways that he always  
 takes to punish sinners.

V. 17. *For the Lord's sake*—For the sake  
 of the Messiah: to whom the title *Lord* is  
 frequently given in the Old Testament.

V. 21. *About the time*—The time of the  
 evening sacrifice was a solemn and set time  
 of devotion. Tho' the altar was in  
 ruins, and there was no oblation offered

upon it, yet the pious *Jews* were daily  
 thoughtful of the time when it should  
 have been offered, and hoped that their  
 prayer would be *fit forth before God as in-  
 cense, and the lifting up of their hands, as the  
 evening-sacrifice*. This was peculiarly a type  
 of that great sacrifice, which Christ was to  
 offer: and it was in virtue of that  
 sacrifice, *that Daniel's prayer was ac-  
 cepted, when he prayed for the Lord's sake.*

§ *Exod. vi. 1. 6. xxxii. 11.* || *Exod. xiv. 18.* \* *Psal. xliv. 14. lxxix. 4.* † *Chap. viii. 16.*  
 ‡ *Chap. viii. 18.*

V. 24. *Seventy*



- 23 come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to shew thee; for thou art greatly beloved, therefore under-
- 24 stand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.
- 25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, *shall be* seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous
- 26 times. And after the threescore and two weeks, shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof *shall be* with a flood; and unto the end of the war desolations are
- 27 determined. And he shall confirm the covenant with many in one week: and in the midst of the week he shall cause the sacrifice and

V. 24. *Seventy weeks*—These weeks are weeks of days, and these days are so many years. *To finish the transgression*—The angel discovers first the disease in three several words, which contain all sorts of sin, which the *Messiah* should free us from by his full redemption. He shews the cure of this disease in three words. 1. To finish transgression. 2. To make an end of sin. 3. To make reconciliation: all which words are very expressive in the original, and signify to pardon, to blot out, to destroy. *To bring in everlasting righteousness*—To bring in justification by the free grace of God in Christ, and sanctification by his spirit: called everlasting, because Christ is eternal, and so are the acceptance and holiness purchased for us. Christ brings this in, 1. By his merit. 2. By his gospel declaring it. 3. By faith applying, and sealing it by the Holy Ghost. *To seal up*—To abrogate the former dispensation of the law, and to ratify the gospel covenant. *To anoint*—This alludes to his

name *Messiah* and *Christ*, both which signify anointed. Christ was anointed at his first conception, and personal union, Luke i. 35. In his baptism, Matt. iii. 17. to his three offices by the holy Ghost, 1. King, Matt. ii. 2. 2. Prophet, Isa. lxi. 1. 3. Priest, Psal. cx. 4.

V. 25. *From the going forth*—From the publication of the edict, whether of Cyrus or Darius, to restore and to build it.

V. 26. *And after*—After the seven and the sixty two that followed them. *Not for himself*—But for our sakes, and for our salvation. *And the people*—The Romans under the conduct of Titus. *Determined*—God hath decreed to destroy that place and people, by the miseries and desolations of war.

V. 27. *He shall confirm*—Christ confirmed the new covenant, 1. By the testimony of angels, of John baptist, of the wise men, of the saints then living, of Moses and Elias. 2. By his preaching. 3. By signs and wonders. 4. By his holy life. 5. By his



the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

## C H A P. X.

*This chapter and the two next make one entire vision and prophecy, given Daniel about two years after the former. This chapter is introductory: the next has the prophecy itself, and the twelfth chapter, the conclusion of it. In this we have Daniel's solemn humiliation, ver. 1—3. A glorious appearance of the Son of God, ver. 4—9. The encouragement given him to expect a full discovery of future events, ver. 10—21.*

- 1 **I**N the third year of Cyrus king of Persia, a thing was revealed unto Daniel, (whose name was called Belteshazzar) and the thing was true, but the time appointed was long, and he understood  
 2 the thing, and had understanding of the vision. In those days I  
 3 Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my-  
 4 self at all, 'till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the  
 5 great river, which is \* Hiddekel: Then I lifted up mine eyes, and looked, and behold, a certain man cloathed in linen, whose loins  
 6 were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the † voice of his words like the voice of a multitude.  
 7 And I Daniel alone saw the vision; for the men that were with me saw not the vision: but a great quaking fell upon them, so that they  
 8 fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my ‡ comeliness was turned in me into corruption, and I retained no strength.

his resurrection and ascension. 6. By his death and blood shedding. *Shall cause the sacrifice to cease*—All the Jewish rites, and levitical worship. By his death he abrogated, and put an end to this laborious service, for ever. *And that determined*—That spirit of slumber which God has determined to pour on the desolate nation, 'till the time draws near, when all Israel shall be saved.

V. 2. *Was mourning*—Because he foresaw the many calamities that would befall the Jews for their sins, especially for destroying the Messiah, and rejecting his gospel.

V. 4. *The first month*—Nisan, which is March. *Hiddekel*—Or Tigris.

V. 5. *A certain man*—Very probably Christ, who appeared to Daniel in royal and priestly robes, and in so great brightness and majesty.

V. 12. *He*

\* Gen. ii. 14.

† Ezek. i. 24.

‡ Chap. vii. 28.



9 Yet heard I the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And behold, § an hand touched me, which  
 10 ward the ground. And behold, § an hand touched me, which  
 11 set me upon my knees, and *upon* the palms of my hands. And he said unto me, O Daniel, || a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent: and when he had spoken this word unto me, I stood  
 12 trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for  
 13 thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael the first of the chief princes came to help me, and I remained there with the kings of Persia.  
 14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision \* is for *many* days. And when he had spoken such words unto me, I set my face toward the  
 15 ground, and I became dumb. And behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me; O my lord, by the vision my sorrows are turned upon me, and I have retained no  
 16 strength. For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in  
 17 me, neither is there breath left in me. Then there came and touched me *one* like the appearance of a man, and he strengthened  
 18 me. And said, † O man greatly beloved, fear not: Peace be unto thee, be strong, yea, be strong: and when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast  
 19 strengthened me. Then said he, Knowest thou wherefore I come  
 20 strengthened me. Then said he, Knowest thou wherefore I come

V. 12. *He*—Not Christ, but *Gabriel*.

V. 13. *Withstood me*—God suffered the wicked counsels of *Cambyfes* to take place awhile; but *Daniel* by his prayers, and the angel by his power, overcame him at last: and this very thing laid a foundation of the ruin of the *Persian* monarchies. *Michael*—*Michael* here is commonly supposed to mean Christ. *I remained*—To counterwork their designs against the people of God.

V. 15. *I set my face*—I prostrated myself upon the earth. *And I became dumb*—Thro' astonishment.

V. 16. *One like the sons of men*—This likewise seems to have been *Gabriel*. *I have retained no strength*—Tho' he appeared to him, and spake to him as a man, yet *Daniel* could not bear his presence, without some dread.

V. 20. *To fight*—To oppose his mischievous designs.

V. 21. *Michael*

§ Chap. ix. 21. Rev. i. 17. || Chap. ix. 23. \* Chap. viii. 26. Hab. ii. 3. † Ver. 11.



unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.  
 21 But I will shew thee *that which* is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

## C H A P. XI.

*A prediction of the setting up of the Grecian monarchy, ver. 1—4. Of the affairs of Egypt and Syria, ver. 5—20. The rise and success of Antiochus Epiphanes, ver. 21—29. The mischief he would do to the Jews, ver. 30—43. His fall, ver. 44, 45.*

1 **A**L SO I in the first year of \* Darius the Mede, *even* I stood to  
 2 confirm, and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.  
 3 And a † mighty king shall stand up, that shall rule with great domi-  
 4 nion; and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be plucked up,  
 5 even for others besides those. And the king of the south shall be strong, and *one* of his princes, and he shall be strong above him,  
 6 and have dominion: his dominion *shall be* a great dominion. And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to

V. 21. *Michael*—Christ alone is the protector of his church, when all the princes of the earth desert or oppose it.

V. 2. *He*—Xerxes was more potent than all the other three, because his father Darius had gathered an incredible mass for him, which he himself increased for six years together, before he made his expedition against Greece. There were more kings of Persia besides those four, but they had no concern with the people of God.

V. 3. *A mighty king*—Alexander the great.

V. 4. *When he shall stand up*—When he is come to his highest point. Nor according to his dominion—They did not reign

V. II.

as kings at first, but only as captains; and as to the extent of their dominion, it was far less than Alexander's, yea, all four fell short of his. *Even for others*—Some lesser commanders shared several parts of that empire.

V. 5. *The king of the south*—This king was Ptolemy, the first king of Egypt after Alexander, who is brought in, because he took Jerusalem by treachery; for the angel minds only those persons and things which related to the Jews. *One of his princes*—Seleucus Nicanor, who overcame Demetrius, and added Asia to his empire.

V. 6. *They*—The successors of those first kings

\* Chap. v. 31.

† Chap. viii. 4.



make an agreement; but she shall not retain the power of the arm, neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times. But out of a branch of her roots shall *one* stand up in his estate, who shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. And shall also carry captives into Egypt their gods, with their princes *and* with their precious vessels of silver and of gold, and he shall continue more years than the king of the north. So the king of the south shall come in *his* kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces, and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up *even* to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude, but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall. So the king of the north shall

kings of Egypt and Syria. *Make an agreement*—Bernice shall come from Egypt and marry with Antiochus Theus, who was the son of Antiochus Soter, and nephew to Seleucus Nicanor; for her father brought her to Pelusium with an infinite sum of gold and silver for her dowry. *She shall not retain*—She continued not in favour and authority. *Nor his arm*—His power.

V. 7. *Shall one stand up*—Of Bernice shall come Ptolemæus Evergetes, who shall revenge the wrong done to his sister. *Shall enter into the fortress*—For he invaded Syria, and took many strong-holds.

V. 8. *He shall continue more years*—He continued forty-six years.

V. 9. *Return*—So he did with a booty of forty thousand talents of silver.

V. 10. *But his sons*—He means the sons of the king of the north, shall be increased with the deeds of Ptolemæus Evergetes, and his son Ptolemæus Philopator. *One shall come*—Antiochus the great, shall pass through Syria and recover what the king of Egypt took from his father. *Even to his fortress*—To Rophia, which was a strong fortress at the entrance of Egypt.

V. 11. *His hand*—Into the hand of Ptolemy.

V. 12. *His heart shall be lifted up*—He might have recovered all, but he grew proud of his victory, and returned again to his luxury.

V. 16. *But*



come, and cast up a mount, and take the most fenced cities, and the arms of the south shall not withstand, neither his chosen people,  
 16 neither *shall there be any* strength to withstand. But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land which by  
 17 his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do, and he shall give him the daughter of women corrupting her: but she shall not stand *on his side*, neither be for him.  
 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn  
 19 upon him. Then he shall turn his face towards the fort of his own  
 20 land; but he shall stumble and fall, and not be found. Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in anger, nor in  
 21 battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come  
 22 in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflown from before him, and shall

V. 16. *But he*—Antiochus, that comes against Ptolemy. *The glorious land*—Judea. Antiochus held all Judea, and with the provision and product of it, maintained his army.

V. 17. *He shall also set his face*—He shall use all the force he can to master Egypt, and ingross it to himself. *Upright ones*—Many of the religious Jews joined with him: the rest of his army was a profane rabble of rude Heathens. *He shall give*—Antiochus shall give Cleopatra his daughter to young Ptolemy, called *the daughter of women*, for her beauty. *Corrupting her*—Persuading her to betray her husband: but she stuck to her husband's interest, and not her father's.

V. 18. *The isles*—The isles and sea-coasts of the Mediterranean and Ægean sea. *But a prince*—The Roman ambassador Scipio, beat Antiochus at his own weapons of power and  
 Numb. 104.

policy, and turned the reproach *upon his own head*.

V. 19. *Then*—Then he turned his face home ward, yet was he not in safety, but was quickly after killed.

V. 20. *A raiser of taxes*—Seleucus Philopator, who peeled his subjects, and spared not to rob the temple. *Within few days*—For he lived not out the third part of his father's reign. *Not in battle*—Not by open force, but by poison.

V. 21. *A vile person*—Antiochus, called Epiphanes by his flatterers, but the people of God accounted him infamous, base, and treacherous. *They*—Neither peers nor people, nor was he the heir, but his nephew; but he crept in by flatteries.

V. 22. *Overflown*—The Egyptian force near Pelusium, where they fell by the power of Antiochus, with a great slaughter, near the river Nile. *The prince*—The high-priest  
 with



23 be broken, yea, also the prince of the covenant. And after the league *made* with him, he shall work deceitfully: for he shall come  
 24 up, and shall become strong with a small people. He shall enter peaceably, even upon the fattest places of the province, and he shall do *that* which his fathers have not done, nor his father's fathers, he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong-holds, even  
 25 for a time. And he shall stir up his power, and his courage against the king of the south, with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand: for they shall forecast devices against him.  
 26 Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings hearts *shall be* to do mischief, and they shall speak lies at one table, but it shall not prosper: for yet the end *shall be*  
 28 at the time appointed. Then shall he return into his land with great riches, and his heart *shall be* against the holy covenant: and  
 29 he shall do *exploits*, and return to his own land. At the time appointed he shall return, and come toward the south, but it shall

with his place and honour, for he put out *Onias*, and set up in his stead *Jafon* his brother.

V. 23. *After the league*—For he made a league with *Egypt*, and came with a few, (but chosen men) and took the passes, and put all in subjection to him.

V. 24. *He shall enter peaceably*—He shall come in upon the *Egyptians* under pretence of peace, in a plentiful and delicious country, and among a mass of treasures which the kings successively had heaped up; the greatest part of which *Antiochus* distributed among his confidants, whereby he obliged them the faster to him. He did herein *what his fathers had not done*; the kings of *Syria* before him, could never attain to this success over *Egypt*. *Against the strong-holds*—Having succeeded thus far, he shall proceed to the places of greatest strength in that kingdom. *For a time*—That is till God put a stop to his career, for the *Egyptians* found means to deliver themselves from his yoke.

V. 25. *But he shall not stand*—He might have prospered, if he had not been betrayed by *Eulaius*, *Benæus*, and the rest of his nobles, corrupted by *Antiochus*.

V. 26. *Yea*—His most familiar friends and confidants; for he shall be overthrown with a great slaughter, as when the *Nile* overflows the country.

V. 27. *At one table*—They shall meet under pretence of peace. *But it shall not prosper*—For neither shall *Antiochus* gain *Egypt* by all his artifice, nor *Ptolemy*, *Syria*. *At the time appointed*—By the Lord, whose purpose and counsel shall stand.

V. 28. *Then shall he return*—*Antiochus* shall depart with his booty gotten in *Egypt*. *Against the holy covenant*—Against the law of God, with the people that worshipped God according to his will.

V. 29. *Toward the south*—*Egypt*, to fight against *Ptolemy*. *But*—This shall not be so prosperous as the two former expeditions, but shall fail both of his victory and booty.

V. 30. *The*



30 not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do, he shall even return, and have intelligence with them that forsake the  
 31 holy covenant. And arms shall stand on his part, and \* they shall pollute the sanctuary † of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.  
 32 And such as do wickedly against the covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong,  
 33 and do exploits. And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by  
 34 captivity, and by spoil many ‡ days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to  
 35 them with flatteries. And § some of them of understanding shall fall, & to try them, and to purge, and to make them white, even to the time  
 36 of the end: because it is yet for a time appointed. And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and || shall speak marvellous things against the God of gods, and shall prosper till the indignation be  
 37 accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women,  
 38 nor regard any god, for he shall magnify himself above all. But in his estate shall he honour the god of forces: and a god whom his fathers knew not, shall he honour with gold and silver, and with  
 39 precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and

V. 30. *The ships of Chittim*—The Romans out of Italy, and the Archipelago. This made his heart boil with rancor, which he spit out against the Jews; especially being solicited to it by Jason first, and Menelaus after, who were apostates, and betrayers of their brethren.

V. 31. *And arms*—Not only of his own army, but many Jews. *The sanctuary*—Even the holy of holies. *The abomination*—The statue of Jupiter placed in the temple.

V. 36. *The king*—Antiochus was an eminent type of antichrist; to whom many

things that follow may be applied by way of accomodation: altho' they principally refer to Antiochus, and had their primary accomplishment in him. *For that that is determined*—That which God hath decreed to be done by him shall be done; and that which God hath purposed to be done upon him.

V. 38. *But in his estate*—In the room of his father's god. *The God of forces*—This seems to be Jupiter Olympius, never introduced among the Syrians, till Antiochus did it.

V. 39. *With a strange god*—Using all art and authority to propagate his worship.

V. 41. *The*

\* Chap. viii. 12. xii. 11. † Ezek. xxiv. 21. ‡ Chap. viii. 26. x. 14. § Chap. xii. 20.  
 || Chap. vii. 8. viii. 25.



increase with glory: and he shall cause them to rule over many,  
 40 and shall divide the land for gain. And at the time of the end  
 shall the king of the south push at him, and the king of the north  
 shall come against him like a whirlwind, with chariots, and with  
 horsemen, and with many ships, and he shall enter into the coun-  
 41 tries, and shall overflow and pass over. He shall enter also into the  
 glorious land, and many *countries* shall be overthrown: but these  
 shall escape out of his hand: *even* Edom and Moab, and the chief  
 42 of the children of Ammon. He shall stretch forth his hand also  
 43 upon the countries, and the land of Egypt shall not escape. But  
 he shall have power over the treasures of gold and of silver, and  
 over all the precious things of Egypt: and the Libyans and the  
 44 Arabians *shall be* at his steps. But tidings out of the east, and out of  
 the north shall trouble him. Therefore he shall go forth with great  
 45 fury to destroy, and utterly to make away many. And he shall  
 plant the tabernacles of his palace between the seas in the glorious  
 holy mountain; yet he shall come to his end, and none shall help  
 him.

## C H A P. XII.

*A promise of deliverance, and of a joyful resurrection, ver. 1—4. A conference concern-  
 ing the time of these events, ver. 5—7. An answer to Daniel's enquiry, ver. 8—13.*

1 **A**ND at that time shall Michael stand up, the great prince who  
 standeth for the children of thy people, and there shall be a  
 time of trouble, such as never was since there was a nation, *even*  
 to that same time: and at that time thy people shall be delivered,  
 2 every one *that shall be* found written\* in the book. And many of them  
 that sleep in the dust of the earth shall awake, † some to everlasting  
 3 life, and some to shame *and* everlasting contempt. And they that

V. 41. *The children of Ammon*—He will not hurt them; because they helped him against the *Jews*.

V. 43. *At his steps*—He had them at his foot, at his beck.

V. 45. *None shall help him*—God shall cut him off in the midst of his days. And when he destroys, who can help?

V. 1. *For the children*—The meaning

seems to be, as after the death of *Antiochus* the *Jews* had some deliverance, so there will be yet a greater deliverance to the people of God, when *Michael* your prince, the *Messiah* shall appear for your salvation. *A time of trouble*—At the siege of *Jerusalem*, before the final judgment. The phrase *at that time*, probably includes all the time of Christ, from his first, to his last coming.

V. 4. *Seal*

\* *Exod.* xxxii. 32. *Psal.* lxix. 28. lxxxvii. 6. *Isa.* iv. 3. *Ezek.* xiii. 9. *Mal.* iii. 16. *Luke* x. 20. *Rev.* iii. 5. xiii. 8. † *Matt.* xxv. 46. *John* v. 28, 29. *Acts* xiv. 15.



be wise, shall † shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.  
 4 § But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge  
 5 shall be increased. Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the  
 6 other on that side of the bank of the river. And *one* said to the man clothed in || linen, who *was* upon the waters of the river, How  
 7 long *shall it be* to the end of these wonders. And I heard the man clothed in linen, who \* *was* upon the waters of the river, when he held up his right-hand and his left-hand unto heaven, and swore by him that liveth for ever, that *it shall be* for a time, times, and an half, and when he shall have accomplished, to scatter the power of  
 8 the holy people, all these *things* shall be finished. And I heard, but I understood not. Then said I, O my LORD, what *shall be* the end  
 9 of these *things*? And he said, Go thy way, Daniel: for † the  
 10 words *are* closed up, and sealed 'till the time of the end. †† Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the

V. 4. *Seal the book*—The book was commanded to be sealed, because it would be long before the words would be fulfilled, whereas those that were shortly to be fulfilled, were forbidden to be sealed. *Shall run*—Shall diligently search these prophecies; and they shall know the signs of the times, and wait upon God in the way of his judgments: he means chiefly in gospel-times.

V. 5. *Other two*—Two angels waiting on Christ.

V. 6. *To the man*—To Christ, who seemed to stand in the air above the waters, or upon them.

V. 7. *He held up his right hand*—He held up both hands to heaven, for the more sure and solemn confirmation of it; and to denote the unchangeableness of God's decrees both for good to the church, and for evil to her enemies. *By him*—By God the

father, and by himself that liveth for ever, to shew the eternal God only knew that decreed it, and would bring it to pass. *And an half*—That is, a year, two years and half a year. We meet with this in the revelation, under the title, some times of *three days and an half*, put for three years and an half, sometimes, *forty two months*, sometimes, *twelve hundred and sixty days*. *Shall be finished*—Which reaches to the calling of the Jews upon the destruction of antichrist.

V. 8. *What shall be the end*—What is the meaning of all this?

V. 9. *And sealed*—They shall not be clearly understood, till the event make them good.

V. 10. *And tried*—The afflictions of the church are to prepare them, by taking away their filth, for the bridegroom, as gold and silver are tried and refined.

† Matt. xiii. 43. § Chap. viii. 26. Ver. 9. || Chap. x. 5, 6. \* Rev. x. 5, 6. † Ver. 4.  
 †† Chap. xi. 35. Zech. xiii. 9.

V. 13. But



- 11 wise shall understand. And from the 'time *that* § the daily *sacrifice* shall be taken away, || and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.  
 12 Blessed is he that waiteth, and cometh to the thousand *three* hundred  
 13 and five and thirty days. But go thou thy way 'till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

V. 13. *But go thou*—I have revealed to thee these things. that thou and thy people, might be prepared for sufferings, and yet not without hope of a glorious deliverance. *For thou shalt rest*—In which hope thou shalt die, and rest from trouble, 'till

the resurrection of the just. It ought to be the great concern of every one of us, to secure a happy lot in the *end of the days*, and then we may well be content with our present lot, welcoming the will of God.

§ Chap. viii. 11. || Chap. xi. 31.

# N O T E S

O N

## The Book of H O S E A.

Hosea was the first of all the writing prophets, somewhat before Isaiah. And he is the most obscure of all, which arises from his concise and sententious stile, peculiar to himself. He continued very long a prophet; the Jews say, he prophesied near fourscore and ten years. So that he foretold the destruction of the ten tribes, when it was at a great distance; and lived himself to see and lament it. The scope of his prophecy is, to reprove sin, and denounce judgments against a people that would not be reformed. Many passages in the prophecies of Jeremiah and Ezekiel, seem to be borrowed from it.

H O S E A



## H O S E A.

## C H A P. I.

*The general title of the book, ver. 1. He is to convince them of their whoreing against God, by marrying a wife of whoredoms, ver. 2, 3. He is to foretell their ruin, by the names of his sons, ver. 4—9. He intimates, that God still had mercy in store for them, ver. 10, 11.*

1 **T**HE word of the LORD that came to Hosea, the son of Beeri,  
in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings  
of Judah, and in the days of Jeroboam the son of Joash king of  
2 Israel. The beginning of the word of the LORD by Hosea; and  
the LORD said unto Hosea, \* Go take unto thee a wife of whore-  
doms and children of whoredoms: for † the land hath committed  
3 great whoredoms, *departing* from the LORD. So he went and took  
Gomer the daughter of Diblaim, who conceived and bare him a son.  
4 And the LORD said unto him, Call his name Jezreel; for yet a little  
*while* and I will revenge the blood of Jezreel upon the house of  
Jehu, and will cause to cease the kingdom of the house of Israel.  
5 And it shall come to pass in that day, that I will break the bow of  
6 Israel in the valley of Jezreel. And she conceived again, and

V. 2. *Go take*—This was, probably, done in vision, and was to be told to the people, as other visions were: it was parabolically proposed to them, and might have been sufficient to convince the Jews, would they have considered it, as David considered Nathan's parable. *A wife of whoredoms and children*—Receive and maintain the children she had before.

V. 4. *The blood*—The slaughters made by Jehu's hand or by his order, in Jezreel. *The house of Jehu*—Which had now possessed the throne, through the reigns of Jehoahaz, Jehoash and Jeroboam; but the usurper, and his successors adhering to the idolatry of Jeroboam the son of Nebat, and adding other sins to it, had now provoked God to declare a sudden extirpation of  
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the family: all this came to pass when Shallum conspiring against Zechariah, slew him, 2 Kings xv. 10. *The kingdom*—After one and forty years tottering it fell to utter ruin and hath so continued to this day.

V. 5. *At that day*—When my vengeance hath overtaken the house of Jehu. *Break*—Weaken and by degrees quite break. *The bow*—All their warlike provision, power and skill. *Jezreel*—In this valley it is probable the bloodiest battles in the civil wars were fought; the reason whereof might be, because whoever carried the victory in this place, were soon masters of Samaria and Jezreel, and consequently of the kingdom.

V. 6. *Lo-ruhamah*—Not pitied. *Israel's* name had been through many ages *Ruhamah*,

\* Chap. iii. 1. † Psal. lxxiii. 27. Ezek. xxiii. 3, &c.



bare a daughter. And *God* said unto him, Call her name Lo-huhamah: for I will no more have mercy upon the house of Israel; but  
 7 I will utterly take them away. But I will have mercy on the house of Judah, and will save them by the LORD their God, and † will not save them by bow, nor by sword, nor by battle, by horses, nor  
 8 by horsemen. Now when she had weaned Lo-ruhamah, she  
 9 conceived and bare a son. Then said *God*, Call his name Loammi,  
 10 for ye *are* not my people, and I will not be your *God*. Yet § the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living  
 11 God. || Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they

*mah*, that is, *pitied*. God had pitied them, and saved them from their enemies. But now *Israel* should be no more pitied, God would throw them up to the rage of usurpers, and conspirators.

V. 7. *Save them*—I will preserve them, that violence do not swallow them up, nor length of captivity wear them out; and this preserved remnant shall return and be planted in their own land, and there kept in safety. *By the Lord*—Particularly in that extraordinary deliverance of *Hezekiah* and *Jerusalem*, from *Sennacherib*.

V. 9. *Loammi*—That is, *not my people*. Tho' once you were a peculiar people, you are so no more; you are cast off as you deserved. *I will not be your God*—I will be a God to you, no more than to any of the Heathen nations. This God executed when he gave them up into the hands of *Salmaneser*, who sent them where none now can find them.

V. 10. *The children of Israel*—Not *Israel* after the flesh, not those very families that are carried captive. *In the place*—In those places, where a people dwelt who were not his people, there shall be a people of God.

*The living God*—Who is the fountain of life to all his children, and who enables them to offer living sacrifices to the living God.

V. 11. *Then*—This verse has both an historical and a spiritual sense; the one referring to the return out of *Babylon*, the other to a more glorious deliverance from a more miserable captivity. *Judah*—The two tribes, who adhered to the house of *David*. *Israel*—Some of the ten tribes who were incorporate with the kingdom of *Judah*, and so carried captives with them. But this is spiritually to be understood of the whole *Israel* of God. *One head*—*Zerubbabel*, who was appointed by *Cyrus*, yet with full approbation of the people. And so *Christ* is appointed by the Father head of his church, whom believers heartily accept. *Come up*—Literally out of *Babylon*, spiritually out of captivity to sin and to Satan. *Great*—Good, joyous and comfortable. *Of Jezreel*—*Israel* is here called *Jezreel*, the seed of God. This seed is now sown in the earth, and buried under the clods; but *great shall be its day*, when the harvest comes. *Great* was the day of the church, when *there*

† *Zech.* ix. 10. § *Gen.* xxxii. 12. 1 *Pet.* ii. 10. || *Isa.* xi. 13. *Jer.* iii. 11. *Ezek.* xxxiv. 23, xxxvii. 16, 22.



shall come up out of the land: for great *shall be* the day of Jezreel.

## C H A P. II.

*The prophet charges the people with their idolatry, and threatens them with the judgments of God, ver. 1—13. Promises of mercy, ver. 14—23.*

1 **S**AY ye unto your brethren Ammi, and to your sisters Ruhamah;  
 2 Plead with your mother, plead: for \* she is not my wife,  
 neither *am* I her husband: let her therefore put away her † whoredoms out of her sight, and her adulterers from between her breasts:  
 3 Lest I strip her naked, and set her as in the day that she was ‡ born, and make her as a wilderness, and set her like a dry land, and slay  
 4 her with thirst. And I will not have mercy upon her children: for  
 5 they *are* the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, § that give *me* my bread and my wa-  
 6 ter, my wool and my flax, mine oil and my drink. Therefore behold, || I will hedge up thy way with thorns, and make a wall, that  
 7 she shall not find her paths. And she will follow after her lovers, but she shall not overtake them; and she will seek them, but shall

were daily added to it such as should be saved.

V. 1. *Ye*—Who of no people are made a people, who were once unpitied, but now have obtained mercy. *Your brethren*—To those of the ten tribes, who are, your brethren. *Ammi*—Let them know that yet they are the people of God, they are still within the covenant of their father Abraham, if they will as their father, walk with God, all shall be well.

V. 2. *Your mother*—The whole body of the people *Israel*, which were typified in *Gomer*. *Plead*—Ye that are sons and daughters of God amidst this idolatrous nation. *Not my wife*—For by her adulteries she hath dissolved the marriage-covenant.

V. 3. *Strip her*—As was usually done by incensed husbands, divorcing impudent adulteresses. *As a wilderness*—Barren and desolate.

Numb. 104.

\* *Isa.* l. 1. † *Ezek.* xvi. 25. ‡ *Ezek.* xvi. 5. § *Jer.* xlv. 17. Ver. 8. 12. || *Job* iii. 23.  
 13 Y 2  
 xix. 8. *Lam.* iii. 7. 9.

V. 5. *That give me*—Whereas every mercy she enjoyed was God's gift, a fruit of his covenant, love and faithfulness towards her; yet she denies all his kindness, and ascribes to her idols, the bread she eat, the water she drank, and the clothes she wore.

V. 6. *Hedge up*—I will compass thee in with wars, and calamities, that tho' thou love thy sinful courses, thou shalt have little pleasure in them. *Make a wall*—Yea, I will make the calamities of this people as a strong wall, which they cannot break. *Her paths*—Wherein thou didst go when thou wentest to *Egypt*, or *Syria* for help; but by my judgments, and thine enemies power, thou shalt be so guarded, thou shalt not find how to send to them for relief.

V. 7. *Her lovers*—Idols and idolaters. *Overtake them*—But shall never overtake their



not find *them*: then shall she say, I will go and return to my first  
 8 husband, for then *was it* better with me than now. For she did not  
 know that I gave her corn, and wine and oil, and multiplied her  
 9 silver and gold, *which* they prepared for Baal. Therefore will I re-  
 turn, and take away my corn in the time thereof, and my wine in  
 the season thereof, and will recover my wool and my flax, *given to*  
 10 cover her nakedness. And now \* will I discover her lewdness,  
 in the sight of her lovers, and none shall deliver her out of mine  
 11 hand. I will also cause all her mirth to cease, her feast-days, her  
 12 new-moons, and her sabbaths, and all her solemn feasts. And I  
 will destroy her vines and her fig-trees, whereof she hath said,  
 These *are* my rewards, that my lovers have given me: and † I will  
 13 make them a forest, and the beasts of the field shall eat them. And  
 I will visit upon her the days of Baalim, wherein she burnt incense  
 to them and she decked herself with her ear-rings and her jewels;  
 and she went after her lovers, and forgot me, saith the LORD.  
 14 Afterwards behold, I will allure her, after I have brought her into  
 15 the wilderness, and speak comfortably unto her. And I will give  
 her vineyards from thence, and the ‡ valley of Achor for a door  
 of hope, and she shall sing there as in § the days of her youth, and

their desired help. *To my first husband*—  
 God who had married *Israel* to himself.

V. 8. *Did not know*—Did not consider.  
*They*—The body of the *Jews*. *Prepared*—  
 Dedicated to the service of the idol.

V. 9. *Take away*—I will resume all I  
 gave. *In the time thereof*—When they should  
 gather it in, as being ripe.

V. 10. *Her lewdness*—Folly and wicked-  
 ness.

V. 11. *Her feast days*—Though apostate  
*Israel* was fallen to idolatry, yet they retain-  
 ed many of the *Mosaic* rites and ceremonies.  
*Her solemn feasts*—The three annual feasts  
 of tabernacles, weeks, and passover, all  
 which ceased when they were carried cap-  
 tive, by *Salmaneser*.

V. 12. *My rewards*—They gave the  
 praise of all their abundance to  
 idols. *Them*—Their vine-yards and olive-  
 yards, and the places where they

planted their fig-trees, and other fruit-trees.

V. 13. *Visit*—Punish. *The days*—The  
 sins of those days. *Of Baalim*—*Baal* was  
 the great idol of the ten tribes; here it is  
 plural *Baalim*, to denote the multitude of  
 idols which they worshipped, all called by  
 this one name. *Decked herself*—To put the  
 greater honour on the idol.

V. 14. *I will allure*—I will incline her  
 mind to consider what I propose. *Into*  
*the wilderness*—Deep distress.

V. 15. *Her vineyards*—Many blessings.  
*From thence*—From the time of their repen-  
 tance. *Valley of Achor*—Which was a  
 large, fruitful and pleasant valley near  
*Jericho*, on the very entrance into the land  
 of *Canaan*. *A door of hope*—That valley  
 was a door of hope to *Israel* of old. And  
 such a door will God give to repenting *Is-  
 rael*. *As in the days of her youth*—When I  
 espoused her.

V. 16. *Thou*

\* *Ezek.* xvi. 37. xxiii. 19.

† *Psal.* lxxx. 12, 13. *Isa.* v. 5.

‡ *Jer.* ii. 7. *Ezek.* xvi. 22. 60.

§ *Josh.* vii. 26. *Isa.* lxxv. 10.



16 as in the day when she came up out of the land of Egypt. And it shall be at that day saith the LORD *that* thou shalt call me Ishi, and  
 17 shalt call me no more Baali: For || I will take away the names of Baalim out of her mouth, and they shall no more be remembered  
 18 by their name. And in that day will I make a \* covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I † will break the bow and the sword, and the battle out of the earth, and will make them to lie  
 19 down safely. And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, and in judgment, and in  
 20 loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and ‡ thou shalt know the LORD. And it shall come to pass in that day, I will hear, saith the LORD, § I will hear the  
 22 heavens, and they shall hear the earth. And the earth shall hear the corn, and the wine and the oil, and they shall hear Jezreel.  
 23 And ||| I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to *them*

V. 16. *Thou shalt call*—Both by words, affections, and obedience, shall own me as thy husband, and delight to call me so. *Baali*—That is, *my Lord*.

V. 17. *For*—I will abolish the memory of *Baalim*. *Baalim*—This great idol for all others. *And they*—These false gods. *By their name*—Their names perishing with them.

V. 18. *For them*—The *Israel* of God. *With the beasts*—With all the creatures that might either serve or hurt them. It is a full and gracious promise of abundance of peace, safety, and love, through the creation. *Safely*—This was in some measure made good to the *Jews* returning out of captivity. But the full accomplishment will be to the church of Christ.

V. 21. *In that day*—In the day of gospel-grace. *I will hear*—God the first and universal cause will influence the heavens, he will command their dew, and

showers. When the earth is dry, it does as it were cry to the heavens for refreshing showers, when the seed sown, the vines and olives planted, are at a stand, they cry to the earth for its kindly influences, that they may spring up, and yield fruit for *Jezreel*, which may call, and cry, but never will be satisfied if God do not hear them, and command his blessing which he promises to his people on renewing covenant with them. Now their repentance shall be blest with plenty, and God will set the frame of heaven and earth in due order to effect this; there shall be an harmony, between all subordinate causes moved by God the first great cause, whence expected events and fruits shall be produced for their good and comfort.

V. 23. *I will sow*—I will bless them with a wonderful increase of people, express with allusion to seed sown in the earth. So the *Jews* multiplied after the *Babylonish* captivity,

|| *Josh.* xxiii. 7. *Psal.* xvi. 4. *Zech.* xiii. 2. \* *Job* v. 23. *Isa.* xi. 6. 8. *Ezek.* xxxiv. 25.  
 † *Psal.* xlv. 9. *Isa.* ii. 4. *Ezek.* xxxix. 9. *Zech.* ix. 10. ‡ *Jer.* xxxi. 33, 34. § *Zech.* viii. 12.  
 ||| *Jer.* xxxi. 27. *Zech.* x. 9. *Rom.* ix. 26. 1 *Pet.* ii. 10.



*which were not my people, Thou art my people; and they shall say, Thou art my God.*

## C H A P. III.

*Another type of the spiritual whoredom of Israel, ver. 1—3. The punishment of it, ver. 4. Their reformation, ver. 5.*

1 **A**ND the LORD said unto me, \* Go again, love a woman be-  
loved of *her* friend, yet an adulteress, according to the love  
of the LORD toward the children of Israel, who look to other gods,  
2 and love flagons of wine. So I bought her to me for fifteen  
*pieces* of silver, and *for* an homer of barley, and an half homer of  
3 barley. And I said unto her thou shalt † abide for me many days,  
thou shalt not play the harlot, and thou shalt not be for *another*  
4 man, so *will* I also *be* for thee. For the children of Israel shall  
abide many days ‡ without a king, and without a prince, and with-  
out a sacrifice, and without an image, and without an ephod, and  
5 without teraphim. Afterward shall the children of Israel return

captivity, but much more are the numbers increased since the preaching of the gospel.

V. 1. *Of her friend*—Her husband. *An adulteress*—Either already tainted, or that certainly will be tainted with that vice. *According to the love*—Let this be the emblem of my love to the children of Israel. *And love*—Love the feasts of their idols, were they drink wine to excess.

V. 2. *Fifteen pieces of silver*—It was half the value of a slave, *Exod. xxi. 32.* *An homer of barley*—About fourteen bushels. *Of barley*—The meanest kind of provision; and suited to a low condition, all this is, to set forth Israel's indigence and ingratitude, and God's bounty to Israel.

V. 3. *Abide for me*—Thou shalt wait unmarried, until I espouse thee.

V. 4. *For*—Now the parable is unfolded, it shall be with Israel as with such a woman, they and she were guilty of adultery, both punished long, both made slaves, kept

hardly, and valued meanly, yet in mercy at last pardoned, and re-accepted tho' after a long time of probation. *Without a king*—None of their own royal line shall sit on the throne. *A prince*—Strangers shall be princes and governors over them. *Without a sacrifice*—Offered according to the law. *An image*—They could carry none of their images with them, and the *Affryans* would not let them make new ones. *Ephod*—No priest as well as no ephod. *And without teraphim*—Idolatrous images kept in their private houses, like the *Roman* household gods; in one word, such should be the state of these captives they should have nothing of their own either in religious or civil affairs, but be wholly under the power of their conquering enemies.

V. 5. *Return*—Repent. *And David*—The *Messiah* who is the son of David. *And his goodness*—God and his goodness; that is, the good and gracious God. God in Christ

\* Chap. i. 2. † Deut. xxi. 13. ‡ Chap. x. 3.



and seek the LORD their God, and David their king, and shall fear, the LORD, and his goodness in the § latter days.

## C H A P. IV.

*The prophet shews their numerous sins, and the judgments consequent upon them, ver. 1—19.*

- 1 **H**E A R the word of the LORD, ye children of Israel: for \* the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the  
2 land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.  
3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea the fishes of the sea, also shall be taken away.  
4 Yet let no man strive, or reprove another: for thy people *are* as  
5 they that strive with the priest. Therefore shalt thou fall this day, and the prophet also shall fall with thee in the night, and I will  
6 destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee,

Christ and with Christ shall be worshipped. *The latter days*—In the days of the *Messiah*, in gospel-times.

V. 2. *Break out*—As waters that swell above all banks. *Toucheth blood*—Slaughters are multiplied; so that the end of one is the beginning of another.

V. 3. *Shall languish*—Shall pine away. *With the beasts of the field*—God punishes man in cutting off what was made for man's benefit; and 'tis probable the tamer cattle were starved for want of grass or fodder, all being consumed by the wasting armies. The tamer either were killed by enemies, or offended with stench, forsook the country, or were devoured by birds of prey. *Taken away*—Whether by drying up the waters, or by corrupting them with blood and carcases.

V. 4. *Let no man strive*—They are so hardened, it is to no purpose to warn them any more. *As they that strive*—There

is no modesty, or fear of God or man left among them, they will contend with their teachers, reprovers, and counsellors.

V. 5. *Therefore*—The prophet turns his speech to the people, thou *O Israel*; he speaks to them as to one person. *Fall*—Stumble, and fall, and be broken. *This day*—Very suddenly; your fall shall be no longer delayed. *The prophet*—Prophefied lies. *In the night*—In the darkest calamities. *Thy mother*—Both the state, or kingdom; and the synagogues, or churches: the publick is as a mother to private persons, so all shall be destroyed.

V. 6. *Destroyed*—Many were already cut off by *Pul* king of *Assyria*, and many destroyed by the bloody tyranny of *Mena-hem*. *Of knowledge*—Of God, his law, his providence, his holy nature, his hatred of sin and power to punish it. *Because thou*—The prophet now turns from the people to the

§ *Isa. ii. 2. Micah iv. i. \* Isa. i. 18. iii. 13. Jer. xxv. 31. Chap. xii. 2. Micah vi. 2.*



that thou shalt be no priest to me: seeing thou hast forgotten the  
 7 law of thy God, I will also forget thy children. As they were in-  
 creased, so they sinned against me: *therefore*\* will I change their  
 8 glory into shame. They eat up the sin of my people, and they set  
 9 their heart on their iniquity. And † there shall be like people like  
 priest: and I will punish them for their ways, and reward them  
 10 their doings. And ‡ they shall eat and not have enough: they shall  
 commit whoredom, and shall not increase: because they have left  
 11 off to take heed to the LORD. Whoredom, and wine, and new wine,  
 12 take away the heart. My people ask counsel at their stocks, and  
 their staff declareth unto them: for the spirit of whoredoms, hath  
 caused *them* to err, and they are gone a whoreing from under their  
 13 God. § They sacrifice upon the tops of the mountains, and burn in-  
 cense upon the hills under oaks, and poplars, and elms, because  
 the shadow thereof is good: therefore your daughters shall commit  
 14 whoredom, and your spouses shall commit adultery. I will not  
 punish your daughters when they commit whoredom, nor your  
 spouses when they commit adultery: for themselves are separated  
 with whores, and they sacrifice with harlots: therefore the people

the priests, to whom he speaks as to one person. *Rejected knowledge*—Art and wilt be ignorant. *Seeing thou*—O Israel, and you O priests, you have broken all the precepts of it. *Thy children*—The people of Israel, the whole kingdom of the ten tribes.

V. 7. *As they*—Kings, priests, and people. *Were increased*—In number, in riches, and honour. *So they sinned*—Sin grew with their wealth and honour. *Their glory*—They turned all that in which they might glory above others, into sin. I will turn it into their dishonour.

V. 8. *They*—The priests who minister to the idols. *The sin*—Probably by sin is meant sin-offering, in which the priest had his share. *And they*—Covetous, luxurious, idolatrous priests.

V. 10. *Not have enough*—They shall not be nourished, nor satisfied with what they eat. *Shall not increase*—They shall not

hereby in crease the number of their children, either the women shall not bear, or the children shall not live.

V. 11. *Take away the heart*—Deprive men of their understanding and judgment.

V. 12. *Stocks*—Wooden statues. *The spirit of whoredom*—A heart ensnared with whoredoms spiritual and corporal. *Caused them to err*—Hath blinded, and deceived them.

V. 13. *Good*—Convenient for the sacrificers. *Shall commit whoredom*—Shall dishonour themselves, and their families, with fornicators.

V. 14. *Nor your spouses*—I will give them up to their own hearts. *For themselves*—The husband and fathers are examples to their wives and daughters. *Therefore the people*—The sottish ignorant people, that know not God. *Shall fall*—Be utterly ruined.

V. 15. *Offend*

\* Phil. iii. 19. † Isa. xxiv. 2. ‡ Lev. xxvi. 26. Micah vi. 14. § Chap. v. 4. || Isa. i. 29. Ezek. vi. 12.



15 *that* doth not understand, shall fall. Though thou Israel play the harlot, yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to \* Beth-avan, † nor swear, The LORD liveth. For Israel slideth back, as a backsliding heifer: now the LORD will feed them as a lamb in a large place. ‡ Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

## C H A P. V.

*The scope of this chapter likewise, is to discover the sins of Israel and Judah, and to denounce the judgments of God against them, ver. 1—15.*

1 **H**EAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revoltors are profound to make

V. 15. *Offend*—Commit like sins. *Gilgal*—Gilgal was chosen by Jeroboam, or by succeeding idolaters for the solemn worship of their idols. *Beth-aven*—*Beth-el*, where Jacob lodged, who called it *Beth-el*, the house of God; but when Jeroboam made it the place for his calf-worship, it became *Beth-aven*, the house of vanity or iniquity. *Nor swear*—This is a part put for the whole worship of God, which the prophet warns them not to blend with their idolatries.

V. 16. *Israel*—The ten tribes, *As a backsliding heifer*—Which when grown lusty, and wanton, will neither endure the yoke nor be confined in her allowed pastures. *In a large place*—In a large place or wilderness, where is no rest, safety or provision; such shall be the condition of the ten tribes.

V. 17. *Ephraim*—The children of Ephraim were numerous and potent, and here put for the whole ten tribes. *Let*

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*him alone*—He is obstinate, as such throw him up.

V. 18. *Their drink*—Their wine is corrupt and hurtful. *Continually*—Without ceasing from Jeroboam's time to this day. *Give ye*—Beside there is shameful oppression and bribery among them.

V. 19. *The wind*—The whirlwind of wrath from God hath seized this old adulteress, and carried some of her children away already. *They shall be ashamed*—What they made their confidence shall be their shame.

V. 1. *For judgment*—God's controversy is with you all. *A snare*—You, O priests and princes, have ensnared the people by your examples. *Mizpah*—By idolatries acted at Mizpah, a part of Libanus. *On Tabor*—Here, as in Mizpah, idolatry caught men as birds are taken in a net.

V. 2. *The revoltors*—All those that have cast off the law of God. *Profound*—Dig deep to hide their counsels, and

to

\* 1 Kings xii. 29. † Zeph. i. 5. ‡ Micah vii. 3.



3 slaughter, though I *have been* a rebuker of them all. I know Ephraim,  
 4 and Israel is not hid from me : for now, O Ephraim, thou commit-  
 5 test whoredom, *and* Israel is defiled. They will not frame their do-  
 6 ings to turn unto their God : for the spirit of whoredoms is in the  
 7 midst of them, and they have not known the LORD. And § the pride  
 8 of Israel doth testify to his face : therefore shall Israel and  
 9 Ephraim fall in their iniquity ; Judah also shall fall with them.  
 10 || They shall go with their flocks, and with their herds, to seek  
 11 the LORD ; but they shall not find *him*, he hath withdrawn him-  
 12 self from them. They have dealt treacherously against the LORD ;  
 for they have begotten strange children : now shall a month devour  
 them with their portions. Blow ye the cornet in Gibeah, *and* the  
 trumpet in Ramah : cry a loud *at* Beth-aven, after thee, O Benja-  
 min. Ephraim shall be desolate in the day of rebuke : among the  
 tribes of Israel have I made known that which shall surely be.  
 The princes of Judah were like them that remove the bound :  
 therefore I will pour out my wrath upon them like water. Ephraim  
 is oppressed, *and* broken in judgment, because he willingly walked  
 after the commandment. Therefore *will* I be unto Ephraim as a moth,

to slay the innocent. *Though I*—Hosea.

V. 5. *Doth testify*—Is an evident witness against him.

V. 6. *To seek the Lord*—The Jewish doctors tell us, that under Hosea, Israel had liberty of bringing their sacrifices to Jerusalem. *Shall not find him*—God will not be found of them. *Hath withdrawn himself*—For their impenitency.

V. 7. *Have begotten*—They have trained up their children in the same idolatry. *A month*—Possibly it may refer to Shallum's short time of usurpation, which lasted but a month ; the Assyrians shall make a speedy conquest over you. *With their portions*—With all their substance.

V. 8. *Blow ye*—Ye watchmen, sound the alarm, the enemy cometh. *After thee, O Benjamin*—After thy cries. *After thee, O Beth-aven*, let Benjamin also cry aloud : for they shall also fall for their sin.

V. 9. *Ephraim*—The whole kingdom of the ten tribes. *Rebuke*—When Salmaneser shall besiege, sack and captivate all thy cities, rebuked for their sins. *Of Israel*—To the house of Israel, openly. *Made known*—By my prophets.

V. 10. *The bound*—The antient bounds which limited every one, and prevented the encroaching of covetuous men. *Like water*—Like an overflowing flood.

V. 11. *Ephraim*—The ten tribes are by seditions, civil wars, unjust sentences, and bloody conspiracies eaten up already. *After the commandment*—To forbear going to the temple, and to worship the calves at Dan and Beth-el, as Jeroboam the son of Nebat commanded.

V. 12. *A moth*—Moths leisurely eat up our clothes ; so God was then, and had been, from Jeroboam's death, weakning the

§ Chap. vii. 10.

|| Prov. i. 28.

Isa. i. 15.

Jer. xi. 11.

Ezek. viii. 18.

Micah iii. 4.

John vii. 34.



13 and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the † Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you  
 14 of your wound. For ‡ I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I will tear and go away; I will  
 15 take away, and none shall rescue *him*. I will go *and* return to my place, § 'till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

## C H A P. VI.

*Their resolution to return to God, ver. 1—3. The instability of many of them, ver. 4, 5, God's covenant with them, and their violation of it, ver. 6—11.*

1 **C**OME, and let us turn unto the LORD: for || he hath torn, and he will heal us; he hath smitten, and he will bind us up.  
 2 \* After two days will he revive us, in the third day he will raise  
 3 us up, and we shall live in his sight. Then shall we know *if* we follow on to know the LORD: is going forth is prepared as the morning, and †† he shall come unto us as the rain, as the latter *and* former  
 4 rain unto the earth. ‡‡ O Ephraim what shall I do unto thee? O

the ten tribes. *As rottenness*—Secretly consuming them.

V. 13. *His sickness*—Weakness, like a consumption, threatening death. *Then went*—Made application. *The Assyrian*—Particularly to *Jared* or *Pul*.

V. 14. *Will tear*—Divine vengeance by the *Assyrians*, shall be as a lion tearing his prey.

V. 1. *Come*—The prophet here brings them in, exhorting one another. *He hath torn*—We now see his hand in all we suffer.

V. 2. *After two days*—After some short time of suffering, God will shew us his favour, and revive our dead state. *Revive us*—Though we were as dead men, buried in our miseries, yet our merciful God will quicken us. *Live*—Flourish in peace, wealth, and joy; in righteousness and

safety. *In his sight*—The eye of our God being upon us for good.

V. 3. *Know*—What worship he requires. And the knowledge of God shall be to us a spring of all holy, righteous, sober conversation. *Follow on*—By a diligent attendance to the word, and works of God, we shall know experimentally, how holy, how good, how faithful God is. *His going forth*—Before his people; his gracious, faithful, holy, just, and wise providence, for his peoples good and comfort. *As the morning*—As sure, beautiful, grateful, and as clear as the morning; which dispels the darkness, and proclaims its own approach. *As the rain*—Which revives, makes it fruitful, beautifies it, and gives a new face to all.

V. 4. *What shall I do*—What shall I do more

Numb. 104.

13 Z 2

† Chap. xii. 1. ‡ Lam. iii. 10. § Lev. xxvi. 39, &c. Jer. xxix. 12. Ezek. vi. 9. xx. 43. xxxvi. 31. || Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. \* 1 Cor xv. 4. †† Psal. lxxii. 6. ‡‡ Chap. xi. 18.



Judah what shall I do unto thee? For your goodness is § as a morn-  
 5 ing cloud, and as the early dew, it goeth away. Therefore have  
 I hewed *them* by the prophets: I have slain them by the words of  
 my mouth, and thy judgments *are as* the light *that* goeth forth.  
 6 For I desired || mercy and \* not sacrifice: and the knowledge of  
 7 God more than burnt-offerings. But they like Adam † have trans-  
 gressed the covenant: there have they dealt treacherously with me.  
 8 Gilead *is* a city of them that work iniquity: *and is* polluted with  
 9 blood. And as troops of robbers wait for a man, *so* the  
 company of priests murder in the way by consent: they commit  
 10 lewdness. I have seen an horrible thing in the house of Israel:  
 11 there *is* the whoredom of Ephraim: Israel is defiled. But  
 O Judah, he hath set an harvest for thee, when I return the  
 captivity of my people.

more to save you from ruin, and save my own honour, truth, and justice?

V. 5. *Therefore*—Because I would do for you whatever might be done. *Hewed them*—I have severely, and unweariedly reproved, and threatened them. *By thy words*—As I did by word foretel, so I did effect in due time. *Thy judgments*—The punishments threatened, which fell upon this people, did so fully answer the prediction that every one might see them clear as the light, and as constantly executed as the morning.

V. 6. *For*—I so hewed and slew them, because they did not what I most of all required; they were full of sacrifices, but either to idols, or else in formality and pride. *Mercy*—Compassion and charity towards men, this one principal duty of the second table put for all. In this I delight, I have found little of this among you. *Not sacrifice*—Rather than sacrifice. *The knowledge of God*—The affectionate knowledge of God, which fills the mind with reverence of his majesty, fear

of his goodness, love of his holiness, trust in his promise, and submission to his will.

V. 7. *The covenant*—The law of their God. *There*—In that very place, the good land which by covenant I gave them: they have broken my covenant.

V. 8. *A city*—A city full of notorious transgressors, the inhabitants though Levites and priests, work all manner of wickedness. *With blood*—Murders committed there.

V. 9. *The company of priests*—The priests by companies lay wait, and rob, and murder.

V. 10. *The whoredom*—Idolatry. *Of Ephraim*—Which was brought in by an Ephraimite, by Jeroboam, two hundred years ago, and is there still. *Israel is defiled*—It hath overspread all Israel.

V. 11. *He*—But God hath appointed an harvest for thee; thou shalt not as Israel be cut off; a seed of thee shall be sowed, and thou shalt reap the harvest with joy.

C H A P.

§ Chap. xiii. 3. || 1 Sam. xv. 22. Eccles. v. 1. Matt. ix. 12. xii. 7. \* Psal. l. 8, &c. Prov. xxi. 3. Isa. i. 11. † Chap. viii. 1.



## C H A P. VII.

*Various accusations with threats annex, ver. 1—16.*

1 **W**HEN I would have healed Israel, then the iniquity of  
 Ephraim was discovered, and the wickedness of Samaria :  
 for they commit falsehood : and the thief cometh in, *and* the troop of  
 2 robbers spoileth without. And they consider not in their hearts *that*.  
 I remember all their wickedness : now their own doings have beset  
 3 them about, they are before my face. They make the king glad with  
 4 their wickedness, and the princes with their lies. They *are* all adul-  
 terers, as an oven heated by the baker, *who* ceaseth from raising  
 5 after he hath kneaded the dough, until it be leavened. In the day of  
 our king, the princes have made *him* sick with bottles of wine ; he  
 6 stretched out his hand with scorners. Surely they have made ready  
 their heart like an oven, while they lie in wait : their baker  
 sleepeth all the night ; in the morning it burneth as a flaming fire.  
 7 They are all hot as an oven, and have devoured their judges : all

V. 1. *Of Ephraim*—Of *Ephraim* the chief tribe of this revolting kingdom.

V. 2. *Own doings*—The guilt and punishment of the works they have done ; their own doings not their fathers, as the incorrigible are ready to complain. *Beset them*—As an enemy invests a town on every side. *Before my face*—All their ways were under mine eye.

V. 3. *They*—The courtiers in particular make it their work to invent pleasing wickedness, and to acquaint the king with it. *With their lies*—With false accusations against the innocent.

V. 4. *As an oven*—This vice is grown raging hot among them, as the fire in an oven, when the baker having called up those that make the bread, to prepare all things ready, doth by continued supply of fuel heat the oven, till the heat need be raised no higher.

V. 5. *In the day of our king*—Probably the anniversary of his birth or coronation. *Stretched out his hand*—In these drunken

feasts it seems the king forgot himself, and stretched out his hand, with those who deride religion, and with confusion to the professors of it.

V. 6. *They*—Those luxurious and drinking princes. *Like an oven*—Hot with ambition, revenge, or covetousness. *Lie in wait*—Against the life or estate of some of their subjects. As the baker, having kindled a fire in his oven, goes to bed and sleeps all night, and in the morning finds his oven well heated and ready for his purpose ; so these when they have laid some wicked plot, tho' they may seem to sleep for a while, yet the fire is glowing within, and flames out as soon as ever there is opportunity for it.

V. 7. *Devoured*—As a fire destroys, so have these conspirators, destroyed their rulers. *Their kings*—All that have been since *Jeroboam* the second's reign, to the delivery of this prophecy, namely, *Zechariah, Shallum, Pekahiah, Pekah*, fell by the conspiracy of such hot princes. *That calleth*—Not one of



their kings are fallen, \* *there is* none among them that calleth unto  
 8 me. Ephraim he † hath mixed himself among the people : Ephraim  
 9 is a cake not turned. Strangers have devoured his strength, and he  
 knoweth *it* not : yea, gray hairs are here and there upon him, yet  
 10 he knoweth *it* not. And the pride of Israel testifieth to his face,  
 and they do not return to the LORD their God, nor seek him for all  
 11 this. Ephraim also is like a silly dove, without heart ; they call to  
 12 Egypt, they go to Assyria. When they shall go I will spread my  
 net *upon* them, I will bring them down as the fowls of the heaven ;  
 13 I will chastise them as their congregation hath heard. Woe  
 unto them, for they have fled from me : destruction unto them,  
 because they have transgressed against me : though I have redeemed  
 14 them, yet they have spoken lies against me. And they have not  
 cried unto me with their heart ; when they howled upon their beds :  
 they assembled themselves for corn and wine, *and* they rebel  
 15 against me. Though I have bound, *and* strengthened their arms,  
 16 yet *do* they imagine mischief against me. They return, *but* not to  
 the most High : they are ‡ like a deceitful bow : their princes shall

all these either feared, trusted, or worshipped God.

V. 8. *Ephraim*—The kingdom of *Israel*. *Mixed himself*—With the Heathens by leagues and commerce and by imitation of their manners. *Not turned*—Burnt on one side, and dough on the other, and so good for nothing on either : always in one extreme or the other.

V. 9. *Knoweth it not*—He is not aware of the loss he hath sustained. *Gray hairs*—Of old age and declining strength are upon their kingdom.

V. 11. *Like a silly dove*—*Ephraim* is now become like the dove in weakness and fear, as well as in imprudence and liableness to be deceived. *Without heart*—Without either discretion or courage. *To Assyria*—Instead of going to God, who alone can help.

V. 12. *Go*—To seek aid of *Egypt* or *Assyria*. *Bring them down*—Though they attempt to fly, yet as fowls in the net they

shall certainly fall. *Hath heard*—From the prophets whom I have sent unto them.

V. 13. *Spoken lies*—They belied his corrections as if not deserved ; they belied the good done, as if too little, or not done by God, but by their idol.

V. 14. *They assembled*—In the houses of their idols.

V. 15. *Bound*—As a surgeon binds up a weak member, or a broken one ; so did God for *Ephraim*, when the *Syrians* and other enemies had broken their arms. *Imagine mischief*—They devise mischief against my prophets, and let loose the reins to all impieties.

V. 16. *Not to the most high*—What shew soever of repentance was among them, yet they never thoroughly repented. *A deceitful bow*—Tho' they seemed bent for, and aiming at the mark, yet like a weak bow they carried not the arrow home, and like a false bow they never carried it strait toward the mark.

\* *Isa.* lxiv. 7. † *Psal.* cvi. 35. ‡ *Psal.* lxxviii. 57.



fall by the sword for the § rage of their tongue : this *shall* be their derision in the land of Egypt.

## C H A P. VIII.

*Almost every verse of this chapter speaks both the sins and punishment of Israel, ver. 1—14.*

- 1 **S** E T the trumpet to thy mouth : *he shall come* || as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law. Israel shall cry unto me,  
 2 My God, we know thee. Israel hath cast off *the thing that is good* ;  
 3 the enemy shall pursue him. They have set up kings, but not by me : they have made princes, and I knew *it not* : \* of their silver and their gold have they made them idols, that they may be cut off.  
 4 Thy calf, O Samaria, hath cast *thee* off ; mine anger is kindled against them : how long *will it be* ere they attain to innocency ?  
 5 For from Israel *was it* also, the workman made it ; therefore it is  
 6 not God : but the calf of Samaria shall be broken in pieces. Verily they have sown wind, and they shall reap the whirlwind : it hath no  
 7 stalk : the bud shall yield no meal : if so be it yield, the strangers  
 8 shall swallow it up. Israel is swallowed up : now shall they be  
 9 among the Gentiles as a vessel wherein is no pleasure. For they are

mark. *The rage of their tongue*—Against God, his prophets and providence. *Their derision*—They shall be upbraided with this.

V. 1. *Set the trumpet*—The Lord here commands the prophet to publish, as by sound of trumpet, that which God will bring upon apostate Israel. *He*—The king of Assyria. *As an eagle*—Swift, hungry, surmounting all difficulties. *House of the Lord*—The family of Israel, the Israelites church.

V. 2. *Shall cry*—But not sincerely.

V. 4. *They*—Israel. *Kings*—Shallum, Menahem, Pekah, and Hosea. *Not by me*—Not by my direction: *Knew it not*—Did not approve of it.

V. 5. *Thy calf*—The chief idol set up in Samaria. *Cast thee off*—Hath provoked

God to cast thee off. *Against them*—Idols, and idol worshippers. *How long*—How long will it be, ere they repent and reform ?

V. 6. *From Israel*—By their invention. *It*—Both the idol and the worshippers of it.

V. 7. *Sown the wind*—A proverbial speech to denote lost labour. *Whirlwind*—A tempest, which destroyeth all that is in its way ; an emblem of the wrath of God. *No stalk*—All your dependance on idols, and foreign assistance, will be as seed that bear neither stalk nor bud. *No meal*—Or suppose it produced stalk and bud, yet the bud shall be blasted, and never yield meal.

V. 9. *Gone up*—Israel is like a wild ass.

§ Psal. lxxiii. 2. || Deut. xxviii. 49. Jer. iv. 13. Hab. i. 8. Chap. vi. 7. \* Chap. ii. 8.



gone up to Assyria, a wild ass alone by himself: Ephraim † hath  
 10 hired lovers. Yea, though they have hired among the nations,  
 now † will I gather them, and they shall sorrow a little for the  
 11 burden of the king of princes. Because Ephraim hath made many  
 12 altars to sin, altars shall be unto him to sin. I have written to him  
 the great things of my law, but they were counted as a strange  
 13 thing. They sacrifice flesh for the sacrifices of mine offerings, and  
 eat it; but the LORD accepteth them not: now will ye remember  
 their iniquity, and visit their sins: § they shall return to Egypt.  
 14 For Israel hath forgotten his maker, and buildeth temples: and  
 Judah hath multiplied fenced cities: but I will send a fire upon his  
 cities, and it shall devour the palaces thereof.

## C H A P. IX.

*God threatens to deprive Israel of all their worldly enjoyments, ver. 1—5. He dooms them to utter ruin, ver. 6—8. Upbraids them with the wickedness of their fathers, ver. 9, 10. And threatens to root out their posterity, ver. 11—17.*

1 **R**EJOICE not, O Israel, for joy, as other people: for thou hast  
 gone a whoring from thy God, thou hast loved a \* reward  
 2 on every corn-floor. The floor and the wine-press shall not feed  
 3 them, and the new wine shall fail in her. They shall not dwell in

*A wild ass*—Stubborn, wild, untamed.  
*Alone*—Solitary, where is no path or tract; so they were in their captivity.

V. 10. *Gather them*—I will assemble them together, that they may be taken and destroyed together. *A little*—For a while before their final captivity. *The burden*—The tribute laid on them by the king.

V. 11. *Altars*—Those which they shall find in Assyria. *To sin*—Shall be the occasion of his greater guilt and punishment.

V. 12. *Written*—By Moses first, by other prophets afterwards. *But they were counted*—Israel looks on them as nothing to them.

V. 13. *They shall return*—Many shall fly from the Assyrian into Egypt.

V. 14. *Temples*—Idol temples. *Devour*

*the palaces*—This was fulfilled when all the cities of Judah and Israel were laid in ashes by the king of Assyria.

V. 1. *As other people*—With feasting, triumphs, and sacrifices of thanksgiving. *A reward*—Such as is given by adulterers to lewd women; thou hast loved to see thy floor full, and hast said thy idols gave thee this plenty.

V. 2. *The floor*—The corn which is gathered into the floor. *The wine-press*—The wine that is pressed out in it. *Shall not feed*—Shall not nourish and strengthen the idolaters. *Shall fail*—Samaria and all Israel expect a full vintage, but they expect it from their idols, and therefore shall be disappointed.

V. 3. *Ephraim*—Many of Ephraim shall fly

† Isa. xxx. 6. Ezek. xvi. 33, 34. ‡ Chap. x. 10. § Chap. ix. 3. xi. 5. \* Jer. xlv. 7.



the LORD's land: but † Ephraim shall return to Egypt, and ‡ they  
 4 shall eat unclean *things* in Assyria. They shall not offer wine-offer-  
*ings* to the LORD, neither shall they be pleasing unto him: their sa-  
 crifices *shall be* unto them as the bread of mourners: all that eat  
 thereof shall be polluted: surely their bread for their soul shall not  
 5 come into the house of the LORD. What will ye do in the solemn  
 6 day, and in the day of the feast of the LORD? For lo, they are  
 gone, because of destruction: Egypt shall gather them up, Memphis  
 shall bury them, the pleasant *places* for their silver, § nettles shall  
 7 possess them: thorns *shall be* in their tabernacles. The days of visi-  
 tation are come, Israel shall know it: the prophet *is* a fool, the ||  
 spiritual man *is* mad, for the multitude of thine iniquity; and the  
 8 great hatred. The watchman of Ephraim *was* with my God: *but*  
 the prophet *is* a snare of a fowler in all his ways, *and* hatred in the  
 9 house of his God. They have deeply corrupted *themselves*, as \*  
 in the days of Gibeah: *therefore* he will remember their iniquity,  
 10 he will visit their sins. I found Israel like grapes in the wilderness:

fly into Egypt. *And they*—The residue shall be carried captives into Assyria.

V. 4. *Wine-offerings*—These were appointed to be offered with the morning and evening sacrifice, the sacrifice representing Christ, and pardon by him; the wine-offering, the spirit of grace: the sacrifice repeated, daily continued their peace and pardon. All this shall be withheld from these captives. *Pleasing*—If any should venture to offer. *As the bread of mourners*—It shall as much pollute them and displease God as if one mourning for the dead, and forbidden to sacrifice, should venture to do it. *Their bread*—Their bread which they were bound to offer with their sacrifices, they will now have no opportunity of bringing to the Lord's house.

V. 5. *What will ye do*—You will not then be suffered to observe any of them.

V. 6. *They are gone*—Some are already withdrawn from the desolation that cometh. *Egypt*—In Egypt they hope to be

quiet and survive these desolations, but they shall die in Egypt. *The pleasant places*—Their beautiful houses built for keeping their wealth in. *Nettles*—Shall be ruined, and lie in rubbish, 'till nettles grow in them.

V. 7. *The prophet*—The false prophet. *The spiritual man*—That pretends to be full of the spirit of prophecy. *For thine iniquity*—God began his punishments in giving them over to believe their false prophets. *The great hatred*—Which God had against your sins.

V. 8. *The watchman*—The old true prophets indeed were with God. *My God*—The God of Hosea. *The prophet*—The false prophets have, as well as the people, left God. *Is a snare*—Their pretended predictions are but a snare, such as fowlers lay. *And hatred*—Such prophets are full of hatred and malice: yea, they are hatred itself.

V. 10. *I found Israel*—The Lord speaks of himself in the person of a traveller, who

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† Chap. viii. 13:

‡ Ezek. iv. 13. Dan. i. 8.

|| Zeph. iii. 4.

§ Isa. xxxii. 13. xxxiv. 13. Chap. x. 8.  
 \* Chap. x. 9.



I saw your fathers as the first-ripe in the fig-tree at her first time: but they went to † Baal-peor, and separated themselves unto that  
 11 shame; and *their* abominations were according as they loved. As  
 for Ephraim, their glory shall fly away *like* a bird; from the birth,  
 12 and from the womb, and from the conception. Though they bring  
 up their children, yet will I bereave them, *that there shall not be a*  
 13 man left: yea, woe also to them when I depart from them. Eph-  
 raim, as I saw Tyrus, is planted in a pleasant place: but Ephraim  
 14 shall bring forth his children to the murderer. Give them, O LORD:  
 what wilt thou give them? A miscarrying womb, and dry breasts.  
 15 All their wickedness ‡ is in Gilgal: for there I hated them: for the  
 wickedness of their doings I will drive them out of mine house, I  
 16 will love them no more: § all their princes *are* revolvers. Ephraim  
 is smitten, their root is dried up, they shall bear no fruit: yea,  
 though they bring forth, yet will I slay *even* the beloved *fruit* of  
 17 their womb. My God will cast them away, because they did not  
 hearken unto him: and they shall be wanderers among the nations.

unexpectedly in the wilderness finds a vine loaded with grapes; such love did God bear to *Israel*. *Your fathers*—Whom I brought out of *Egypt*. *As the first-ripe*—As the earliest ripe fruit of the fig tree, which is most valued and desired. *Separated themselves*—Consecrated themselves to that shameful idol. *Their abominations*—Their idols, and way of worshipping them. *As they loved*—As they fancied.

V. 11. *Their glory*—Their children or posterity, which was the glory of *Israel*. *Shall fly*—It is proverbial, and speaks a sudden loss of children. *From the birth*—As soon as born. *From the womb*—Their mothers shall not bring their fruit alive into the world. *The conception*—Their wives shall not conceive.

V. 12. *Not a man left*—There shall be a total extirpation of them. *When I depart*—To compleat their misery, I will depart from them. It is sad to lose our children, but sadder to lose our God.

V. 13. *To the murderer*—He will send them forth in mighty armies; but it will be sending them out to the slaughter.

V. 14. *Give them*—It is an abrupt but pathetic speech of one that shews his trouble for a sinking, undone nation. *A miscarrying womb*—It is less misery to have none, than to have all our children murdered.

V. 15. *All their wickedness*—The chief or beginning. *There I hated them*—As there they began to sin so notoriously, there I began to shew that I hated them.

C H A P.

† *Psal.* cvi. 28. ‡ *Chap.* iv. 15. xii. 11. § *Isa.* i. 23.



## C H A P. X.

God charges Israel with many sins, and threatens them with punishment, ver. 1—11: Exhorts them to repent, ver. 12—15.

1 **I**SRRAEL is § an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit, || he hath increased the altars; according to the goodness of his land, he hath made goodly  
2 images. Their heart is divided, now shall they be found faulty: he shall break down their altars, he shall spoil their images. Surely  
3 now they shall say, \* We have no king, because we feared not the LORD: what then should a king do to us? They have spoken  
4 words, swearing falsely in making a covenant: thus judgment  
5 springeth up † as hemlock in the furrows of the field. The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that  
6 rejoiced on it, for ‡ the glory thereof, because it is departed from it. It shall also be carried unto Assyria for a present to king Jareb; Ephraim shall receive shame, and Israel shall be ashamed of his  
7 own counsel. As for Samaria, her king is cut off as the sower upon  
8 the water. The high places also of Aven, the sin of Israel shall be

V. 1. *An empty vine*—That hath lost its strength to bring forth fruit. *Unto himself*—Whatever fruit was brought forth by its remaining strength, was not brought forth to God. *His fruit*—When the land yielded more plentiful increase, this plenty was employed on multiplying idols. *The altars*—Of his idols. *The goodness*—Imagining that the goodness of their land was a blessing from their idols.

V. 2. *Is divided*—From God and his worship. *Faulty*—As this was their sin, so the effects hereof should manifestly prove them faulty. *He*—God.

V. 3. *Say*—See and feel. *No king*—Either no king at all, or no such king as we expected. *What then*—For kings are not able to save without the God of kings.

V. 4. *Words*—Vain words. *Swearing falsely*—By perjury deceiving those they

treated with. *A covenant*—With the Assyrian king. *Judgment*—Divine vengeance. *As hemlock*—A proverbial speech, expressing the greatness of this evil.

V. 5. *Because of the calves*—Because they had sinned by these calves, therefore did this fear seize them. *The people*—They who dwelt at Beth-aven. *That rejoiced on it*—These priests formerly were fed, clothed, and enriched by this idol, this made them right glad. *The glory thereof*—All its credit is vanished. *Is departed*—The Assyrians have either broken it, or carried it in derision into Assyria.

V. 6. *It*—The golden calf.

V. 7. *Is cut off*—Shortly will be cut off: this prophecy probably was delivered when Samaria was besieged.

V. 8. *The high places*—The temples and altars of Baal. *Of Aven*—Or Beth-aven.

14 A 2

They

§ Nah. ii. 2. || Chap. viii. 11. xii. 11. \* Chap. iii. 4. † Deut. xxix. 18. Acts viii. 23. Heb. xii. 15. ‡ 1 Lam. iv. 21, 22.



destroyed: the § thorn and the thistle shall come up on their altars; and || they shall say to the mountains, Cover us; and to the hills,  
 9 Fall on us. O Israel thou hast sinned from the \* days of Gibeah: there they stood; the battle in Gibeah against the children of iniquity did not overtake them. *It is* in my desire that I should chastise them: and † the people shall be gathered against them: I shall  
 11 bind them for their two transgressions. And Ephraim *is as* an heifer that is taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck, I will make Ephraim to ride: Judah shall plow, *and*  
 12 Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy: ‡ break up your fallow ground: for *it is* time to seek the LORD 'till he come, and rain righteousness upon you.  
 13 §§ Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy way, in the  
 14 multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled ||| Beth-arbel in the day of battle: the \*\* mother was dashed  
 15 in pieces upon *her* children. So shall Beth-el do unto you, because

*They shall say*—When this shall be brought to pass, the idolatrous *Israelites* shall be in such perplexity, that they shall wish the mountains and hills might fall on them.

V. 9. *They*—Probably the six hundred men who fled to the rock Rimmon. *Overtake them*—That fatal battle did not reach them; but now *Israel* shall be more severely punished.

V. 10. *The people*—The *Assyrians*. For *their two transgressions*—Perhaps, their revolt from *David's* house, and their idolatry.

V. 11. *Taught*—Used to, and so skilled in. *Passed over*—I laid some lighter yoke upon her, brought some gentle afflictions upon that people to tame them, but this hath not prevailed. *Ride*—I will ride on *Ephraim* and tame him. *Shall plow*—*Judah* tho' less sinful hath been used to harder labour; hath plowed when *Ephraim* hath reaped. *Break his clods*—The same in another proverbial speech, their work at present is harder, but there is an harvest fol-

lows. Tho' they sow in tears when going to *Babylon*, they shall reap in joy at their return.

V. 12. *Reap*—And ye shall reap in mercy. *Fallow ground*—Your hearts are as ground over-run with weeds, which need to be plowed and broken up, that good seed may be sowed in them. *And rain*—Plentifully pour out the fruits of his goodness and mercy.

V. 13. *Ye have plowed*—You, O *Israelites*. *Ye have reaped*—Ye have lived in wickedness, and propagated it, and ye have met with a recompense worthy of your labour. *Eaten*—Fed yourselves with vain hopes. *In thy way*—Their way was their idolatry. *Mighty men*—The next lie on which they lived was the wisdom and valour of their great men.

V. 14. *As Shalman*—Probably *Salmaneser*. *Beth-arbel*—It was a city of *Assyria*, and gave name to a country or region in part of *Assyria*.

V. 15. *Beth-el*—The idolatry committed there

§ Chap. ix. 6. || *Isa.* ii. 19. *Luke* xxiii. 30. *Rev.* vi. 16. ix. 6. \* Chap. ix. 9. † Chap. viii. 10. ‡ *Jer.* iv. 3. §§ *Job* iv. 8. *Prov.* xxii. 8. *Gal.* vi. 7. ||| 2 *Kings* xviii. 34. xix. 13. \*\* Chap. xiii. 16.



of your great wickedness: in a morning shall the king of Israel, utterly be cut off.

## C H A P X I.

*Upbraidings, threatnings and promises mingled, ver. 1—11. A commendation of Judah, ver. 12.*

1 **W**HEN Israel *was* a child, then I loved him, and called \* my  
2 son out of Egypt. *Though* they called them, yet they went  
3 from them: they sacrificed unto Baalim, and burnt incense to gra-  
4 ven images. I taught Ephraim also to go, taking them by their  
5 arms, but they knew not that I healed them. I drew them with  
6 cords of a man, with bands of love; and I was to them as they that  
7 take off the yoke on their jaws, and I laid meat unto them. † He  
8 shall not return into the land of Egypt, but the Assyrian shall be his  
king, because they refused to return. And the sword shall abide  
on his cities, and shall consume his branches, and devour *them*,  
because of ‡ their own counsels. And my people are bent to back-  
sliding from me: though they called them to the most High, none  
at all would exalt him. § How shall I give thee up, Ephraim? *How*

there. *Do*—Procure all this evil against you. *In a morning*—Possibly the Assyrians might assault the city towards morning and master it.

V. 1. *Was a child*—In the infancy of Israel. *I loved him*—Manifested my tender and paternal affection to him. *Called my son*—Adopted him to be my son, and as my son provided for him, and brought him out of servitude. *Out of Egypt*—But Israel the first adopted son was a type of Christ the first-born. And the history of Israel's coming out was a type of Christ's future coming out of Egypt.

V. 2. *They*—Moses and Aaron, and other prophets. *Called*—Persuaded, intreated, and urged by exhortations, the whole house of Israel. *From them*—From the prophets counsel and commands. *Baalim*—In the desert they began this apostacy, and held on with obstinacy in it.

V. 3. *I taught*—As a mother or nurse helps the child. *Taking them*—Supporting and bearing them up. *They knew not*—

They would not see nor acknowledge me in it.

V. 4. *Cords of a man*—With such kindness as best fits and most prevails with a man. *I was to them*—As a careful husbandman in due season takes the yoke from his labouring oxen, and takes off the muzzle with which they were kept from eating when at work. *I laid meat unto them*—Brought them provision in their wants.

V. 5. *He*—Ephraim. *Shall be king*—Shall rule them with rigour and cruelty. *They refused*—The reason of all is, their obstinacy in idolatry.

V. 6. *His branches*—The lesser towns and villages. *Their own counsels*—Which they have followed in opposition to all the good counsels the prophets gave them from time to time.

V. 7. *They*—The prophets. *None at all*—Scarce any one would hearken and obey.

V. 8. *Give thee up*—To utter destruction. *Admah and Zeboim* were two of the four cities

\* *Exod.* iv. 21, 23. † *Chap.* ix. 3. ‡ *Chap.* x. 6. § *Chap.* vi. 4.



shall I deliver thee, Israel? How shall I make thee as *Adma*? How shall I set thee as *Zeboim*? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man, the holy One in the midst of thee, and I will not enter into the city. They shall walk after the LORD: \* he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and † as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

## C H A P. XII.

*A high charge against Israel and Judah for various sins, yet with intimations of mercy, ver. 1—14.*

1 **E**PHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do

ties which were destroyed with fire from heaven. *My repentings*—Not that God is ever fluctuating or unresolved; but these are expressions after the manner of men, to shew what severity *Israel* had deserved, and yet how divine grace would be glorified in sparing them.

V. 9. *Return*—Conquerors that plunder the conquered city, carry away the wealth of it, and after some time return to burn it; God will not do so. *Not man*—Therefore my compassions fail not. *The holy One*—A holy God, and in covenant, though not with all, yet with many among you. *Enter into the city*—Utterly to destroy thee, as I did *Sodom*.

V. 10. *They*—The remnant shall hear and obey the Lord. *Like a lion*—The word of the Lord, so saith the *Chaldee*, shall roar as a lion. Christ is called, *The lion of the tribe of Judah*: and when he cried with a loud voice, it was as when a lion roared. The voice of the gospel was heard far, as the

roaring of a lion; and it was a mighty voice. *Tremble*—The spirit by its power awakening them to a sight of sin, shall make them fear and tremble. *From the west*—From the ends of the earth.

V. 11. *They shall tremble*—At their return into their own land, some shall hasten, yet with solicitude, out of *Egypt*, whither they fled for shelter; others like doves shall hasten out of *Assyria*, but with fear and trembling. *I will place them*—A seasonable and comfortable promise.

V. 12. *Ephraim*—Most of the people of *Israel*. *With lies*—Play the hypocrite with me still. *Judah*—The two tribes. *Yet ruleth*—While idolaters are slaves to the devil, the true worshippers of God, like princes, rule with God. *Faithful*—Retains purity, at least truth of worship, and comparatively is faithful. *Judah* adheres to God's holy prophets, priests, and other saints of God.

V. 1. *Feedeth on wind*—It is a proverbial speech,



make a covenant with the Assyrians, *and* oil is carried into Egypt.  
 2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways: according to his doings will he recompense him. † He took his brother by the heel in the womb, and  
 4 by his strength he § had power with God. Yea, he had power with the angel, and prevailed: he wept, and made supplication unto him:  
 5 he found him in Beth-el, and there he spake with us. Even the LORD  
 6 God of hosts, the LORD *is* his memorial. Therefore turn || thou to thy God: keep mercy, and judgment, and wait on thy God continually. *He is* a merchant, the balances of deceit *are* in his hand:  
 8 he loveth to oppress. And Ephraim said, \* Yet I am become rich, I have found me out substance: *in* all my labours they shall find

speech, denoting his supporting himself with hopes, as unfit to sustain him as the wind is to feed us. *Increaseth lies*—By making new leagues, and fortifying himself with them, against the menaces of God by his prophets. *Desolation*—Which will only hasten and increase his desolation. *Oil*—Not common oil for trade, but rich and precious oils, to procure friendship there too.

V. 2. *Jacob*—Ephraim and Judah are of Jacob; both have corrupted themselves, and therefore I will proceed against both.

V. 3. *He—Jacob*. Took his brother—The design of mentioning this is to mind them of that goodness which God shewed them in their father Jacob. *His strength*—This strength was not of nature, but of grace. Strength received of God was well employed betimes; in it he wrestled for and obtained the blessing.

V. 4. *The angel*—Called ver. 3. God; and ver. 5. *Jehovah*, Lord of hosts. He was no created angel but the Messiah; eternal God by nature and essence, angel by office, and voluntary undertaking. *He wept*—He prayed with tears from a sense of his own unworthiness, and with earnestness for the mercy he desired. *He—God*. *Him—Jacob* full of weariness, fears, and

solicitude on his journey to *Laban*. *He—God*. *With us*—Being then in Jacob's loins.

V. 5. *The Lord God of hosts*—He that appeared and spake, who promised the blessing and commanded the reformation at *Beth-el*, was *Jehovah*, the eternal and unchangeable God; who can perform his promise, and execute his threat, who is a most terrible enemy, and most desirable friend. *The Lord—Jehovah*, repeated for confirmation. *His memorial*—By this he will be known.

V. 6. *Turn*—Repent, leave idols and all sins. He worshipped God alone, do you so; he cast idols out of his family, do you so too; be Jacob's children herein. *Mercy*—Shew kindness to all who need it. *Judgment*—Wrong none; but with justice in dealings, in judicatures, and public offices, render to every one their due. *Wait on thy God*—In public worship and private duties serve and trust God alone: let not idols have either sacrifice, prayer, praise, or trust from you; and let your hope and worship, be for ever continued.

V. 7. *A merchant*—Ephraim is so far from being as Jacob, that you may account him a *Canaanite*, a subtle merchant.

V. 8. *I am rich*—Whatever is said, yet I get what I aim at. *They shall find*—Yet he hugs himself in the apprehension of close carriage



9 none iniquity in me, that is sin. But I† *that am* the LORD thy God from the land of Egypt, have hitherto made thee to dwell in tabernacles, as in the days of the solemn feast. And I have spoken by the prophets, and I have multiplied visions, and used similitudes, by  
11 the ministry of the prophets. *Is there ‡ iniquity in Gilead?* Surely they are vanity, they sacrifice bullocks in § Gilgal; yea their altars  
12 are as heaps in the furrows of the fields. And Jacob fled into the country of Syria, and Israel || served for a wife, and for a wife he  
13 kept *sheep*. \* And by a prophet the LORD brought Israel out of  
14 Egypt, and by a prophet was he preserved. Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him: and his reproach shall his Lord return unto him.

## C H A P. XIII.

Israel reprov'd for idolatry and other sins, ver. 1—8. Ruin foretold, yet with encouragement to hope, ver. 9—16.

1 **W**HEN Ephraim spake, trembling, he exalted himself in Israel;  
2 but when he offended in Baal, he died. Yet now they sin

carriage of his affairs, so that no great crime can be found in him: none, *that is sin*, that is any great enormity.

V. 9. *From Egypt*—From the time I brought thee out of it. *In tabernacles*—I have given thee all these blessings and comforts, expressed proverbially in allusion to the joy which they had at the feast of tabernacles.

V. 10. *Spoken*—To warn them of their danger.

V. 11. *In Gilead*—Tiglah Pileser had formerly took Gilead among other towns, leading the inhabitants captives. By this the prophet minds the Ephraimites what they must expect, and doth it in this pungent question, *Is there iniquity in Gilead?* Is it there only? Be it, Gilead was all iniquity; Gilgal is no better. *They*—They that come up to Gilgal to sacrifice, are idolaters. *In the furrows*—They are for number like heaps of stones, gathered out of plowed land and laid in furrows.

V. 12. *Fled*—For fear of Esau.

V. 13. *A prophet*—By Moses. *Israel*—Your forefathers. *Preserved*—In the wilderness. The aim of the prophet seems to be this, to prevent their vain<sup>a</sup> pride, and boasting of their ancestors.

V. 14. *His blood*—He shall bear the punishment of all his blood; his murders of the innocent, and his own guilt too. *His reproach*—Which Ephraim hath cast upon the prophets, the worshippers of God, and on God; preferring idols before him. *His Lord*—God who is Lord of all.

V. 1. *Ephraim*—The ten tribes, of which Ephraim was the chief. *Spake trembling*—Humbled himself before God. *Exalted himself*—The kingdom flourished. *When he offended*—So soon as they sinned, taking Baal to be their God. *He died*—They lost their power and glory.

V. 2. *Of them*—Of the idols. *Let the man*—Let all that bring their offerings to these idols, worship and adore, and  
shew

† Chap. xiii. 4. ‡ Chap. vi. 8. § Chap. iv. 15. ix. 15. Amos iv. 4. v. 5. || Gen. xxix. 20. 28. \* Exod. xii. 50, 51. xiii. 3.



more and more, and † have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the man that sacrifice  
 3 § kiss the calves. Therefore they shall be || as the morning cloud, and as the early dew that passeth away, \* as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the  
 4 chimney. Yet I † *am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for †† *there is* no saviour beside  
 5 me. I did know thee in the wilderness, §§ in the land of great  
 6 drought. According to their pasture so were they filled: they were filled and their heart was exalted: therefore ||| have they forgotten  
 7 me. Therefore \*\* I will be unto them as a lion, as a leopard by the  
 8 way will I observe *them*. I will meet them as a bear *that is* bereaved of her whelps, and will rend the caul of their heart, and there  
 9 will I devour them like a lion: the wild beast shall tear them. O  
 10 Israel thou hast destroyed thyself, but in me *is* thy help. I will be thy king: †† Where *is any other* that may save thee in all thy cities? And thy judges, to whom thou saidst, Give me a king and princes?  
 11 I gave thee \*† a king in mine anger, and I took *him* away in my  
 12 wrath. \*§ The iniquity of Ephraim *is* bound up: his sin is hid.  
 13 \*|| The sorrows of a travailing woman shall come upon him, he *is* an unwise son, for he should not stay long in *the place of* the break-

shew they do so by kissing the calves:

V. 4. *Thou shalt know*—I forbade thee to know any other God but me, in gratitude thou shouldest know no other.

V. 5. *I did know*—Owned, took care of, guided and supplied.

V. 6. *Their pasture*—When they were come into *Canaan*, and had abundance of all things, they ran into luxury. *Was exalted*—They grew proud.

V. 7. *Observe them*—Watch for them, that I might be sure to take them.

V. 8. *Rent*—First kill, then tear in pieces, and pull out the very heart.

V. 10. *Thy king*—I would have been thy king to govern and save thee, but thou refusedst me in both: yet I will be thy

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† Chap. ii. 8. viii. 4. § 1 Kings xix. 18. || Chap. vi. 4. \* Dan. ii. 35. † Isa. xliii.

11. Chap. xii. 9. †† Isa. xlv. 21. §§ Deut. viii. 15. xxxii. 10. ||| Chap. viii. 10.

\*\* *Lam.* iii. 10. †† Chap. x. 3. \*† 1 Sam. viii. 5, &c. xv. 23. xvi. 1. \*§ Job xiv.

17. \*|| *Isa.* xliii. 8. Jer. xxx. 6.

king to punish thee. *Thy judges*—Where are they now? *And princes*—Necessary to assist the king.

V. 11. *A king*—Such as Shallum, Menahem, Pekah.

V. 12. *Is bound up*—As sins unpardoned; for to loose sins is to forgive, and to bind sins is to charge them upon the sinner, Matt. xvi. 19. *Hid*—Not from God, but laid up with God against the day of recompense.

V. 13. *The sorrows*—The punishment of his sins will overtake him suddenly, with great anguish. *An unwise son*—A foolish son, who endangers himself and his mother. *He should not stay*—As a child that sticks in the birth, so is Ephraim, one while

14 B

will,



14 ing forth of children. (|| I will ransom them from the power of the  
grave: I will redeem them from death: \* O death, I will be thy  
plagues, O grave, I will be thy destruction; repentance shall be  
15 hid from mine eyes.) Though he be fruitful among *his* brethren,  
† an east-wind shall come, the wind of the LORD shall come up  
from the wilderness, and his spring shall become dry, and his foun-  
tain shall be dried up: he shall spoil the treasure of all pleasant  
16 vessels. Samaria shall become desolate, for she hath rebelled  
against her God: they shall fall by the sword: ‡ their infants shall  
be dashed in pieces, and their women with child shall be ript up.

## C H A P. XIV.

*Directions how to repent, ver. 1—3. Encouragements to repent, ver. 4—9.*

1 **O** Israel, § return unto the LORD thy God, for thou hast fallen  
2 by thine iniquity. Take with you words, and turn to the  
LORD, and say unto him, Take away all iniquity, and receive *us*  
3 graciously: so will we render the calves of our lips. Ashur shall  
not save us,\*\* we will not ride upon horses, neither will we say any  
more to the work of our hands, *Ye are* our gods: for in thee the

will, another while will not return to God; and thus dies under the delay.

V. 14. *Ransom*—By power and purchase, by the blood of the lamb of God, and by the power of his Godhead. *Them*—That repent and believe. *From the grave*—He conquered the grave, and will at the great day of the resurrection open those prison-doors, and bring us out in glory. *From death*—From the curse of the first death, and from the second death, which shall have no power over us. *Thy plagues*—Thus I will destroy death. I will pull down those prison-walls, and bring out all that are confined therein, the bad of whom I will remove into other prisons, the good I will restore to glorious liberty. *Repentance shall be hid*—I will never, as a man that repenteth, change my word and purpose, saith the Lord. What a glorious promise is this, which is inter-

posed in the midst of all these judgments!

V. 15. *He*—*Ephraim*. *His brethren*—Either the rest of the tribes, or the nations who by league are become as his brethren. *An east-wind*—An enemy as pernicious to his estate as the east-wind is to fruits. *Of the Lord*—A mighty enemy, called here the wind of the Lord, the usual superlative in *Hebrew*. *The wilderness*—Which lay south east from *Canaan*. The south-east winds in that country were of all most hot and blasting. *He*—The *Affyrian* army. *Shall spoil*—Shall carry away all desirable vessels and furniture.

V. 1. *Fallen*—Thy sins have involved thee in endless troubles.

V. 2. *Render*—This will qualify and encourage us to give the sacrifices which are more pleasing to God than calves or oxen.

V. 3. *The fatherless*—All that are destitute of strength in themselves, and destitute of help

¶ *Iza.* 25.

\* *1 Cor.* xv. 54, 55.

† *Ezek.* xix. 12.

‡ *2 Kings* viii. 12. Chap. x. 14.

*Neh.* iii. 10. § Chap. xii. 6. \*\* *Psal.* xxxiii. 17 *Iza.* xxxi. 1



- 4 fatherless findeth mercy. I will heal their backsliding, I will  
 5 love them freely : for mine anger is turned away from him. I will  
 be as the dew unto Israel : he shall grow as the lilly, and cast forth  
 6 his roots as Lebanon. His branches shall spread, and † his beauty  
 7 shall be as the olive-tree, and his smell as Lebanon. They that  
 dwell under his shadow shall return, they shall revive as the corn, and  
 grow as the vine : the scent thereof *shall be* as the wine of Lebanon.  
 8 Ephraim *shall say*, What have I to do any more with idols ? I have  
 heard *him*, and observed him : I *am* like a green fir-tree, from me  
 9 is thy fruit found. ‡ Who is wise, and he shall understand these  
*things* ? Prudent, and he shall know them ? For the ways of the  
 LORD are right, and the just shall walk in them : but the transgressors  
 shall fall therein.

help from others ; all that being sensible of their own helpless condition, look for it from God, who hath power, mercy, and wisdom to help. *Mercy*—Both the fountain and streams of goodness too, free grace, and rich bounty.

V. 5. *As the dew*—I will refresh and comfort, and make fruitful in good works, such as return to me. *As Lebanon*—As the cedars in Lebanon, so shall the true Israel, converted backsliders, be blessed of God : so flourishing and happy shall the church be under Christ.

V. 6. *His branches*—His branches which are new sprung out, shall gather strength, and shall multiply in number. *The olive-tree*—Which retains its verdure all the winter, and is rich in fruit ; so the true Israel of God shall flourish not in fruitless beauty, but in lovely fruit, even in winter's of affliction and trouble. *As Lebanon*—The mountain famous for cedars, where also were the trees that afford the frankincense, and many flowers which perfume the air ; such shall the spiritual fragrance of the church be to God and man.

V. 7. *They that dwell*—As many as unite to the church, shall dwell under these spreading trees. *Return*—Revive and recover strength. *As the corn*—Which dies ere it lives to bring forth fruit. *As the vine*

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14 B 2

† Psal. lii. 8. Cant. iv. 11. ‡ Psal. cvii. 43. Jer. ix. 12. Dan. xii. 10.

—Which in winter seems dead, but yet life, sap, and a fructifying virtue is in it. *The scent thereof*—The savour of it to God and good men shall be pleasing as the scent of the delicious wines of Lebanon.

V. 8. *I have heard him*—A gracious promise from God of hearing prayers. *A green fir-tree*—As a weary traveller finds rest and safety under a thick tree, so there is safety and refreshment under the protection of the Lord. *From me*—Of God alone.

V. 9. *Shall understand*—Which the prophet has delivered. *The ways*—The ways which he would have us walk in towards him, his law, his ordinances, his whole doctrine are all righteous and equal. And the ways wherein God walks towards us, in afflicting or comforting are all righteous and equal. *Shall walk in them*—Will approve them all, justifying the righteousness of God's displeasure, and confessing he remembereth mercy in the midst of judgment. And justifying the righteousness of his precepts by endeavouring to observe them. *The transgressors*—Wilful, obstinate sinners, stumble and are offended at his commands, but more at his judgments ; they cast off the one, and vainly hope to shift off the other, 'till at last they fall under the weight of their own sins and God's wrath.

N O T E S.



## N O T E S

O N

## The Book of J O E L.

Joel speaks of the same judgments that Amos does: whence it is probable, they appeared about the same time, Amos in Israel, and Joel in Judah. Now Amos prophesied in the days of Jeroboam the second. (Amos vii. 10.) In this prophecy, 1. The desolation made by armies of insects is described: 2. The people are called to repentance; 3. Promises are made of mercy to the penitent, and of the pouring out of the spirit in the latter days. 4. The cause of God's people is pleaded against their enemies, and glorious things are spoken of the Gospel-Jerusalem.

## J O E L.

## C H A P. I.

*The unheard-of judgment of caterpillars and locusts, ver. 1—7. All sorts of people are called on to lament it, ver. 8—13. And to humble themselves before God, 14—20.*

- 1 **T**HE word of the LORD that came to Joel the son of Pethuel.  
 2 Hear this, ye old men, and give ear all ye inhabitants of the land: Hath this been in your days, or even in the days of your fathers?  
 3 Tell ye your children of it, and let your children tell their children,  
 4 and their children another generation. That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left,

V. 1. *Came to Joel*—Probably in the latter end of Jeroboam the second's reign over Israel, and in the days of Uzziah, over Judah.

V. 2. *Old men*—The oldest among you,

who can remember things done many years ago.

V. 4. *Palmer-worm*—Four sorts of insects, are here mentioned, which succeeded each other, and devoured all that might be



hath the canker-worm eaten; and that which the canker-worm hath  
 5 left, hath the caterpillar eaten. Awake ye drunkards and weep,  
 and howl all ye drinkers of wine, because of the new wine, for it is  
 6 cut off from your mouth. For a nation is come up upon my land,  
 strong, and without number, whose teeth *are* the teeth of a lion,  
 7 and he hath the cheek-teeth of a great lion. He hath laid my vine  
 waste, and barked my fig-tree: he hath made it clean bare, and  
 8 cast *it* away, the branches thereof are made white. Lament like  
 9 a virgin girded with sackcloth for the husband of her youth. The  
 meal-offering and the drink-offering is cut off from the house of the  
 10 LORD; the priest the LORD's ministers mourn. The field is wasted,  
 the land mourneth; for the corn is wasted: the new wine is dried  
 11 up, the oil languisheth. Be ye ashamed, O ye husbandmen: howl,  
 O ye vine dressers, for the wheat, and for the barley; because the  
 12 harvest of the field is perished. The vine is dried up, and the fig-  
 tree languisheth, the pomegranate-tree, the palm-tree also, and  
 the apple-tree, *even* all the trees of the field are withered, therefore  
 13 joy is withered away from the sons of men. Gird yourselves, and  
 lament, ye priests: howl ye ministers of the altar: come, lie all  
 night in sackcloth, ye ministers of my God: for the meal-offering,  
 and the drink-offering is withholden from the house of your God.

be a support to the *Jews*, whence ensued a grievous famine.

V. 5. *Is cut off*—Suddenly cut off even when you are ready to drink it, and totally cut off by these devouring vermin.

V. 6. *A nation*—An innumerable multitude of locusts and caterpillars, called a nation here, as *Solomon* calls the conies and the ant, *Prov.* xxx. 25, 26. and perhaps a prognostick of a very numerous and mighty nation, that ere long will invade *Judah*. *Strong*—Mighty in power, and undaunted in courage, if you refer it to the *Affyrian* or *Babylonians*; if to those vermin, they are, though each weak by itself, yet in those multitudes, strong and irresistible. *A great lion*—Such waste as lions make, these the locusts do, and the *Affyrians* will make.

V. 8. *The husband of her youth*—Espoused to her, but snatched away by an untimely death.

V. 9. *The drink-offering*—By the destruction of the vines, all wine (out of which they ought to offer the drink-offering) failed.

V. 10. *The corn*—The wheat and barley, is eaten up in its greenness. *Dried up*—The drought was so great, that the vines were withered, and all their hopes of new wine cut off. *The oil*—The olive-trees. *Languisheth*—This is a plain account of the reason why the priests were called to mourn, and why the meal-offering and drink-offering were cut off.

V. 11. *Be ye ashamed*—This is a just cause why you should lament and enquire why God is so displeased with you.

V. 14. *Sandify*



14 \* Sanctify ye a fast, call † a solemn assembly, gather the elders, *and*  
 all the inhabitants of the land *into* the house of the LORD your God,  
 15 and cry unto the LORD. ‡ Alas for the day: for § the day of the  
 LORD *is* at hand, and as a destruction from the almighty shall it come.  
 16 Is not the meat cut off, before our eyes, *yea*, || joy and gladness  
 17 from the house of our God. The seed is rotten under their clods,  
 the garners are laid desolate, the barns are broken down, for the  
 18 corn is withered. How do the beasts groan? The herds of cattle  
 are perplexed, because they have no pastures; yea, the flocks of  
 19 sheep are made desolate. O LORD, to thee will I cry: for the fire  
 hath devoured the pastures of the wilderness, and the flame hath  
 20 burnt all the trees of the field. The beasts of the field \*\* cry also  
 unto thee: for the rivers of water are dried up, and the fire hath  
 devoured the pastures of the wilderness.

## C H A P. II.

*A farther description of the desolation of the land, ver. 1—11. An earnest call to repentance, ver. 12—17. A promise of all good things to the penitent, ver. 18—27. A prophecy of the Messiah's kingdom, ver. 28—32.*

1 **B**LOW ye the trumpet in Zion, and sound an alarm in my holy  
 mountain: let all the inhabitants of the land tremble: for the  
 2 †† day of the LORD cometh, for *it is* nigh at hand. ‡‡ A day of dark-

V. 14. *Sanctify ye*—Ye priests, set a part a day wherein to afflict yourselves, confess your sins, and sue out your pardon: *Into the house*—The courts of the temple, where the people were wont to pray.

V. 15. *The day of the Lord*—A day of greater trouble than yet they felt, troubles which God will heap upon them. *Shall it come*—Unless fasting, prayers and amendment prevent.

V. 16. *Cut off*—Devoured by locusts, or withered with drought.

V. 17. *Laid desolate*—Run to ruin because the owners discouraged with the barrenness of the seasons, would not repair them.

V. 19. *The fire*—The immoderate heats. *The wilderness*—The world only means places not ploughed, and less inhabited than others.

V. 20. *Cry*—They utter their complaints their sad tones, they have a voice to cry, as well as an eye to look to God.

V. 1. *Blow ye*—The prophet continues his exhortation to the priests, who were appointed to summon the solemn assemblies.

V. 2. *A day of darkness*—A time of exceeding great troubles and calamities. And this passage may well allude to the day of judgment, and the calamities which precede that day. *As the morning*—As the morning spreads itself over all the hemisphere,

\* Chap. ii. 15. † Lev. xxiii. 36. ‡ Jer. xxx. 7. § Isa. xiii. 6. || Deut. xvi. 11. 14, 15.  
 \*\* Psal. civ. 21. †† Zeph. i. 14, 15. ‡‡ Amos v. 18.



ness and of gloominess, a day of clouds, and of thick darkness, as the morning spread upon the mountains: a § great people and a strong: || there hath not been ever the like, neither shall be any more after it, 3 even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the \* garden of Eden before them, and behind them a desolate wilderness; yea, and nothing 4 shall escape them. The † appearance of them is as the appearance 5 of horses, and as horsemen, so shall they run. ‡ Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set 6 in battle array. Before their face the people shall be much pained: 7 all faces shall gather blackness. They shall run like mighty men, they shall climb the wall like men of war, and they shall march 8 every one on his ways, and they shall not break their ranks. Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. 9 They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses: they shall enter in at the 10 windows like a thief. The earth shall quake before them, the heavens shall tremble, the §§ sun and the moon, shall be dark, and the 11 stars shall withdraw their shining. And the Lord shall utter his

voice, and first upon the high mountains, to shall the approaching calamities overspread this people. *A great people*—This seems more directly to intend the *Babylonians*.

V. 3. *A fire*—The *Chaldeans*, as a fire shall utterly consume all things. *Behind them*—What is left behind is as burnt with a flame. *As Eden*—Fruitful and pleasant.

V. 6. *Blackness*—Such as is the colour of dead men, or the dark paleness of men frightened into swoons.

V. 7. *Their ranks*—This skill in ordering and steadiness in keeping order, exactly like trained soldiers, fortells the terror and strength of both the armies signified by these locusts, and of the locusts themselves.

V. 8. *The sword*—The sword shall not

be a weapon to destroy them; literally verified in the locusts, and verified in the strange preservations in the most desperate adventures made by the *Assyrians* or *Babylonians*.

V. 9. *Run to and fro*—This seems not proper to these insects, but it well suits with soldiers, that conquer a city and search all places for plunder. *Run upon the wall*—To clear the wall of all the besieged. *The houses*—Either forsaken by the inhabitants, or defended by such as are in them. *Like a thief*—Suddenly, unexpectedly, to spoil if not to kill.

V. 10. *The earth*—A divine hyperbole. But this also may have a reference to the great day.

V. 11. *Utter his voice*—Summon them in and encourage them as a general doth his soldiers

§ Ver. 11. 25. || *Exod.* x. 14. \* *Gen.* ii. 8. xiii. 10. † *Rev.* ix. 7. ‡ *Rev.* ix. 9. §§ *Isa.* xlii. 10. *Ezek.* xxxii. 7. Ver. 31. Chap. iii. 15.



voice before his army : for his camp *is* very great : for *he is* strong that executeth his word, for the || day of the LORD *is* great, and  
 12 very terrible, and who can abide it? Therefore also now saith the LORD, \* Turn ye *even* to me with all your heart, and with fasting,  
 13 and with weeping, and with mourning. And † rent your heart and not your garments, and turn unto the LORD your God : for ‡ he is gracious and merciful, slow to anger, and of great kindness, and  
 14 repenteth him of the evil. § Who knoweth *if* he will return, and repent, and leave a blessing behind him, *even* a meal-offering, and a  
 15 ||| drink-offering unto the LORD your God? \*\* Blow the trumpet  
 16 in Zion, sanctify a fast, call a solemn assembly. Gather the people : sanctify the congregation : assemble the elders : gather the children, and those that suck the breast : †† let the bridegroom go  
 17 forth of his chamber and the bride out of her closet. Let the priests, the ministers of the LORD weep †† between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them : §§ wherefore should they say among the people, Where *is* their God?  
 18 Then will the LORD be jealous for his land and pity his people.

soldiers. *His army*—Of locusts and insects, and of *Chaldeans* signified by these.

V. 13. *And repenteth him*—He turneth from executing the fierceness of his wrath.

V. 14. *He will return*—God doth not move from one place to another ; but when he withholds his blessings, he is said to withdraw himself. And so when he gives out his blessing, he is said to return. *And leave a blessing behind him*—Cause the locusts to depart before they have eaten up all that is in the land.

V. 16. *The children*—Though they understand little what is done, yet their cries ascend, and God with pity looks on their tears. *Those that suck*—Their cries and tears may perhaps move the congregation

to more earnest supplication to God for mercy. So the *Ninevites*, Jonah iii. 7, 8. *The bridegroom*—Let the new married man leave the mirth of the nuptials and afflict himself with the rest.

V. 17. *The porch*—That stately porch built by Solomon, 1 Kings vi. 3. *The altar*—The altar of burnt-offering, which stood at some distance from this porch, and here are the priests commanded to stand, fasting and praying, whence they might be heard and seen by the people in the next court, in which the people were wont to pray. *To reproach*—Famine though by locusts is a reproach to this thine heritage ; it will be greater reproach to be slaves to the nations signified by the locusts, therefore in mercy deliver us from both one and the other.

V. 20. *The*

|| Jer. xxx. 7. Amos v. 18. Zeph. i. 15. \* Jer. iv. 1. † Psal. li. 17. ‡ Exod. xxxiv. 6. Psal. lxxxvi. 5. 15. Jonah iv. 2. § 2 Sam. xii. 22. Amos v. 15. Jonah iii. 9. Zeph. ii. 3. ||| Chap. i. 9. \*\* Numb. x. 3. †† 1 Cor. vii. 5. †† Ezek. viii. 16. Matt. xxiii. 35. §§ Psal. xlii. 10. lxxix. 10. Micah. vii. 10.



- 19 Yea, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.
- 20 But I § will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, for he will do
- 21 great things. Fear not, O land, be glad and rejoice, for the LORD
- 22 will do great things. Be not afraid, ye beasts of the field: for || the pastures of the wilderness spring, for the tree beareth her fruit, the
- 23 fig-tree, and the vine yield their strength. Be glad then ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the \* rain, the former rain, and the latter rain in the first
- 24 month. And the floor shall be full of wheat, and the fats shall over-
- 25 flow with wine and oil. And I will restore to you the years that † the locust hath eaten, and the canker worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.
- 26 And ye shall eat in plenty and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my
- 27 people shall never be ashamed. ‡ And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none
- 28 else: and my people shall never be ashamed. §§ And it shall come

V. 20. *The northern army*—That part of the locusts which are toward the north. *With his face*—The van of this army shall be driven into the dead sea, east of Jerusalem. *The hinder part*—The rear of this army shall be driven into the west sea. *His stink*—The stench of these locusts destroying and lying putrified on the face of the earth, or the corpses of the Assyrians slain and unburied.

V. 22. *Their strength*—Bring forth as much as they are able to stand under.

V. 23. *The former rain*—The autumn rain which is needful to mellow the earth and fit it to receive the corn. *The latter rain*—Needful to bring forward and ripen the fruits, accounted the latter rain because

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14 C

§ *Exod.* x. 19. || *Zech.* viii. 12. \* *James* v. 7. † *Chap.* i. 4. ‡ *Chap.* iii. 17. §§ *Isa.* xlv. 8. *Ezek.* xxxix. 29. *Acts* ii. 17.

these husbandmen and vine-dressers reckoned from seed time to spring and harvest. *The first month*—That is, our March.

V. 24. *The fats*—The vessels into which the liquor ran out of the press.

V. 25. *Restore*—Make up to you.

V. 26. *Wondrously*—In one year giving as much as the locusts wasted in the years forgoing. *Ashamed*—Neither disappointed of your hopes, nor necessitated to seek relief among the heathen.

V. 28. *Afterward*—After the return out of Babylon, after the various troubles and salvations by which they may know that I am the Lord. *I will pour*—In extraordinary gifts on the first preachers of the gospel, and in various graces on all belie-

vers.



to pass afterward, *that* \* I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men  
 29 shall dream dreams, your young men shall see visions. And also upon the servants, and upon the handmaids in those days will I  
 30 pour out my spirit. And I will shew wonders in the heavens, and in  
 31 the earth, blood, and fire, and pillars of smoke. † The sun shall be turned into darkness, and the moon into blood, before the great  
 32 and the terrible day of the LORD come. And it shall come to pass, *that* ‡ whosoever shall call on the name of the LORD shall be delivered: for § in mount Zion, and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

vers. *Upon all flesh*—Before these gifts were confined to one particular nation; but now they shall be enlarged to all nations, and all that believe. *Shall prophesy*—This was in part fulfilled according to the letter in the first days of the gospel; but the promise means farther, by pouring out of the spirit on your sons and your daughters, they shall have as full a knowledge of the mysteries of God's law, as prophets before-time had. *Shall dream dreams*—This also was literally fulfilled in the apostles days. But it may mean farther, the knowledge of God and his will shall abound among all ranks, sexes and ages in the Messiah's days, and not only equal, but surpass all that formerly was by prophesy, dreams, or visions.

V. 29. *My spirit*—Of adoption and sanctification.

V. 30. *Wonders*—They who read what historians report of those times, will see this fulfilled in the very letter. *Blood*—Possibly eruption of blood, as some fountains have been reported to have run with blood, prefiguring the great effusion of blood by the

sword, and wars following. *Fire*—Either breaking out of the earth, or lightning in the air.

V. 31. *The sun*—Having mentioned the prodigies which were to be wrought on earth, he now specifies what shall be done in heaven. *The terrible day*—The unholy day of the destruction of Jerusalem; typifying the day of judgment.

V. 32. *Whosoever shall call*—Who hearing the gospel repents and believes in Christ. *Delivered*—Either from those outward afflictions, or which is infinitely better from eternal miseries, which will swallow up the unbelieving world; “and it will aggravate the ruin of those who perish, that they might have been saved on such easy terms.” Is it then easy for a non-elect to repent and believe? May he not as easily pull the sun out of the firmament? *In mount Zion*—In the true church typified by Zion. *Jerusalem*—In mystical Jerusalem, the church and the city of the Messiah. *Deliverance*—Temporal and eternal. *Shall call*—To believe in Christ, and by him to wait for eternal life.

C H A P.

\* Zech. xii. 10. † Ver. 10. Chap. iii. 15. ‡ Rom. x. 13. § Obad. 17.



## C H A P. III.

*This chapter has been partly fulfilled in the several deliverances of the Jews, and will have its full accomplishment at the great day. It contains a prophecy of God reckoning with the enemies of his people, ver. 1—8. Of his openly judging all nations, ver. 9—17. And of the provision he has made for his people, ver. 18—21.*

<sup>1</sup> **F**OR behold in those days, and in that time, when I shall bring  
<sup>2</sup> again the captivity of Judah and Jerusalem. I will also gather  
all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and  
<sup>3</sup> parted my land. And they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they  
<sup>4</sup> might drink. Yea, and what have ye to do with me, O Tyre and Zion, and all the coast of Palestine? Will ye render me a recompence? And if ye recompense me, swiftly and speedily will I return  
<sup>5</sup> your recompence upon your own head. Because ye have taken my silver and my gold, and have carried into your temple my goodly  
<sup>6</sup> pleasant things. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians that ye might remove them  
<sup>7</sup> far from their border. Behold, I will raise them out of the place

V. 1. *In those days*—When I shall by Cyrus bring Judah out of Babylon. *Of Judah*—As the type of the whole remnant that are saved. *And Jerusalem*—For beside what refers to the two tribes restored by Cyrus, the bringing back the captivity of the whole Israel of God by Christ is to be considered all along through this chapter.

V. 2. *All nations*—In the type it is all those nations that have oppressed Judah, in the anti-type, all nations that have been enemies to Christ and the church. *Into the valley of Jehoshaphat*—I will debate my peoples cause, and do them right in the midst of my church, signified by the valley of Jehoshaphat. *Parted my land*—Such is the injustice of the persecutors of the church now, and so God will judge them in due time.

V. 3. *Cast lots*—It was customary with conquerors to divide the captives by lot, and so did these enemies of the Jews.

Numb. 105.

V. 4. *Yea*—Have I done you any wrong, which you avenge upon my people? Or do you begin to violate the laws of neighbourhood and friendship, and think to escape? Do ye think you have to do with a poor oppressed people, my people, and I nothing concerned at it? *Palestine*—On which were towns of trade, and merchants that bought and sold these captives. *A recompence*—Have I or my people so dealt with you? *And if*—If you will deal thus, I will speedily avenge myself and my people of you.

V. 5. *Taken*—Either as part of the spoil, or as part of your pay. *My silver*—Silver and gold vessels dedicated to my service.

V. 6. *Remove them*—That there might be no hope of their return to their country.

V. 7. *I will raise them*—This was fulfilled when Alexander, and his successors dismissed



whither ye have sold them, and will return your recompence upon  
 8 your own head. And I will sell your sons and your daughters into  
 the hand of the children of Judah, and they shall sell them to the  
 9 Sabeans, to a people afar off, for the LORD hath spoken it. Pro-  
 claim ye this among the Gentiles : prepare war, wake up the mighty  
 10 men, let all the men of war draw near, let them come up. \* Beat  
 your plow-shares into swords, and your pruning-hooks into spears,  
 11 † let the weak say I *am* strong. Assemble yourselves and come all  
 ye heathen, and gather yourselves together round about ; thither  
 12 cause thy mighty ones to come down, O LORD. Let the heathen  
 be wakened, and come up to the valley of Jehoshaphat : for there  
 13 will I sit to judge all the heathen round about. ‡ Put ye in the sickle,  
 for the harvest is ripe ; come, get you down, for the press is full,

fed all the *Jews* that were slaves in *Greece*, and gave them leave to return to their own country.

V. 8. *And I will sell*—Give them up into the hands of the *Jews*.

V. 9: *This*—These things which I will do to the enemies of God's people. *The Gentiles*—The *Assyrians*, *Chaldeans*, and *Grecians* successively. *Prepare war*—Make ready for wars against the enemies of my people.

V. 10. *I am strong*—Put on strength and valour ; let none be absent from this war.

V. 11. *Round about*—All round about *Judah*. *Thither*—Toward *Jerusalem* ; the church and heritage of God. *Thy mighty ones*—All those mighty warriors whom thou wilt make use of successively to punish the oppressors of thy church.

V. 11. *The heathen*—The several nations in their appointed time, perhaps the *Assyrians* first under *Salmaneser*, next under *Sennacherib*, both of whom came up to the valley of *Jehoshaphat*. *For there*—In the midst of my people to plead with, condemn and punish the heathen round about *Judea*.

V. 13. *Put ye*—Ye executioners of divine vengeance : begin to reap, cut down sinners ripe for judgment ; let *Tiglath Pileser* and his soldiers cut down *Syria* and its king, for their violence against my people. Let *Cyaxares* and his armies cut down *Assyria*. Let *Nebuchadnezzar* cut down *Moab*, *Ammon*, mount *Seir*, *Egypt*, *Tyre*, *Zidon* and the *Philistines* ; after this let *Cyrus* reap down the ripened *Babylonians*, and *Alexander* the *Medes* and *Persians*. And let the divided *Grecian* captains cut down one another, 'till the *Romans* cut them down. And when this is done God will have mighty ones still to cut down his enemies, 'till the final judgment wherein they all shall for ever be destroyed. *Get you down*—In another metaphor the prophet declares the cutting off the church's enemies. *The press*—As the grapes in the press are trod, so the enemies of God's people, are to be trodden in the wine-press of God's displeasure. *Overflowed*—The blood of slaughtered men runs as wine pressed out, in greater abundance than the fats can hold. *Is great*—The violence and all manner of sins of these kingdoms is grown exceeding great.

V. 14. *Is*

\* *Micah* iv. 3. † *Zac.* xii. 8. ‡ *Rev.* xiv. 15, 16.



14 the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near  
 15 in the valley of decision. The sun and the moon shall be darkened,  
 16 and the stars shall withdraw their shining. The LORD also shall § roar out of Zion, and utter his voice from Jerusalem, and the || heavens and the earth shall shake; but the LORD *will be* the hope  
 17 of his people and the strength of the children of Israel. So \* shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and † there shall no  
 18 strangers pass through her any more. And ‡ it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and §§ a fountain shall come forth of the house of the  
 19 LORD, and shall water the valley of Shittim. ||| Egypt shall be a desolation, and \*\* Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed  
 20 innocent blood in their land. But Judah shall dwell for ever,

V. 14. *In the valley of decision*—Where God having gathered them, decided their quarrels, and by the conqueror punish the conquered for their sins against God and his people. *The day*—The day of vengeance.

V. 16. *Shall roar*—He will strike the enemy with astonishment as the roaring of the lion astonishes the weaker beasts of the forest.

V. 17. *Dwelling*—Very graciously present with you, and ever watching over you, and delighting to save you. *Then*—After her enemies are destroyed and the remnant is saved, and the Messiah is come; for to him and his days these things ultimately refer. *Jerusalem*—The church of Christ. *Strangers*—No profane or unclean person shall pass through it, or be found in it any more for ever.

V. 18. *The mountains*—The vines planted upon the mountains. *Shall flow*—So fruitful shall the hills be, that milk shall abound every where. *A fountain*—The

prophet alludes to those waters which were conveyed from some spring through conduit pipes towards the altar. This no doubt is a shadow of the purifying blood of Christ, and his sanctifying spirit and word. And in that it is said to come *from the house of the Lord*, it intimates that this saving grace shall be first preached from *Jerusalem*, and by the church, which is the house of God, shall be published to others. *Shittim*—Was a place in the plains of Moab. These spiritual waters shall flow down to the dry and thirsty, the barren and fruitless Gentiles, and make them fruitful.

V. 19. *Egypt*—By *Egypt* we may understand all the enemies of the church who carry it toward the church, as *Egypt* carried it toward *Israel*. *Edom*—Edom was an implacable enemy to *Judah* in his greatest distress. And all who come under *Edom's* character are here threatened under this name. *Judah*—The people of God.

V. 20. *Judah*—The redeemed of the Lord, his church.

V. 21. I

§ Jer. xxv. 30. Amos i. 2. || Hag. ii. 6. \* Chap. ii. 27. † Zech. xiv. 21. Rev. xxi. 27. ‡ Amos ix. 13. §§ Ezek. xlvii. 1. Zech. xiv. 8. Rev. xxii. 1. ||| Isa. xix. 1. \*\* Obad. 10.



21 and Jerusalem from generation to generation. And I will cleanse their blood *that* I have not cleansed; for the † LORD dwelleth in Zion.

V. 21. *And I will cleanse*—Purge away of the redeemer. *Their blood*—Their both by the spirit of sanctification sinfulness, which before I had not and by free pardon in the blood taken away.

† Rev. xxi. 3.

# N O T E S

O N

## The Book of A M O S.

**A**mos was cotemporary with Hosea, Joel and Isaiah, and prophesied a little sooner than Isaiah. His name signifies a burden; in allusion to which we may say, that his word was the burden of the LORD. His style is frequently concise and sententious, which makes it somewhat obscure. He brings many reproofs, allusions and arguments from his country-employment. But they are fitted with admirable skill, and beautified with an inimitable eloquence. He begins with threatnings against the neighbouring nations, chap. 1, 2. Then calls Israel to account, for their idolatry, ingratitude and incorrigibleness, chap. 3, 4. He calls them to repentance, chap. 5. Foretells the desolations that were coming upon them, chap. 6. Some particular judgments, chap. 7. And after other reproofs and threatnings, chap. 8, 9. concludes with a promise of the Messiah, chap. 10.

A M O S.



## A M O S.

## C H A P. I.

*The general title and scope of this prophecy, ver. 1, 2. God's controversy with Syria, ver. 3—5. Palestine, ver. 6—8. Tyre, ver. 9, 10. Edom, ver. 11, 12. And Ammon, ver. 13—15.*

- 1 **T**HE words of Amos, \* who was among the herdmen of Tekoa, which he saw concerning Israel, in † the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the ‡ earthquake. And he said, The LORD will roar from Zion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. Thus saith the LORD, For three transgressions of § Damascus, and for four, I will not turn away the punishment thereof: cause they have || threshed Gilead with threshing instruments of iron. 4 But \*\* I will send a fire into the house of Hazael, which shall devour 5 the palaces of Ben-hadad. I will break also the bar of Damascus,

V. 1. *He saw*—Received by revelation. *Israel*—The kingdom of the ten tribes. *Jeroboam*—The great grand-son of Jehu. *The earthquake*—Of which, only this text, and *Zech. xiv. 5.* make any particular mention.

V. 2. *Will roar*—Alluding to the roaring of an hungry lion for prey. *Jerusalem*—The city God had chosen where he dwelt, the seat of God's instituted worship, and the royal seat of the kingdom as God had settled it, from which in both respects the ten tribes had revolted. *The habitations*—Where the shepherds found pasturage they pitch their tents, and dwell therein, that they might attend their flocks. And this was the delight and wealth of these men; alluding to which *Amos* expresses the wealth and delight of the kingdom of *Israel*. *Shall wither*—Either blasted, or dried up with drought, and turned into barrenness. So

the whole kingdom of the ten tribes, though as fruitful as *Carmel* should be made horrid and desolate as a wilderness.

V. 3. *For three*—This certain number is put for an uncertain: three, that is, many. *Of Damascus*—Here *Damascus* is put for the whole kingdom of *Syria*. *Threshed*—Treated it with the utmost cruelty. *Gilead*—There was a country of this name; and a city, possessed by the *Reubenites*, *Gadites*, and *Manassites*; *Gilead* here is put for the inhabitants of this country and city, whom *Hazael* king of *Syria* most barbarously murdered.

V. 4. *Ben-hadad*—*Ben-hadad* was to the Syrian kings a common name, as *Pharaoh* to the Egyptian kings, and *Cæsar* to the Roman emperors.

V. 5. *The bar*—Literally the bar with which the city gates were shut, and fastened.

\* Chap. vii. 14. † *Hos. i. 1.* ‡ *Zech. xiv. 5.* || 2 *Kings xiii. 7.*

§ *Isa. viii. 4. xvii. 1. Jer. xlix. 23. Zech. x. 1.* \*\* *Jer. xlix. 27.*



and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall  
 6 go into captivity unto Kir, saith the LORD. Thus saith the LORD,  
 For three transgressions of \* Gaza, and for four, I will not turn  
 away *the punishment* thereof, because they carried away captive the  
 7 whole captivity, to deliver *them* up to Edom. But I will send a fire  
 8 on the wall of Gaza, which shall devour the palaces thereof. And  
 I will cut off the inhabitant from Ashdod, and him that holdeth the  
 sceptre from Ashkelon, and I will turn mine hand against Ekron,  
 and the remnant of the Philistines shall perish, saith the Lord God.  
 9 Thus saith the LORD, For three transgressions of † Tyrus, and for  
 four I will not turn away *the punishment* thereof; because they de-  
 livered up the whole captivity to Edom, and remembered not the  
 10 brotherly covenant. But I will send a fire on the wall of Tyrus,  
 11 which shall devour the palaces thereof. Thus saith the LORD,  
 For three transgressions of ‡ Edom, and for four, I will not turn  
 away *the punishment* thereof; because he did pursue his brother with  
 the sword, and did cast off all pity, and his anger did tear perpe-  
 12 tually, and he kept his wrath for ever. But § I will send a fire upon  
 13 Teman which shall devour the palaces of Bozrah. Thus saith the  
 LORD, For three transgressions of the || children of Ammon, and

*Of Eden*—Some royal seat, of the kings of Syria. *Kir*—*Kir* of Media, Isa. xxii. 6. thither did Tiglath Pilneser carry the conquered Syrians, 2 Kings xvi. 9. and placed them captives in that barren mountainous country, about fifteen years after it was foretold by Amos.

V. 6. *Carried away*—All the Jews whom they had taken captives. *Edom*—Their most inveterate enemies. These Edomites were ever ready to enslave, and tyrannize over the Jews, if by any means they could get them into their hands.

V. 7. *A fire*—Desolating judgments. *Gaza*—All the power and strength of Palestine is here included.

V. 8. *Ashkelon*—Another city of the Philistines, and a very strong one, which shall

perish with the king and the inhabitants thereof.

V. 9. *The brotherly covenant*—Which was between Hiram on the one part, and David and Solomon on the other.

V. 11. *Pursue*—Watched for, and laid hold on every occasion to oppress Israel. *Did tear*—As a ravenous and fierce lion tears the prey.

V. 12. *Teman*—The metropolis of Idumea, so called from Esau's grandson of that name. *Bozrah*—This was a very strong city, and one of the chief in the whole kingdom, so that in the menace against Bozrah and Teman, the strength and glory of Edom is threatened with an utter overthrow.

V. 13. *Enlarge their border*—By destroy-  
 ing

\* Jer. xlvii. 4, 5. Zeph. ii. 4. † Isa. xxiii. 1. Jer. xlvii. 4. Joel iii. 4, 5. ‡ Isa. xxi. 11, xxxiv. 5. Jer. xlix. 7. Joel iii. 19. Obad. 1. Mal. i. 3. § Obad. ix. 10. || Jer. xlix. 1. Zeph. ii. 9.



for four I will not turn away *the punishment* thereof: because they have ript up the women with child of Gilead, that they might enlarge their border. But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind. And their kings shall go into captivity, he, and his princes together, saith the LORD.

## C H A P. II.

*God's controversy with Moab, ver. 1—3. With Judah, ver. 4, 5. And with Israel, ver. 6—8. The aggravations of their sins, ver. 9—12. God complains of them, and threatens their ruin, ver. 13—16.*

1 **T**HUS saith the LORD, For three transgressions of \* Moab, and for four, I will not turn away *the punishment* thereof: because  
2 he burnt the bones of the king of Edom into lime. But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, and with the sound of  
3 the trumpet. And I will cut off † the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.  
4 Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof, because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers  
5 have walked. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem. Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof: because ‡ they sold the righteous for silver, and the  
7 poor for a pair of shoes. That swallow up the dust of the earth on

ing all that dwelt in it, and hereafter might claim a title to it.

V. 14. *With a tempest*—With irresistible force, and surprising swiftness.

V. 1. *The bones*—Or ashes, reduced them by fire into fine dust, and used these ashes instead of lime to plaister the walls and roofs of his palace, and this in hatred and contempt of the king of Edom.

V. 2. *Kirioth*—A principal city of this country. *Moab*—The Moabites. *Shall die*—Be destroyed. *With tumult*—Such as soldiers in fight or assaults make, when they carry all by force.

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14 D

\* Isa. xv. 1. Jer. xlviii. 1. Ezek. xxv. 8. Zeph. ii. 8. † Numb. xxiv. 17. ‡ Chap. viii. 6.

V. 3. *The judge*—The governor, that is, every one of them.

V. 4. *Lies*—Idols. *To err*—Their idolatry blinded them, partly from the natural tendency of this sin, and partly from the just judgment of God. *After which*—Idols. *Walked*—Successively, one generation after another.

V. 6. *Shoes*—The smallest bribe, express here proverbially.

V. 7. *The poor*—That make a prey even of the poor afflicted ones, who walk with dust on their heads. *Turn aside*—Maliciously interpret the actions, words, and designs



the head of the poor, and turn aside the way of the meek: and a man, and his father, will go in unto the *same* young women, to  
 8 profane my holy name. And they lay *themselves* down upon clothes laid † to pledge, by every altar, and they drink the wine of the  
 9 condemned *in* the house of their god. Yet § destroyed I the Amorite before them, whose || height *was* like the height of the cedars, and he *was* strong as the oaks, yet I destroyed his fruit from  
 10 above, and his roots from beneath. Also I \* brought you up from the land of Egypt, and led you forty years through the wilderness,  
 11 to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not even*  
 12 thus, O! ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink, and commanded the prophets, saying,  
 13 Prophecy not. Behold, I am pressed under you, as a cart is pressed  
 14 *that* is full of sheaves. Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the  
 15 mighty deliver himself. Neither shall he stand that handleth the bow, and *he that is* swift of foot shall not deliver *himself*, neither  
 16 shall he that rideth the horse deliver himself. And *he that is* courageous among the mighty, shall flee away naked in that day, saith the LORD.

designs of the humble and meek. *Will go in*—These corrupt judges commit also that lewdness which the Heathens abhor.

V. 8. *Lay down*—The Jews of old did not sit upright at their meals, but leaned on one side. *Upon clothes*—Of which the law had expressly said, none should detain them all night, Deut. xxiv. 12, 13. *Every altar*—Of their idols. *Drink the wine*—They offer their drink-offerings in wine, which they bought with the fines laid on the innocent.

V. 9. *The Amorite*—The mightiest nation of all the Canaanites. *As the oaks*—Another proverbial speech denoting their great strength. *His fruit*—Their children. *His*

*roots*—The old standards; that present generation.

V. 11. *Nazarites*—Persons who bound themselves to a very sober and holy life, either for some certain time, or for their whole life.

V. 12. *Ye gave*—Importuned them to drink wine, to violate their vow, and contemn God's law.

V. 13. *Under you*—Under the load of your sins.

V. 14. *The swift*—For their enemies shall be swifter than they. *The strong*—Natural strength of body shall not deliver. *The mighty*—The valiant man, the man of the greatest courage.

C H A P.

† Exod. xxii. 26. § Numb. xxi. 24. Deut. ii. 31. Josh. xxiv. 8. || Numb. xiii. 28. 32, 33.  
 \* Exod. xii. 31.



## C H A P. III.

*Judgments denounced against Israel, ver. 1—8. Which cannot be prevented, unless they repent, ver. 9—15.*

1 **H**EAR this word that the LORD hath spoken against you, O  
 2 children of Israel, against the whole family which I brought  
 3 up from the land of Egypt, saying, You only have I known of all  
 4 the families of the earth: \* therefore I will punish you for all your  
 5 iniquities. Can two walk together except they be agreed?  
 6 Will a lion roar in the forest when he hath no prey? Will a young  
 7 lion cry out of his den, if he have taken nothing? Can a bird fall  
 8 in a snare upon the earth where no gin is for him? Shall one take  
 9 up a snare from the earth, and have taken nothing at all? Shall  
 10 a trumpet be blown in the city, and the people not be afraid? † Shall  
 11 there be evil in a city, and the LORD hath not done it? Surely the  
 12 LORD God will do nothing, but ‡ he revealeth his secret unto his  
 13 servants the prophets. The lion hath roared, who will not fear?  
 14 The Lord God hath spoken, who can but prophesy? Publish in  
 15 the palaces at Ashdod, and in the palaces in the land of Egypt,  
 16 and say, Assemble yourselves upon the mountains of Samaria: and  
 17 behold the great tumults in the midst thereof, and the oppressed in

V. 2. *Know*—Chosen, adopted to be my peculiar ones. *Therefore*—Because you have all these obligations and abused all these mercies:

V. 3. *Agreed*—Can you have God's presence while you walk so contrary to him?

V. 5. *Can a bird fall*—So here for your sins, God will cast the net over you. *Shall one take up a snare*—The fowler will not take up the snare, before the prey be taken in it.

V. 6. *Afraid*—Affected with the danger. *Evil*—Such as plague or famine. *Done it*—Either immediately by his own hand, or by the hands of those he employs. Whoever are the instruments, God is the principal agent. *Out of his mouth both good and evil proceed.*

Numb. 106.

14 D 2

V. 10. *Store*

\* Matt. xi. 22. Luke xii. 47. Rom. ii. 9. 1 Pet. i. 17. † Isa. v. 7. ‡ Gen. vi. 13. xviii. 17. Psal. xxv. 14. John xv. 15.

V. 7. *Will do nothing*—Usually the Lord doth no great thing for or against his people, without giving warning of it before it comes.

V. 8. *Hath roared*—As a lion roareth when near his prey: so God hath terribly threatened what is near to be done. *Prophecy*—Amos cannot but speak what he had heard.

V. 9. *Publish*—Ye prophets invite strangers to come and observe what cause I have to do what I threaten. *Tumults*—The seditious counsels, and rebellious conspiracies among them. *The oppressed*—Multitudes of oppressed ones, as the usurpers took it to be their interest to crush all they feared or suspected. *In the midst*—Yea, throughout the whole kingdom of Samaria.



10 the midst thereof. For they know not to do right, saith the LORD  
 11 who store up violence and robbery in their palaces. Therefore  
 thus saith the Lord God, An adversary *there shall* be even round  
 about the land: and he shall bring down thy strength from thee,  
 12 and thy palaces shall be spoiled. Thus saith the LORD, as the shepherd  
 taketh out of the mouth of the lion two legs, or a piece of an  
 ear: so shall the children of Israel be taken out that dwell in Sa-  
 13 maria, in the corner of a bed, and in Damascus *in* a couch. Hear  
 ye, and testify in the house of Jacob, saith the Lord God, the God  
 14 of hosts: That in the day that I shall visit the transgressions of Israel  
 upon him, I will also visit the altars of Beth-el, and the horns of  
 15 the altar shall be cut off, and fall to the ground. And I will  
 smite the § winter-house with the summer-house, and || the  
 houses of ivory shall perish, and the great houses shall have  
 an end, saith the LORD.

## C H A P. IV.

*Oppressors threatened, ver. 1—3. Idolaters given up, ver. 4, 5. The incorrigibleness of Israel, ver. 6—11. They are still invited to repent, ver. 12, 13.*

1 **H**EAR this word ye kine of Bashan, that *are* in the mountain  
 of Samaria, who oppress the poor, who crush the needy,

V. 10. *Store up*—As men lay up wealth in their treasures, perverting judgment, first condemning the innocent, next seizing all his substance.

V. 11. *Therefore*—Because of all the violence and rapine with other crying sins. *An adversary*—The Assyrian. *Round about*—Shall beset the whole land as one besieged city.

V. 12. *As the shepherd*—As the shepherd doth hardly rescue a small part of a sheep or lamb from the lion, so a small part of the children of Israel, shall escape when Samaria is taken. *The corner of a bed*—Lying in some dark corner. *Damascus*—The chief city of Syria taken by Tiglath-Pileser about the time when he wasted Israel. *In a couch*—Some few of the poor, shall escape,

pitied by the enemy, when he finds them sick upon their couch.

V. 13. *Hear ye*—Prophets. *The God of hosts*—Who is Lord of all, and hath all power in his hand.

V. 14. *Of Israel*—The many and great transgressions of the ten tribes.

V. 15. *The winter-house*—Which probably was in the chief city, whither the great men retired in the winter. *The summer-house*—The houses of pleasure, where the nobles and rich men spent the summer time. *Of ivory*—Beautified with ivory.

V. 1. *Kine of Bashan*—So Amos compares the mighty, wanton, and oppressive rulers of Israel, to those full-fed, strong, and wanton beasts which in the herds did push at, hurt, and disturb the weaker cattle.

V. 2. *By*

§ Judg. iii. 20. Jer. xxxvi. 22. || 1 Kings xxii. 39.



2 who say to their masters, bring and let us drink. The Lord God hath sworn by his holiness, and lo the days shall come upon you, that he will take you away with \* hooks, and your posterity with  
3 fish-hooks. And ye shall go out at the breaches, every *cow at that which is before her*, and ye shall cast away the things of the palace,  
4 saith the Lord God. Come to Beth-el to transgress, at Gilgal multiply transgression; and bring your sacrifices every morning,  
5 and your tithes after three years. And † offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.  
6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned  
7 unto me, saith the Lord. And also I have withholden the rain from you, when *there were* yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city, one piece was rained upon, and the piece  
8 whereupon it rained not, withered. So two or three cities wandered unto one city to drink water; but they were not sa-

V. 2. *By his holiness*—By himself as he is the holy God. *The days*—Of famine, desolation and captivity. *He*—God by the *Assyrian* army will take you, as fish are taken with the hook. *Your posterity*—The children of these oppressors.

V. 3. *Ye*—*Kine of Bashan*. *Go out*—Ye shall endeavour to make your escape. *The breaches*—Which the besieging enemy make in your walls, when *Samaria* is besieged. *Before her*—Taking the readiest way. *The things*—All the riches and ornaments of your palaces.

V. 4. *Come to Beth-el*—A strong irony, giving them over as incorrigible. *At Gilgal*—*Gilgal* was a place where much idolatry was acted. *Every morning*—In the same irony God reproves their sins tho' they imitated the instituted worship at *Jerusalem*. *Three years*—God had *Deut.* xiv. 28. commanded every third year that all the tithe of that year should be

brought, and laid up in a publick storehouse.

V. 5. *With leaven*—As all the rest of your will worship, so this also is against the express law, *Lev.* ii. 11. However do so at your peril, try whether it will end in good. *Proclaim*—Publicly persuaded your people to voluntary sacrifices.

V. 6. *And I*—The Lord who gave many blessings to win you to repentance, hath also tried what might be done by judgments. *Cleanness of teeth*—This is a description of famine.

V. 7. *When*—At a season when your country most needed it. *Upon one city*—That you might see my hand in it, I gave rain to one city, and withheld it from the next; nay one part of the same field was watered and flourished: another part, dry and withered.

V. 8. *Not satisfied*—Either that had not enough for them, or durst not part with it.

V. 9. *It*

\* *Jer.* xvi. 16. *Hab.* i. 15. † *Lev.* vii. 13.



9 tified: yet have ye not returned unto me, saith the LORD. † I have smitten you with blasting and mildew, when your gardens, and your vine-yards, and your fig-trees, and your olive-trees increased, § the palmer-worm devoured *them*: yet have ye not returned  
 10 unto me, saith the LORD. I have sent among you the pestilence, after the manner of Egypt: your young men have I slain, with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not re-  
 11 turned unto me, saith the LORD. I have overthrown *some* of you as God overthrew || Sodom and Gomorrah, and ye were \* as a fire-brand pluckt out of the burning, yet have ye not returned unto me,  
 12 saith the LORD. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O  
 13 Israel. For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, † that maketh the morning darkness, and ‡ treadeth upon the high-places of the earth, the LORD, the God of hosts is his name.

## C H A P. V.

*The deplorable condition of Israel, ver. 1—3. An exhortation to seek God, ver. 4—15. Judgments denounced, ver. 16—20. Notwithstanding their outward services, ver. 21—27.*

1 **H**E A R ye this word which I take up against you, *even* a la-  
 2 **H** mentation, O house of Israel. The virgin of Israel is fallen,

V. 9. *Increased*—When they were most fruitful. *Devoured*—Eat up all, as is the manner of them.

V. 10. *Your horses*—The riders being killed. *The stink*—So great slaughter hath been made in your camp that there were not sufficient to bury the slain.

V. 11. *Overthrew*—By grievous and desolating judgments. *As a fire-brand*—Such of you as escaped were yet as fire-brands in the midst of the fire, 'till infinite mercy saved a remnant.

V. 12. *Therefore*—In a more terrible

manner will I now proceed against thee.

V. 13. *Declareth*—Knows the thoughts of all men. *The God of hosts*—Whose sovereign power all creatures obey, and acts for or against us as he willeth. Let us humble ourselves before this God, and give all diligence to make him our God. For happy are the people whose God he is, and who have all this power engaged for them.

V. 2. *The virgin*—So she was, when first espoused to God. *Upon her land*—Broken to pieces upon her own land, and so left as a broken vessel.

V. 3. *By*

† Deut. xxviii. 22. Hag. ii. 17. § Joel. ii. 25. || Gen. xix. 24, 25. Isa. xiii. 19. Jer. xlix. 18.  
 \* Zech. iii. 2. † Chap. v. 8. ‡ Deut. xxxii. 13. xxxiii. 29.



she shall no more rise : she is forsaken upon her land, *there is none*  
 3 to raise her up. For thus saith the Lord God, The city that went  
 out by a thousand shall leave an hundred, and that which went  
 4 forth by an hundred shall leave ten to the house of Israel. Yet thus  
 saith the LORD unto the house of Israel, Seek ye me, and ye shall  
 5 live. But seek not \* Beth-el, nor enter into Gilgal, and pass not  
 to Beer-sheba : for Gilgal shall surely go into captivity, and Beth-el  
 6 shall come to nought. Seek the LORD, and ye shall live, lest he  
 break out like fire in the house of Joseph, and devour it, and  
 7 *there be none to quench it* in Beth-el. Ye who † turn judgment to  
 8 wormwood : and leave off righteousness in the earth : *Seek him*  
 that maketh the ‡ seven stars and Orion, and turneth the shadow of  
 death into the morning, and maketh the day dark with night, that §  
 calleth for the waters of the sea, and poureth them out upon the face  
 9 of the earth, the LORD is his name. That strengtheneth the spoiled  
 against the strong, so that the spoiled shall come against the fortrefs.  
 10 They hate him that rebuketh in the gate, and they abhor him that  
 11 speaketh uprightly. Forasmuch therefore as your treading is upon  
 the poor, and ye take from him burdens of wheat ; || ye have built

V. 3. *By a thousand*—That sent out one thousand soldiers. *An hundred*—Shall lose nine parts of ten.

V. 4. *Ye shall live*—It shall be well with you.

V. 5. *Seek not*—Consult not, worship not the idol at *Beth-el*, *Gilgal*, or *Beer-sheba*.

V. 6. *The house of Joseph*—The kingdom of the ten tribes, the chief whereof was *Ephraim*, the son of *Joseph*. *In Beth-el*—If once this fire break out all your idols in *Beth-el* shall not be able to quench it.

V. 7. *Ye*—Rulers and judges. *Judgment*—The righteous sentence of the law. *To wormwood*—Proverbially understood ; bitterness, injustice and oppression. *Leave off*—Make to cease in your courts of judicature.

V. 8. *The seven stars*—A constellation,

whose rising about *September* was usually accompanied with sweet showers. *Orion*—Which arising about *November* brings usually cold, rains and frosts intermixt very seasonable for the earth. *The shadow of the earth*—The greatest adversity into as great prosperity. *Dark with night*—Changes prosperity into adversity. *That calleth*—Commands the vapour to ascend, which he turns into rain ; and then pours from the clouds to make the earth fruitful.

V. 9. *The strong*—The mighty, victorious and insolent. *Shall come*—Shall rally and form a siege against their besiegers.

V. 10. *They*—The judges and people. *In the gate*—Where judges sat, and where the prophets many times delivered their message.

V. 11. *Your treading*—You utterly oppress the helpless. *Ye take*—Ye extort from the poor :

\* Chap. iv. 4. † Chap. vi. 12. ‡ *Job* ix. 9. xxxviii. 31. § Chap. ix. 9. || *Zeph.* i. 13. *Hag.* i. 6.



houses of hewn stone, but ye shall not dwell in them: ye have  
 12 planted pleasant vineyards, but ye shall not drink wine of them. For  
 I know your manifold transgressions, and your mighty sins: they af-  
 flict the just, they take a bribe, and they turn aside the poor in  
 13 the gate, *from their right*. Therefore the || prudent shall keep silence  
 14 in that time, for it is an evil time. Seek good and not evil, that  
 ye may live: and so the LORD the God of hosts shall be with you,  
 15 as ye have spoken. \* Hate the evil, and love the good, and esta-  
 blish judgment in the gate: it † may be that the LORD God of  
 16 hosts will be gracious unto the remnant of Joseph. Therefore  
 the LORD the God of hosts, the LORD saith thus, *Wailing* shall  
 be in all streets, and they shall say in all the high-ways, Alas!  
 Alas! and they shall call the husbandman to mourning; and  
 17 such as are skilful of lamentation to wailing. And in all vineyards  
*shall be* wailing, for ‡ I will pass through thee, saith the LORD.  
 18 § Woe unto you that desire the day of the LORD; to what end is it  
 19 for you? The day of the LORD is darkness, and not light. || As if a  
 man did flee from a lion, and a bear met him; or went into the  
 20 house, and leaned his hand on the wall, and a serpent bit him. *Shall*  
 not the day of the LORD be darkness, and not light? Even very dark,

great quantities of wheat, on which he should live.

V. 12. *In the gate*—In their courts of justice.

V. 13. *Shall keep silence*—Be forced to it. *Evil*—Both for the sinfulness of it, and for the troubles, wars, and captivity now at hand.

V. 14. *With you*—To bless and save you yet.

V. 15. *The evil*—All evil among the people, and yourselves. *Love*—Commend, encourage, defend: let your heart be toward good things, and good men. *Remnant*—What the invasions of enemies, or the civil wars have spared, and left in *Samaria* and *Israel*.

V. 16. *Therefore*—The prophet foreseeing their obstinacy, proceeds to denounce

judgment against them. *The husbandman*—This sort of men are little used to such ceremonies of mourning, but now such also shall be called upon; leave your toil, be-take yourselves to publick mourning.

V. 17. *Vineyards*—In these places were usually the greatest joy. *Pass through*—To punish all every where.

V. 18. *That desire*—Scoffingly, not believing any such day would come. *To what end*—What do you think to get by it? *Is darkness*—All adversity, black and doleful. *Not light*—No joy, or comfort in it.

V. 19. *And a bear*—You may escape one but shall fall in another calamity. *Into the house*—At home you may hope for safety, but there other kind of mischief shall meet you.

V. 21. I

\* *Psal.* xxxiv. 14. xcvii. 10. *Rom.* xii. 9. † *Exod.* xxxiii. 30. *Joel* ii. 14. ‡ *Exod.* xii. 12. § *Isa.* v. 19. *Jer.* xvii. 15. xxx. 7. 2 *Pet.* iii. 4. || *Jer.* xlviii. 44.



21 and no brightness in it? I § hate, I despise your feast-days, and  
 22 I will not smell in your solemn assemblies. Though ye offer me  
 burnt-offerings, and your meal-offerings, I will not accept *them* :  
 23 neither will I regard the peace-offerings of your fat beasts. Take  
 thou away from me the noise of thy songs, for I will not hear the  
 24 melody of thy viols. But let judgment run down as waters, and  
 25 righteousness as a mighty stream. || Have ye offered unto me  
 sacrifices, and meal-offerings in the wilderness forty years, O house  
 26 of Israel? Yea, ye have borne the tabernacle of your Moloch and  
 Chiun; your images, the star, your God, which ye made to  
 27 yourselves. Therefore will I cause you to go into captivity be-  
 yond Damascus, saith the LORD, whose name is the God of hosts.

## C H A P VI.

*The security of Israel and Judah, ver. 1—6. Their punishment, ver. 7—14.*

1 **W**OE \* to them *that* are at ease in Zion, and trust in the moun-  
 tain of Samaria, *which* are named † chief of the nations, to  
 2 whom the house of Israel came. ‡ Pass ye unto Calneh, and

V. 21. *I hate*—Impure and unholy as they are. *Will not smell*—A savour, of rest or delight, I will not accept and be pleased with.

V. 23. *Thy songs*—Used in their sacrifices, and solemn feasts; herein they imitated the temple-worship, but all was unpleasing to the Lord. *Will not hear*—Not with delight and acceptance. *Thy viols*—This one kind of musical instrument is put for all the rest.

V. 24. *Let judgment*—Let justice be administered constantly. *Righteousness*—Equity. *Stream*—Bearing down all that opposes it.

V. 25. *Have ye*—Their fathers and they, tho' at so great a distance of time, are one people, and so the prophet considers them. *Unto me*—Was it to me, or to your idols, that you offered even in the wilderness?

V. 26. *Ye have borne*—Ye carried along with you in the wilderness; the shrine,

or canopy in which the image was placed. *Moloch*—The great idol of the Ammonites. *Chiun*—Another idol.

V. 27. *Therefore*—For all your idolatry and other sins, in which you have obstinately continued.

V. 1. *At ease*—That neither fear nor believe the threatened judgments of God. *In Zion*—That is put for the kingdom of the two tribes, and principally the inhabitants of Jerusalem. *Samaria*—Woe to them also who rely upon the strength, wealth, and policy of the kingdom of Samaria or Israel. *Which*—Which two cities, Zion and Samaria. *Named chief*—Accounted the chief cities of that part of the world. *To whom*—To which place all Israel had recourse, the two tribes to Zion, the ten tribes to Samaria.

V. 2. *Pass ye*—Run over the history of that great and antient city. *Hemath*—Head of the Syrian kingdom, lately overthrown by Tiglath-Pileser, and a fresh instance

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§ Jer. vi. 20. || Acts vii. 41. \* Luke vi. 24. † Exod. xix. 5. ‡ Nah. iii. 8.



see: and from thence go ye unto Hemath the great: then go down  
 to Gath of the Philistines: *Yet they were* better than these kingdoms,  
 3 and their border greater than your border. Ye that put far away  
 4 the § evil day, and cause the seat of violence to come near: That  
 lie upon beds of ivory, and stretch themselves upon their couches,  
 and eat the lambs out of the flock, and the calves out of the midst  
 5 of the stall; || That chant to the sound of the viol, *and* invent to  
 6 themselves instruments of musick, like David; That drink wine in  
 bowls, and anoint themselves with the chief ointments, but they  
 7 are not grieved for the affliction of Joseph. Therefore now shall  
 they go captive with the first that go captive, and the banquet of  
 8 them that stretched themselves shall be removed. \* The Lord  
 God hath sworn by himself, saith the LORD, the God of hosts, I  
 abhor the excellency of Jacob, and hate his palaces: therefore  
 9 will I deliver up the city, with all that is therein. And it shall come  
 to pass, if there remain ten men in one house, that they shall die.  
 10 And a man's uncle shall take him up, and he that burneth him, to  
 bring out the bones out of the house, and shall say unto him that is  
 by the sides of the house, *Is there yet any* with thee? And he shall  
 say, No; then shall he say, † Hold thy tongue: for we may not

stance of God's just indignation against secure sinners. *Gath*—The chief city of the *Philistines*, a few years before wasted by the arms of *Hazael*; by these examples learn to amend your ways, or expect to perish in them. *Greater*—That is, greater than these kingdoms of *Israel* and *Judah*, and *their borders*, or bounds, greater than these of *Israel* and *Judah*.

V. 3. *Ye*—That flatter yourselves the day of darkness foretold, is far off. *The seat*—The judgment seat which should relieve the oppressed, is made a seat of violence.

V. 4. *That lie*—That out of laziness or luxury, lay themselves to rest. *And eat*—The very best in all their flock.

V. 5. *That chant*—That in a time of deep mourning entertain themselves with songs, and musical instruments.

V. 6. *In bowls*—Not in little vessels, but probably bowls: they drank these filled as

full as they could hold too, and in design to drink each other down. *And anoint*—In those hot countries this anointing was much used. *Not grieved*—Nothing affected with the calamities of their country.

V. 7. *The banquet*—The feastings of voluptuous ones shall cease.

V. 8. *The excellency*—All that the seed of *Jacob* accounts a glory and excellency to them, all their external privileges and worship.

V. 9. *Remain*—Escaping the enemies sword. *Ten men*—Many men, a certain number for an uncertain. *They shall die*—Tho' they escape a while, they shall not finally escape.

V. 10. *Uncle*—Or near kinsman, instead of those who were wont to do this, and were paid for it; but now none of these remaining, the next to the dead must, as well as he is able, take him up on his shoulders,

§ Chap. v. 18. || *Isa.* v. 12. \* *Jer.* li. 14. *Heb.* vi. 13. 17. † Chap. v. 13. viii. 3.



11 make mention of the name of the LORD. For behold the LORD commandeth, and he will smite the great house with breaches, and  
 12 the little house with clefts. Shall horses run upon the rock? Will *one* plow *there* with oxen? For † ye have turned judgment  
 13 into gall, and the fruit of righteousness into hemlock. Ye who rejoice in a thing of nought, who say, Have we not taken to us  
 14 horns by our own strength? But behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath, unto the river of the wilderness.

## C H A P. VII.

*Threatened judgments turned aside by the prayer of Amos, ver. 1—6. Yet at length they are sentenced to utter ruin, ver. 7—9. Amaziah accuses Amos, ver. 10—13. Amos justifies himself, and denounces the judgment of God against Amaziah, ver. 14—17.*

1 **T**HUS hath the LORD God shewed unto me, and behold, he formed locusts in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth after the king's mow-

shoulders, and carry him. *That burneth*—Though the *Jews* mostly buried, yet in some cases they burned the dead bodies, as in this of pestilence. *The bones*—The flesh being consumed, the bones are reserved to be buried. *Unto him*—Any one he sees near the house out of which the bones are carried. *Is there yet any*—Is any one living in your house. *Hold thy tongue*—Do not complain, lest thou thyself be killed, lest all be rifled. *For*—It is too late to seek God, who is executing his immutable decree.

V. 11. *For behold*—It seems to be the continued speech of him who took care of the dead, ver. 10. God hath sent out war, famine, and pestilence. *The great house*—The palaces of great men shall have great breaches made in them, and the cottages of poor men shall, by lesser strokes, be ruined.

V. 12. *Shall horses*—If prophets exhort  
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or advise, it does no more good than if you would run your horses upon the precipices of rocks.

V. 13. *Who rejoice*—In your victories, alliances, and idols. *Have we not*—We have raised ourselves to greatness by our wisdom and courage.

V. 14. *Hemath*—A city of Syria, bordering on *Israel*, north-east. *The wilderness*—Which is the south-west parts of *Canaan*. So all your country shall be destroyed.

V. 1. *Thus*—This is the first of five prophetic representations of what was coming upon this people. *The latter growth*—The shooting up of the first growth being too luxuriant, they often eat it down with cattle; but if the second growth were eat up, it marred the whole harvest. *Mowed*—It is supposed the first mowing of the corn in the blade was for the king's use; and after this the second springing grew up to the harvest.

V. 2. *It*

† Hof. x. 4. Chap. v. 7.

14 E 2



2 ings. And it came to pass, *that* when they had made an end of  
 eating the grafs of the land, then I said, O Lord God, forgive, I  
 3 beseech thee, by whom shall Jacob arise? For he is small. \* The  
 4 LORD repented for this: It shall not be, saith the LORD. Thus  
 hath the Lord God shewed unto me, and behold, the Lord God  
 called to contend by fire, and it devoured the great deep, and  
 5 did eat up a part. Then said I, O Lord God, cease, I beseech  
 6 thee; by whom shall Jacob arise? For he is small. The LORD re-  
 7 pented for this: this also shall not be, saith the Lord God. Thus  
 he shewed me, and behold, the LORD stood upon a wall *made* by a  
 8 plumb-line, with a plumb-line in his hand. And the LORD said  
 unto me, Amos, what seest thou? And I said, A plumb-line.  
 Then said the LORD, Behold, I † will set a plumb-line in the midst of  
 my people Israel, I ‡ will not again pass by them any more. And  
 9 the high places of Isaac shall be desolate, and the sanctuaries of Israel  
 shall be laid waste; and I § will rise against the house of Jeroboam with  
 10 the sword. Then Amaziah || the priest of Beth-el, sent to \*\* Jero-  
 boam king of Israel, saying, Amos hath conspired against thee in  
 the midst of the house of Israel: the land is not able to bear all  
 11 his words. For thus Amos saith, Jeroboam shall die by the sword,  
 and Israel shall surely be led away captive out of their own land.  
 12 Also Amaziah said unto Amos, O thou seer, go, flee thee away  
 into the land of Judah, and there eat bread, and prophesy there.  
 13 But †† prophesy not again any more at Beth-el, for it is the king's

V. 2. *It came to pass*—In the vision. *By whom*—How shall any of *Jacob* escape, if thou dost cast him down?

V. 3. *Repented*—This is spoken after the manner of men.

V. 4. *Shewed*—In vision. *Called*—Com-  
 manded fire from heaven. *A part*—Of the  
 land too.

V. 7. *By a plumb-line*—Strongly and  
 beautifully built.

V. 8. *Set a plumb-line*—I will exactly  
 measure the whole ten tribes. *Pass by them*  
 —I will no more forbear, but will pull  
 down all that is faulty.

V. 9. *The high places*—The temples on  
 high mountains built to idols. *Of Isaac*—  
 The seed of *Isaac*.

V. 10. *In the midst*—Openly, and pub-  
 licly, endeavouring to stir up *Israel* to se-  
 dition or rebellion. *The land*—The peo-  
 ple cannot bear all his harsh predictions.

V. 11. *Jeroboam shall die*—He no where  
 said so, but spake of his house distinguished  
 from his person, as ver. 9.

V. 13. *The king's court*—To which there-  
 fore thou oughtest to shew more respect,  
 and not thus to affront the king in his  
 own house.

V. 14. *No*

\* *Jonah* iii. 10. † *2 Kings* xxi. 13. *Isa.* xxxiv. 11. *Lam.* ii. 8. ‡ *Chap.* viii. 2.  
 § *2 Kings* xv. 10. || *1 Kings* xii. 23. \*\* *2 Kings* xiv. 23. †† *Chap.* ii. 12.



- 14 chapel, and it is the king's court. Then answered Amos, and said to Amaziah, I was no prophet, neither *was* I † a prophet's son, but I *was* an § herdsman, and a gatherer of sycamore fruit.
- 15 And the LORD took me as I followed the flock, and the LORD said
- 16 unto me, Go, prophesy unto my people Israel. Now therefore hear thou the word of the LORD: Thou sayest, Prophecy not against
- 17 Israel, and drop not *thy word* against the house of Isaac. || Therefore, thus saith the LORD, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

## C H A P. VIII.

*The vision of a basket of summer fruit, ver. 1—3. The destruction of the oppressors foretold, ver. 4—10. And a famine of the word of God, ver. 11—14.*

- 1 **T**HUS hath the Lord God shewed unto me, and behold a
- 2 basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people Israel, I will not again
- 3 pass by them any more. And the songs of the palace shall be howlings in that day, saith the Lord God, there *shall be* many dead
- 4 bodies in every place, they shall cast *them* forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the
- 5 land to fail, Saying, when will the new-moon be gone: that we

V. 14. *No prophet*—Not originally, or by study, or by any human designation: *An herdsman*—By breeding and occupation, I was, and still am, an herdsman. *Sycamore fruit*—This fruit was good food for man, or cattle.

V. 16. *The house of Isaac*—The posterity of Isaac.

V. 17. *In a polluted land*—Among the Heathen. *Israel*—The ten tribes.

V. 2. *The end*—Of God's patience towards *Israel*, the end of their ripening, they are now fully ripe, fit to be gathered. *Pass by them*—God had with admirable

patience spared, but now he will no more pardon or spare.

V. 3. *With silence*—So great will be the cruelty of the enemy, that they dare not bury them, or if they do, it must be undiscerned.

V. 4. *To fail*—Either to root them out, or to enslave them.

V. 5. *When*—Ye that could wish there were nothing to interrupt your marketing, that look on solemn times of worship as burthen some, such was the first day of every month, and the weekly sabbath. *Small*—So the ephah being too little, the poor buyer had



may sell corn? And the sabbath that we may set forth wheat, \*  
 making the ephah small, and the shekel great, and falsifying the  
 6 balances by deceit? That we † may buy the poor for silver, and  
 the needy for a pair of shoes, yea, and sell the refuse of the wheat.  
 7 The LORD hath sworn by ‡ the excellency of Jacob, Surely, I will  
 8 never forget any of their works. Shall not the land tremble for this  
 and § every one mourn that dwelleth therein? And it shall rise up  
 wholly as a flood, and it shall be cast out, and drowned as by the  
 9 flood of Egypt. And it shall come to pass in that day, saith the Lord  
 God, that I will cause the sun to go down at noon, and I will darken  
 10 the earth in the clear day. And I will turn your feasts into mourn-  
 ing, and all your songs into lamentation, and I || will bring up  
 sackcloth upon all loins and baldness upon every head, and I will  
 make it as the mourning of an only son, and the end thereof as a  
 11 bitter day. Behold the days come, saith the Lord God, that I  
 will send a famine in the land, not a famine of bread, nor a thirst  
 12 for water, but of \*\* hearing the words of the LORD. And they  
 shall wander from sea to sea, and from the north even to

had not his due. *The shekel great*—They weighed the money which they received, and had no more justice, than to make their shekel weight greater than the standard; so the poor were twice oppressed, had less than was their right, and paid more than they ought to pay.

V. 6. *That we may buy*—They would have new moons and sabbaths over, that they might go to market to buy the poor. And when these poor owed but for a very little commodity, as suppose a pair of shoes, these merciless men would take the advantage against them, and make them sell themselves to pay the debt. *The refuse*—This was another kind of oppression, corrupted wares, sold to those that were necessitous.

V. 7. *Hath sworn*—By himself. *Forget*—Suffer to pass unpunished.

V. 8. *The land*—The people of it. *For this*—This that you have done, and this

that God will do. *And it*—The judgment, the displeasure of God, shall rise and grow like a mighty wasting flood. *It*—The land. *Drowned*—As Egypt by the overflowing of the Nile.

V. 9. *At noon*—So Israel's sun did as at noon set under the dark cloud of conspiracies and civil wars by Shallum, Menahem, Pekah, and Hosea. 'till the midnight darkness drew on by Pul, Tiglath-Pileser, and Salmaneser. *Darken*—Bring a thick cloud of troubles and afflictions. *In the clear day*—When they think all is safe, sure, and well settled.

V. 10. *Upon all loins*—All sorts of persons shall put on mourning. *Baldness*—Shaving the head and beard was a sign of the greatest sadness. *A bitter day*—A bitter day, which you shall wish you had never seen, shall succeed your dark night.

V. 12. *Shall wander*—Search all places for a prophet or preacher, from the Mid-land

\* Micah vi. 10.

† Chap. ii. 6.

‡ Chap. vi. 8.

§ Chap. ix. 5.

|| Isa. xv. 2. Jer.

Ezek. vii. 18. xlviii. 37.

\*\* 1 Sam. iii. 1.



the east, they shall run to and fro to seek the word of the  
 13 LORD, and shall not find it. In that day shall the fair virgins  
 14 and young men faint for thirst. They that † swear by the ‡ sin of  
 Samaria, and say, Thy God, O Dan, liveth, and The manner of  
 Beer-sheba liveth, even they shall fall, and never rise up again.

## C H A P. IX.

*Judgments are threatened upon all, but the remnant, ver. 1—10. Mercy is promised,  
 ver. 11—14.*

1 **I** Saw the LORD standing upon the altar, and he said, Smite the  
 lintel of the door, that the posts may shake: and cut them in  
 the head all of them: and I will slay the last of them with the  
 sword: § he that fleeth of them shall not flee away, and he that es-  
 2 capeth of them, shall not be delivered. Though they dig into hell,  
 thence shall mine hand take them: || though they climb up to hea-  
 3 ven, thence will I bring them down. And though they hide them-  
 selves in the top of Carmel, I will search and take them out thence;  
 and though they be hid from my sight, in the bottom of the sea,  
 4 thence will I command the serpent, and he shall bite them. And  
 though they go into captivity before their enemies,\* thence will I  
 command the sword and it shall slay them: and I †† will set mine  
 5 eyes upon them for evil, and not for good. And the Lord God of  
 hosts is he that toucheth the land, and it shall melt, and all that dwell

land sea to the dead sea, they shall search  
 all corners for a prophet.

V. 14. *They*—Who sacrifice to and  
 swear by the calves at Dan and Beth-el.  
*By the sin*—Who say the idol at Dan is the  
 true and living God. *The manner*—  
 The idol which is worshipped at Beer-  
 sheba.

V. 1. *The altar*—Of burnt offering before  
 the temple at Jerusalem, this altar and  
 temple Israel had forsaken, and set up  
 others against it; and here God in his  
 jealousy appears prepared to take ven-  
 geance. Possibly it may intimate his future

departure from Judah too. There Ezekiel,  
 chap. ix. 2. saw the slaughter-men stand.  
*The door*—The door of the gate that led  
 into the priests court. *And cut them*—  
 Wound deep, the people, who were visi-  
 onally represented as standing in the court  
 of the temple.

V. 2. *Hell*—The center of the earth, or  
 the depth of hell.

V. 3. *The serpent*—The crocodile or  
 shark.

V. 4. *Set my eyes*—I will perpetually  
 watch over them.

V. 5. *Toucheth*—He needs not take

† Hof. iv. 15. ‡ Deut. iv. 21. § Chap. ii. 14. || Job xx. 6. Jer. li. 53. Obad. 4. \* Deut.  
 xxviii. 65. †† Lev. xvii. 10. Jer. xlv. 11.



therein shall mourn: and it shall rise up wholly like a flood, and  
 6 shall be drowned as by the flood of Egypt. *It is he that buildeth*  
*his stories in the heaven, and hath founded his troop in the earth, he*  
*that calleth for the waters of the sea, and poureth them out upon*  
 7 *the face of the earth: the LORD is his name. Are ye not as children*  
*of the Arabians unto me, O children of Israel, saith the LORD? Have*  
*not I brought up Israel out of the land of Egypt, and the † Philistines*  
 8 *from Caphtor, and the Assyrians from Kir? Behold the eyes of*  
*the Lord God are upon the sinful kingdom, and I will destroy it*  
*from off the face of the earth: yet I will not utterly destroy the*  
 9 *house of Jacob, saith the LORD. For lo, I will command, and I will*  
*sift the house of Israel among all nations, like as corn is sifted in a*  
 10 *sieve; yet shall not the least grain fall upon the earth. All the sin-*  
*ners of my people shall die by the sword, § who say, The evil shall not*  
 11 *overtake nor prevent us. In that day I will raise up the taberna-*  
*cle of David, that is fallen, and close up the breaches thereof, and*  
*I will raise up his ruins, and I will build it as in the days of old:*  
 12 || *That they who are called by my name may possess the remnant of*

great pains therein, a touch of his finger will do this. *Shall melt*—As snow before the sun.

V. 6. *His stories*—The celestial orbs one over another, as so many stories in an high and stately palace. And he hath *founded his troop in the earth*: all the creatures, which are one army, one body; so closely are they connected, and so harmoniously do they all act for the accomplishing of their creator's purposes. *Calleth for the waters*—Either in judgment to drown, or in mercy to give rain.

V. 7. *The Arabians*—A wild, thievish, and servile nation. *Have not I brought*—And whereas you boast my kindness to you, bringing you out of *Egypt*, and thereupon conclude, God cannot leave you whom he hath so redeemed; you argue amiss, for this aggravates your sin. *From Kir*—Conquered by some potent enemies, and sent away to *Kir*, a country of *Media*, yet at last delivered. Should these nations,

argue themselves to be out of danger of divine justice, because I had done this for them.

V. 3. *The sinful kingdom*—Every sinful kingdom.

V. 9. *The least grain*—Though tumbled and tost with the great violence, yet the smallest, good grain, shall not be lost or destroyed.

V. 10. *All the sinners*—The great, notorious sinners. *The evil*—Is far off, we shall die first, and be safe in the grave.

V. 11. *In that day*—In the set time which I have fixt. *Raise up*—Bring back out of captivity, and re-establish in their own land, the house of *David*, and those that adhere to his family. *Fallen*—By the revolt of the ten tribes. *The breaches*—Which are in it by that long division.

V. 12. *They*—Literally the *Jews*. *Possess*—Both the lands of *Edom*, and some of the posterity of *Edom*; these as servants, the other as their propriety. *The remnant*—Left by



- \* Edom, and of all the heathen, saith the LORD, that doth this.
- 13 Behold, † the days come, saith the LORD, that the plow-man shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all
- 14 the hills shall melt. And I will bring again the captivity of my people of Israel, and they ‡ shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof;
- 15 they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the LORD thy God.

by Nebuchadnezzar. *All the heathen*—That is, round about. *That doth this*—But this is also a prophecy of setting up the kingdom of the Messiah, and bringing in the Gentiles.

V. 13. *Behold the days come*—Here is another promise literally of abundant plenty to the returned captives, and mystically of abundant grace poured forth in gospel-days. *The plowman*—Who breaks up the ground, and prepares it for sowing, shall be ready to tread on the heels of the reaper who shall have a harvest so large, that before he can gather it all in, it shall be time to plow the ground again. *The treader of grapes*—So great shall their vintage be that e'er the treaders of grapes can

have finished their work, the seeds-man shall be sowing his seed against the next season. *Shall drop*—The vineyards shall be so fruitful, and new wine so plentiful as if it ran down from the mountains. *Shall melt*—Or as if whole hills were melted into such liquors. If any object, it never was so: I answer, the sins of the returned captives prevented these blessings, which are promised under a tacit condition.

V. 15. *Pulled up*—On condition that they seek the Lord. This was on God's part with admirable constancy performed through six hundred years, perhaps the longest time of freedom from captivity they ever knew.

\* Numb. xxvi. 18. † Lev. xxvi. 5. ‡ Isa. lxx. 22.



# N O T E S

O N

## The Book of O B A D I A H.

*Who Obadiah was, does not appear, neither the exact time when he prophesied. It is generally thought he was cotemporary with Hosea, Joel, and Amos. After the preface, ver. 1. we have first threatenings against Edom, ver. 2—16. and then gracious promises to Israel, ver. 17—21.*

## O B A D I A H.

<sup>1</sup> **T**HE vision of Obadiah. Thus saith the Lord God \* concerning Edom, † We have heard a rumour from the LORD, and an ambassador is sent among the nations, Arise ye, and let us rise  
<sup>2</sup> up against her in battle. Behold, I have made thee small among  
<sup>3</sup> the nations : thou art greatly despised. The pride of thine heart hath deceived thee : thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring  
<sup>4</sup> me down to the ground ? ‡ Though thou exalt thyself as the eagle,

V. 1. *Obadiah*—His name speaks a servant or a worshipper of the Lord, but who he was we know not. *We*—The prophets, have heard. *A rumour*—Not an uncertain report, but it comes from God. *Is sent*—By the Lord first, and next by *Nebuchadnezzar* who executed on *Edom* what is here foretold. *The nations*—Those that were confederate with, or subject to *Nebuchadnezzar*.

V. 2. *Small*—Thou art a small people. In comparison with other nations. *Despised*—What ever these *Edomites* had been, now they were despised.

V. 3. *The pride*—The *Edomites* were, as most mountaineers are, a rough hardy, and daring people. And proud above measure. *Deceived thee*—Magnifying thy strength above what really it is.

V. 4. *Bring thee down*—God who is in the heavens

\* *Mal. i. 3.* † *Jer. xlix. 14.* ‡ *Amos ix. 2.*



and though thou set thy nest among the stars, thence will I  
 5 bring thee down, saith the LORD. § If thieves came to thee, if  
 robbers by night, (how art thou cut off?) would they not have  
 stolen 'till they had enough? If the grape-gatherers came to thee, ||  
 6 would they not leave *some* grapes? How are *the things* of Esau  
 7 searched out? *How* are his hid things sought up? All the men of  
 thy confederacy have brought thee *even* to the border: the men  
 that were at peace with thee have deceived thee, *and* prevailed  
 against thee: *they that eat* thy bread have laid a wound under thee:  
 8 *there was no* understanding of it. \*Shall I not in that day, saith the  
 LORD, destroy the wise *men* out of Edom, and understanding out of  
 9 the mount of Esau? And thy mighty men, O Teman, shall be  
 dismayed, to the end that every one of the mount of Esau may be  
 10 cut off by slaughter. † For *thy* violence against thy brother  
 Jacob, shame shall cover thee, and ‡ thou shalt be cut off for ever.  
 11 In the day that thou stoodest on the other side, in the day that the  
 stranger carried away captive his forces, and foreigners entered  
 into his gates, and cast lots upon Jerusalem, even thou wast as one  
 12 of them. But thou shouldest not have looked on the day of thy  
 brother, in the day that he became a stranger: neither shouldest  
 thou have rejoiced over the children of Judah, in the day of their

heavens would throw thee down. When men could not marshal armies against thee, stars should fight in their courses against thee. Nothing can stand which God will cast down. *Jer. xlix. 16, 17.*

V. 5. *If thieves*—If thieves by day had spoiled thee they would not have thus stripped thee. *Robbers*—If robbers in the night had been with thee, they would have left somewhat behind them. *'Till they had enough*—But here is nothing left. *Some grapes*—But here have been those that have cut up the vine.

V. 6. *Esau*—The father of this people, put for his posterity. *Sought up*—All that the Edomites had laid up in the most secret places, are seized and brought forth by soldiers.

Numb. 106.

14 F 2

§ *Jer. xlix. 9.* || *Deut. xxiv. 21. Isa. xvii. 6. xxiv. 13.* \* *Isa. xxix. 14. Jer. xlix. 7.*  
 † *Gen. xxvii. 41. Psal. cxxxvii. 7. Ezek. xxv. 12. Amos i. 11.* ‡ *Mal. i. 4.*

V. 7. *Thy confederacy*—Thy confederates have marched with thee until thou wert come to the borders of thy country. *Deceived thee*—Proved treacherous. *Prevailed*—Treacherously. *A wound*—A snare armed with sharp points. *No understanding*—Thou wast not aware of it.

V. 9. *Teman*—A principal city of Idumea.

V. 11. *In the day*—During the war which the Babylonians made upon Judea. *Stoodest*—Diddst set thyself in battle array against thy brother. *Jerusalem*—Upon the citizens and their goods. *As one of them*—As merciless and insolent as any of them.

V. 12. *Looked*—With joy on the affliction. *A stranger*—As a stranger, one who had no more right to any thing in the land. *Proudly*—Vaunting over the



destruction: neither shouldest thou have spoken proudly in the day  
 13 of distress. Thou shouldest not have entered into the gate of my  
 people in the day of their calamity; yea, thou shouldest not have  
 looked on their affliction in the day of their calamity, nor have laid  
 14 *hands* on their substance in the day of their calamity. Neither  
 shouldest thou have stood in the breaches, to cut off those of his  
 that did escape; neither shouldest thou have delivered up those of  
 15 his that did remain in the day of distress. For the day of the LORD  
 is near upon all the nations; as thou hast done, it shall be  
 done unto thee, thy reward shall return upon thine own head.  
 16 For as ye have drunk upon my holy mountain, so shall all the  
 nations drink continually, yea, they shall drink, and they shall  
 swallow down; and they shall be as though they had not been.  
 17 But upon mount Zion \* shall be deliverance, and there shall be ho-  
 18 linefs, and the house of Jacob shall possess their possessions. And  
 the house of Jacob † shall be a fire, and the house of Joseph a flame,  
 and the house of Esau for stubble, and they shall kindle in them,  
 and devour them, and there shall not be any remaining of the house  
 19 of Esau; for the LORD hath spoken it. And *they of the south ‡* shall

the Jews, when Jerusalem was taken:

V. 13. *Entered*—As an enemy.

V. 14. *The breaches*—Of the walls, by which when the city was taken, some might have made their escape. *Delivered*—To the Chaldeans. *Remain*—Survived the taking of the city.

V. 15. *The day*—The time which the Lord hath appointed for the punishing of this, and other nations. *As thou hast done*—Perfidiously, cruelly, and ravenously, against Jacob.

V. 16. *As ye*—As ye, my own people, have drunk deep of the cup of affliction, so shall other nations much more, yea, they shall drink of it, 'till they utterly perish.

V. 17. *Zion*—Literally this refers to the Jews: typically to the gospel-church. *Deliverance*—A remnant that shall be delivered by Cyrus, a type of Israel's redemption by Christ. *Holiness*—The temple, the

city, the people returned from captivity shall be holy to the Lord. *Their possessions*—Their own ancient possessions.

V. 18. *Shall kindle*—This was fulfilled in part by Hyrcanus and the Maccabees, 1 Macc. v. 3. but will be more fully accomplished, when the Lord shall make his church as a fire to all its enemies.

V. 19. *They*—The Jews who live in the south parts of Canaan, next Idumea, shall after their return and victories over Edom, possess his country. *Of the plain*—The Jews who dwell in the plain country, shall enlarge their borders, possess the Philistines country, together with their ancient inheritance. The former was fully accomplished by Hyrcanus. And if this were the time of fulfilling the one, doubtless it was the time of fulfilling the other also. And all the land which the ten tribes possessed, shall again be possessed.

\* Amos ix. 8. † Zech. xii. 6. ‡ Amos ix. 12.



possess the mount of Esau; and *they* of the plain, the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin *shall possess* Gilead. And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And § saviours shall come upon mount Zion to judge the mount of Esau, and the || kingdom shall be the LORD's.

fed by the Jews. *Gilead*—Here is promised a larger possession than ever they had before the captivity; and it does, no doubt, point out the enlargement of the church of Christ in the times of the gospel.

V. 20. *The captivity*—Those of the ten tribes that were carried away captive by *Salmaneser*. *Of the Canaanites*—All the country they anciently possessed with this addition, that what the Canaanites held by force, and the Israelites could not take from them, shall now be possessed by these returned captives. *Zarephath*—Near Sidon.

*Of Jerusalem*—The two tribes carried captive by *Nebachadnezzar*. *Sepharad*—Probably a region of *Chaldea*. *The cities*—All the cities which were once their own.

V. 21. *Saviours*—Deliverers, literally, the leaders of those captive troops, who shall come up from *Babylon*, such as *Zerubbabel*, *Ezra*, and *Nehemiah*. *Mythically*, Christ and his apostles, and other preachers of the gospel. *To judge*—To avenge *Israel* upon *Edom*. *The Lord's*—The God of *Israel*. *Jehovah*, shall be honoured, obeyed, and worshipped by all.

§ 1 Tim. iv. 16. Jam. v. 20. || Luke i. 33.

# N O T E S

O N

## The Book of J O N A H.

Probably *Jonah* himself was the penman of this book. In 2 Kings xiv. 25, we find, that he was of *Gath-hepher* in *Galilee*, a city that belongs to the tribe of *Zebulun*. We find also, that he was a messenger of mercy to *Israel*.



Israel in the reign of Jeroboam the second. We have here a remarkable instance of God's mercy, toward repenting sinners. And in Jonah we have a most remarkable type, of our Lord's burial and resurrection.

## J O N A H.

## C H A P. I.

Jonah disobeys the command of God, ver. 1—3. Is arrested by a storm, ver. 4—6. Discovered to be the cause of the storm, ver. 7—10. Cast into the sea and swallowed by a fish, ver. 11—17.

1 **N**OW the word of the LORD came unto Jonah the son of Amit-  
 2 tai, saying, Arise, go to Nineveh, that great city, and cry  
 3 against it; for \* their wickedness is come up before me. But Jonah  
 rose up to flee unto Tarshish, from the presence of the LORD, and  
 went down to † Joppa, and he found a ship going to Tarshish, so  
 he paid the fare thereof, and went down into it, to go with them unto  
 4 Tarshish from the presence of the LORD. But the LORD sent out a  
 great wind into the sea, and there was a mighty tempest in the sea, so  
 5 that the ship was like to be broken. Then the mariners were afraid,  
 and cried every man unto his God, and ‡ cast forth the wares that were  
 in the ship into the sea, to lighten it of them: but Jonah was gone  
 6 down into the sides of the ship, and he lay, and was fast asleep: So  
 the ship-master came to him, and said unto him, What meanest thou,  
 O sleeper! Arise, call upon thy God, if so be that God will think  
 7 upon us, that we perish not. And they said every one to his fel-  
 low, Come and let us cast lots, that we may know for whose cause  
 this evil is upon us: so they cast lots, and the lot fell upon Jonah.

V. 2. *That great city*—It is said to have been one hundred and fifty furlongs in length, that is eighteen miles and three quarters, and eleven miles and one quarter in breadth.

V. 3. *From the presence*—From the place where God usually had shewed himself present, by revealing his word and will to his prophets. Perhaps he might think God would not put him upon this work,

when he was got into a strange country.

V. 5. *Into the sides*—In some cabin or other, whither he went before the storm arose.

V. 6. *Will think upon us*—With pity and favour.

V. 7. *Cast lots*—"Lots are an appeal to heaven in doubtful cases, and therefore not to be used but where the matter is undeterminable in any other way."

V. 8. *Tell*

\* Ezra ix. 6. Rev. xviii. 5. † Josh. xix. 46. 2 Chron. ii. 16. ‡ Acts xxvii. 18, 19.



8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us? What *is* thine occupation? And whence com-  
 9 est thou? What *is* thy country, and of what people *art* thou? And he said unto them, I *am* an Hebrew, and I fear the LORD the God  
 10 of heaven, who hath made the sea, and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (For the men knew that he fled from the presence of  
 11 the LORD, because he had told them :) Then said they unto him, What shall we do unto thee that the sea may be calm unto us?  
 12 (For the sea wrought and was tempestuous.) And he said unto them, Take me up, and cast me forth into the sea so shall the sea be calm unto you, for I know that for my sake this great tempest *is* upon  
 13 you. Nevertheless the men rowed hard to bring *it* to the land, but they could not; for the sea wrought, and was tempestuous against  
 14 them. Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou O LORD, hast  
 15 done as it pleased thee. So they took up Jonah, and cast him forth  
 16 into the sea, *and* the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD,  
 17 and made vows. Now the LORD had prepared a great fish to swallow up Jonah: and § Jonah was in the belly of the fish three days, and three nights.

V. 8. *Tell us*—What hast thou done, for which God is so angry with thee, and with us for thy sake?

V. 9. *I fear*—I worship and serve the true God; the eternal and almighty God, who made and ruleth the heavens.

V. 13. *Rowed hard*—They were willing to be at any labour to save him.

V. 14. *Unto the Lord*—Now they all cry to *Jonah's* God, to *Jehovah*. *And said*—Let us not perish for taking away his life. *Hast done*—Sending the tempest, arresting the prophet by it, detecting him by lot, sentencing him by his *own* mouth, and confirming the condemning

entence by the continuance of the storm.

V. 16. *Feared the Lord*—Perhaps as *Jonah's* casting over-board was a type of Christ's death, so the effect it had upon the mariners might be a type of the conversion of the Heathen from idols unto God. *Made vows*—Probably they vowed, they would ever worship him whom *Jonah* preached, the Creator of heaven and earth.

V. 17. *A great fish*—The Hebrew word is, *numbered*, has appointed him for *Jonah's* receiver and deliverer. God has the command of all his creatures, and can make any of them serve his designs of mercy to his people.

C H A P.



## C H A P. II.

*Jonah's prayer and deliverance.*

1 **A**ND Jonah prayed unto the LORD his God out of the fishe's  
 2 belly. And said, \* I cried by reason of mine affliction unto the  
 LORD and he heard me; out of the belly of the grave cried I, *and* thou  
 3 heardest my voice. For thou hadst cast me into the deep, in the midst  
 of the seas, and the floods compassed me about, all thy billows and thy  
 4 waves passed over me. And I said, I am cast out of thy sight, yet  
 5 I will look toward thy holy temple. The † waters compassed me  
 about *even* to the soul: the depth closed me round about, the  
 6 weeds were wrapt about my head. I went down to the bottoms  
 of the mountains: the earth with her bars *was* about me for ever:  
 yet hast thou brought up my life from corruption, O LORD my God.  
 7 When my soul fainted within me, I remembered the LORD, and my  
 8 prayer came in unto thee, into thine holy temple. They that  
 9 ‡ observe lying vanities, forsake their own mercy. But I will  
 sacrifice unto thee with the voice of thanksgiving, I will pay *that*  
 10 that I have vowed: salvation *is* of the LORD. And the LORD spake  
 unto the fish, and it vomited out Jonah upon the dry land.

V. 2. *Affliction*—Straits with which he was encompassed, his body and mind being both shut up, the one by the monstrous dungeon of the fishe's belly, and the other by the terrors of the Almighty. *Heardest my voice*—Of which undoubtedly God gave him an assurance in his own soul.

V. 4. *I said*—With myself, I thought in the midst of my fears and sufferings. *Cast out*—Cut off from all hope of life, and as it were forgotten of God. *I will look*—Toward heaven.

V. 5. *The weeds*—It seems to mean, my case was as hopeless as that of a man wrapt about with weeds in the depth of the sea.

V. 6. *I went down*—The fish carried him down as deep in the sea as are the bottoms of the mountains. *With her bars*—I seemed to be imprisoned where the bars that secured were as durable as the rocks, which they were made of. *Yet*—By what

was first my danger, thou hast wonderfully secured me. *From corruption*—Or the pit, a description of the state of the dead. *O Lord*—In the assurance of faith, he speaks of the thing as already done.

V. 7. *Thine holy temple*—Heaven, the temple of his glory, whence God gives the command for his delivery.

V. 8. *They*—Whoever they are that depend upon idols. *Mercy*—The Lord, who is to all that depend upon him, the fountain of living waters; who is an eternal fountain of mercy, and flows freely to all that wait for him.

V. 9. *Vowed*—Which probably was to go to *Nineveh*, and preach what God commanded him. *The Lord*—He only can save.

V. 10. *Spake*—Though fishes understand not as man, yet they have ears to hear their Creator.

C H A P.

\* *Psal.* cxx. 1.† *Psal.* lxix. 1.‡ *Psal.* xxxi. 6.



## C H A P. III.

Jonah's mission renewed and executed, ver. 1—4. The humiliation and reformation of the Ninevites, ver. 5—9. Their sentence revoked, ver. 10.

1 **A**ND the word of the LORD came unto Jonah the second time,  
 2 saying, Arise, go unto Nineveh that great city, and preach  
 3 unto it the preaching that I bad them. So Jonah arose and went  
 4 unto Nineveh, according to the word of the LORD: (now Nineveh  
 5 was an exceeding great city of three days journey.) And Jonah  
 6 began to enter into the city a day's journey, and he cried, and said,  
 7 Yet forty days and Nineveh shall be overthrown. And \* the  
 8 people of Nineveh believed God, and proclaimed a fast, and put  
 9 on sackcloth, from the greatest of them even unto the least of them.  
 10 For the word came unto the king of Nineveh, and he arose from his  
 11 throne, and he laid his robe from him, and covered him with sack-  
 12 cloth, and sat in ashes. And he caused it to be proclaimed, and  
 13 published through Nineveh (by the decree of the king and his no-  
 14 bles) saying, Let neither man nor beast, herd nor flock taste any  
 15 thing, let them not feed, nor drink water: But let man and beast  
 16 be covered with sackcloth and cry mightily unto God; yea, let  
 17 them turn every one from his evil way, and from † the violence

V. 3. *Exceeding great*—The greatest city of the known world at that day, it was then in its flourishing state greater than *Babylon*, whose compass was three hundred eighty-five furlongs, but *Nineveh* was in compass four hundred and eighty. It is said, her walls were an hundred foot in height, her walls broad enough for three coaches to meet, and safely pass by each other; that it had fifteen hundred towers on its walls, each two hundred foot high, and one million, four hundred thousand men employed for eight years to build it. *Of three days journey*—To walk round the walls, allowing twenty miles to each day's journey.

V. 3. *Shall be overthrown*—The threat is express. But there was a reserve with God, on condition of repentance.

Vol. II.

V. 5. *From the greatest*—Great and small, rich and poor.

V. 6. *The king*—Probably *Phul Belochus*. *His robe*—Put off his rich apparel.

V. 7. *Taste any thing*—Man and beast are to forbear to eat and drink, that the fast might be most solemn, that the cry of man, seconded with the cry of hungry cattle, might enter the ears of God, who preserveth man and beast.

V. 8. *And beast*—Their horses and camels, both which they adorned with rich and costly clothing, they must now in testimony of an hearty repentance, clothe with sackcloth; the clothing of beasts must witness for men. *The violence*—Oppression and rapine. *In their hands*—Which are practised by them.

V. 1. *It*

\* Matt. xii. 41. Luke xi. 32. † Isa. lix. 6.



9 that is in their hands. Who can tell if God will turn and repent,  
10 and turn away from his fierce anger, that we perish not? And  
God saw their works, that they turned from their evil way, and  
God repented of the evil that he had said that he would do unto  
them, and he did it not.

## C H A P. IV.

Jonah repines at God's mercy, ver. 1—3. Is reprov'd, ver. 4. His discontent at the withering  
of the gourd, ver. 5—9. God improves it for his conviction, ver. 10, 11.

1 **B**UT it displeased Jonah exceedingly, and he was very angry.  
2 And he prayed unto the LORD, and said, I pray thee, O LORD,  
was not this my saying, when I was yet in my own country? There-  
fore I fled before unto Tarshish: for I knew that thou art a \* graci-  
ous God, and merciful, slow to anger, and of great kindness, and  
3 repentest thee of the evil. † Therefore now, O LORD, take, I be-  
seech thee, my life from me: for ‡ it is better for me to die than to  
4 live. Then said the LORD, Dost thou well to be angry?  
5 So Jonah went out of the city and sat on the east-side of the city,  
and there made him a booth, and sat under it in the shadow, 'till  
6 he might see what would become of the city. And the Lord God  
prepared a gourd, and made it to come up over Jonah, that it might  
be a shadow over his head, to deliver him from his grief. So Jo-  
7 nah was exceeding glad of the gourd. But God prepared a worm  
when the morning rose the next day, and it smote the gourd that  
8 it withered. And it came to pass when the sun did arise, that God

V. 1. *It*—The divine forbearance spare-  
ing *Nimveh*.

V. 2. *Was not this*—Did I not think of  
this? That thy pardon would contradict  
my preaching.

V. 3. *Than to live*—Disgraced and up-  
braided by hardened sinners, who will  
brand me for a liar.

V. 5. *A booth*—Some small and mean  
shed, probably of green boughs. 'Till he  
*might see*—It seems the forty days were not  
fully expired.

V. 6. *Prepared*—Commanded that in

the place where *Jonah's* booth stood, this  
spreading plant should spring up to be a  
shade when the gathered boughs were wi-  
thered. *To deliver*—To give some ease to  
his mind.

V. 7. *Prepared*—By the same power  
which caused the gourd suddenly to spring,  
and spread itself. *It smote*—Which early  
next morning, bit the root, so that the  
whole gourd withered.

V. 8. *A east wind*—A dry, scorching,  
blasting wind. *Fainted*—Overcome by the  
heat. *Better to die*—But *Jonah* must be wi-  
ser,

\* *Psal.* lxxxvi. 5. *Joel* ii. 13. † *Psal.* xix. 4. ‡ *Ver.* 8.



prepared a vehement east-wind; and the sun beat upon the head of Jonah, that he fainted, and wished himself to die, and said, § *It*  
 9 *is better for me to die than to live.* And God said to Jonah, *Doeſt*  
 thou well to be angry for the gourd? And he ſaid, I do well to be  
 10 angry *even* unto death. Then ſaid the LORD, Thou haſt had pity  
 on the gourd, for which thou haſt not laboured, neither madeſt  
 it grow, which came up in a night, and periſhed in a night :  
 11 And ſhould not I ſpare Nineveh that great city, wherein are more  
 than fixſcore thouſand perſons, who cannot diſcern between their  
 right-hand and their left-hand, and *alſo* much cattle.

ſer, and humbler, and more merciful too e'er he die. Before God hath done with him, he will teach him to value his own life more, and to be more tender of the life of others.

V. 9. *I do well to be angry*—If in the violence of this paſſion I ſhould die (as ſome have) yet where I not to blame. What a ſpeech! Verily *the law made nothing perfect!*

V. 10. *Laboured*—Thou didſt not let it. *Grow*—Nor didſt thou water or give growth to it.

V. 11. *I*—The God of infinite compaſſions and goodneſs. *That great city*—Wouldſt thou have me leſs merciful to ſuch a goodly city, than thou art to a

weed? *Who cannot diſcern*—Here are more than fixſcore innocents who are infants. *Much cattle*—Beſide men, women and children who are in *Nineveh*, there are many other of my creatures that are not ſinful, and my tender mercies are and ſhall be over all my works. If thou wouldſt be their butcher, yet I will be their God. Go *Jonah*, reſt thyſelf content and be thankful: that goodneſs, which ſpared *Nineveh*, hath ſpared thee in this thy inexcusable forwardneſs. I will be to repenting *Nineveh* what I am to thee, a God gracious and merciful, ſlow to anger, and of great kindneſs, and I will turn from the evil which thou and they deſerve.

§ Ver. 3.

# N O T E S

O N

## The Book of M I C A H.

Micah was cotemporary with Iſaiah, and began to propheſy a little after him.

What we find here in writing, is an abſtract of what he preached, during Numb. 107.



*the reign of three kings. The scope of all is, 1. To convince Israel and Judah of their sins, and of the judgments of God ready to break in upon them; 2. To comfort the righteous with promises of mercy and deliverance, especially with an assurance of the coming of the Messiah.*

# M I C A H.

## CHAP. I.

*The title and preface, ver. 1, 2. Warning of desolating judgments at hand, ver. 3—7. The prophet's sorrow, and the general sorrow for them, ver. 8—16.*

1 **T**HE word of the LORD that came to \* Micah the Morashite in  
the days of Jotham, Ahaz, and Hezekiah, kings of Judah,  
2 which he saw concerning Samaria and Jerusalem. Hear, all ye  
people, Harken, O earth, and all that therein is, and let the Lord  
3 God be witness against you, the LORD from his holy temple. For  
behold, † the LORD cometh forth out ‡ of his place, and will  
4 come down, and tread upon the § high places of the earth. And  
|| the mountains shall be molten under him, and the vallies shall be  
cleft: as wax before the fire, and as the waters that are poured  
5 down a steep place. For the transgression of Jacob is all this, and  
for the sins of the house of Israel. What is the transgression of Ja-

V. 1. *Hezekiah*—The best son, of the worst father. How long *Micah* prophesied during his reign, we can but conjecture, possibly 'till the fourteenth year of *Hezekiah*. So this prophet may be supposed to have prophesied sixteen years in *Jotham's* time, as many under *Ahaz*, and fourteen under *Hezekiah*, in all forty-six years. And he survived the captivity of *Israel* ten years, which he lamented as well as foretold.

V. 2. *O earth*—This seems to be an appeal to the senseless creatures, or a summons to bring them in evidences for God against those kingdoms. *Therein*—Animate or inanimate creatures, all that are

on the earth. *Temple*—Either from his temple at *Jerusalem*, or from heaven.

V. 3. *The Lord*—He comes forth as a judge, to hear, determine, and punish. *His place*—Heaven, the place of his glorious throne. *Come down*—Shew, by the effects of his power, justice, and wisdom, that he is more eminently present there. *Tread upon*—Trample under foot all that is high, excellent, and matter of your glorying.

V. 4. *Cleft*—Or rent in sunder, broken up, and slide away.

V. 5. *Jacob*—The sons of *Jacob*, the ten tribes. *What*—Or, *who* is the spring, and cause of that overflowing transgression?

\* *Jer.* xxvi. 18.

† *Isa.* xxvi. 21.

‡ *Psal.* cxv. 3.

§ *Deut.* xxxii. 13. xxxiii. 29.

|| *Psal.* xcvi. 5. *Isa.* lxiv. 1, 2. *Amos* ix. 5.



cob? *Is it not Samaria?* And what are the high places of Judah?  
 6 *Are they not Jerusalem.* Therefore I \* will make Samaria as an heap  
 of the field, and as plantings of a vineyard; and I will pour down  
 the stones thereof into the valley, and I will discover the foun-  
 7 dations thereof. And all the graven images thereof shall be  
 beaten to pieces, and all the hires thereof shall be burnt with the  
 fire, and all the idols thereof will I lay desolate: for she gathered  
 it of the hire of an harlot, and they shall return to the hire of an  
 8 harlot. Therefore † I will wail, and howl, I will go stript and  
 naked: I will make a wailing ‡ like the dragons, and mourning as  
 9 the owls. For her wound is incurable, for it is come unto Judah: it  
 10 is come unto the gate of my people, even to Jerusalem. Declare ye  
 it not at Gath, weep ye not at all: in the house of Aphrah § roll  
 11 thyself in the dust. Pass ye away thou inhabitant of Saphir, having  
 thy || shame naked; the inhabitant of Zaanan came not forth in  
 the mourning of Beth-ezel; he shall receive of you his standing.

on? *Of Jacob*—The kingdom of the ten tribes, the head of which was Samaria, where the kings had their residence, where they worshiped idols, and set an example to the rest of the *Israelitish* kingdom. And what—Or, who is the cause of the high places, and the idolatry there practised? *Jerusalem*—Which was the chief city of that kingdom, and had the same influence over Judah, as Samaria had on the ten tribes.

V. 6. *As an heap*—As a heap of ruins. *Of a vineyard*—In planting vineyards, they dig up the earth, and cast it up in hillocks; so shall they make this city. *Into the valley*—The city was built on a high hill, and a deep valley beneath it. *I will discover*—I will rase the walls, fortresses, and public buildings of this city, to the very foundations.

V. 7. *The hires*—The rich gifts given for the honour and service of the idols by deceived idolaters. *She*—The kingdom of Samaria. *It*—Their wealth, or the rich presents made to their idols. *Of an harlot*

—As harlots get rich gifts of their lovers. *They*—These rich presents shall be turned by the *Affyrians* to the service and honour of their idols.

V. 8. *Therefore*—Because of those dreadful slaughters in *Israel* and Samaria. And *naked*—As one that in bitterness of passion hath cast off his upper garment. *Dragons*—Or rather, *Jackals*, which haunt desolate places, and make a great and hideous noise by night.

V. 9. *Her wound*—The wounds of Samaria, her own sins, and God's just displeasure. *It is come*—The contagion of her sins, and the indignation of God against it, have reached to Judah also, yea, to Jerusalem.

V. 10. *Declare ye it not*—Lest the *Philistines* triumph. *Weep ye not*—Make no public weeping. *Aphrah*—This was farther from the *Philistines*. *Roll thyself*—Express thy sorrow.

V. 11. *Pass ye away*—The imperative is here put for the future; they shall go into captivity. *Saphir*—Probably Samaria and Jerusalem,

\* Chap. ii. 12. † Isa. xxi. 3. xxii. 4. Jer. iv. xix. ‡ Job xxx. 29. Psal. cii. 6.  
 § Jer. vi. 26. || Isa. xx. iv. xlvii. 2, 3. Jer. xiii. 22.



12 Surely the inhabitant of Maroth waited carefully for good, but  
 13 § evil came down from the LORD unto the gate of Jerusalem. O  
 thou inhabitant of Lachish, bind the chariot to the swift beast: she  
 is the beginning of the sin to the daughter of Zion, for the transgressi-  
 14 ons of Israel were found in thee: Therefore shalt thou give presents  
 to Moresheth-gath: the houses of Achzib *shall be* a lie to the kings  
 15 of Israel. Yet will I bring an heir unto thee, O inhabitant of Ma-  
 16 reshah: he shall come unto Adullam the glory of Israel. Make  
 thee || bald, and poll thee for thy delicate children, enlarge thy  
 baldness as the eagle, for they are gone into captivity from thee.

## C H A P. II.

*The sins of Israel and the judgments hanging over them, ver. 1—11. Gracious promises of com-  
 fort, ver. 12, 13.*

1 **W**OE to them \* that devise iniquity, and † work evil  
 upon their beds: when the morning is light they practise

*Jerusalem.* Naked—Stript by the conquer-  
 ing enemy. *Zaanan*—It is thought, this  
 was a considerable garrison full of people  
 and soldiers. *Came not forth*—To help their  
 neighbouring town *Beth-ezel*. *Beth-ezel*—A  
 strong town taken by the *Assyrians*. *His  
 standing*—The enemy shall encamp among  
 you, shall stand on your ground, so that  
 you will have no opportunity of coming  
 out to help your neighbours.

V. 12. *Maroth*—A town in *Judea*. *But  
 evil*—The flood of affliction by the *Assyrian*,  
 swallowed up other cities, and swelled  
 even to the head city *Jerusalem*.

V. 13. *Lachish*—A strong fortress on the  
 confines of *Judah*. *Bind the chariot*—To  
 fly from the sword of the enemy. *She*—  
*Lachish*, which being the nearest to ido-  
 latrous *Israel*, took the infection of them,  
 and conveyed it to *Jerusalem*. *The trans-  
 gressions*—Not only the idolatry, but  
 other sins also. *Of Israel*—Of the ten  
 tribes.

V. 14. *Give presents*—The inhabitants of  
*Lachish* courted the assistance of the *Philis-*

*tines* against the *Assyrian*. *Moresheth-gath*—  
 A known city of the *Philistines*, called *Mo-  
 resheth-gath*, to distinguish it from a town of  
 the same name in the tribe of *Judah*. *Ach-  
 zib*—This was also a city of the *Philistines*.  
*A lie*—A lying refuge, a prop that will  
 break under them.

V. 15. *An heir*—The *Assyrian*, who in  
 the right of conquest shall possess thee.  
*Mareshah*—A town of the *Philistines*. *Adul-  
 lam*—Perhaps this city was considerable  
 enough at that time, to be the glory of  
*Israel*.

V. 16. *Thee*—O *Judea* and *Israel*, tear off  
 thy hair. Shave what thou canst not tear  
 off. *For thy children*—For the loss of them,  
 some being slain, others starved, or swept  
 away with pestilence, and the residue car-  
 ried captive. *As the eagle*—One species of  
 which is entirely bald.

V. 1. *That devise*—Contrive and frame  
 mischief. *Evil work*—Contrive how to  
 work it. *It is in the power*—Because  
 they can; without regarding right or  
 wrong.

V. 2. *And*

§ *Amos* iii. 9. || *Isa.* xxii. 12. \* *Hof.* vii. 6. † *Psal.* xxxvi. 4.



2 it, because it is in the power of their hand. And they † cover  
fields, and take *them* by violence; and houses, and take *them*  
away: so they oppress a man and his house, even a man and his  
3 heritage. Therefore thus saith the LORD, Behold, against this  
family do I devise an evil, from which ye shall not remove your  
4 necks, neither shall ye go haughtily; for this time is evil. In  
that day shall *one* take up a parable against you, and lament with a  
doleful lamentation, *and* say, We are utterly spoiled: § he hath  
changed the portion of my people: how hath he removed it from  
5 me? Turning away he hath divided our fields. Therefore thou  
shalt have none that shall || cast a cord by lot in the congregation  
6 of the LORD. \* Prophecy ye not, *say they*, to *them* that prophecy:  
7 they shall not prophecy to them that will not take shame. O *thou*  
*that art* named the house of Jacob: is the spirit of the LORD strait-  
ened? *Are* these his doings? Do not my words do good to him that  
8 walketh uprightly? Even of late my people is risen up as an ene-

V. 2. *And his house*—His family, which by this means is left to poverty. *And his heritage*—And this is done against ancient right and possession, nay, in a case where God hath forbidden them to sell their heritage.

V. 3. *Against this family*—God will devise evil against their family, as they devised evil against the family of their neighbours. *Haughty*—You have made others hang the head; so shall you now. *Is evil*—Full of miseries on the whole family of Jacob.

V. 4. *A parable*—A taunting proverb. *And lament*—Your friends for you, and you for yourselves. *He*—God. *Portion*—Their wealth, plenty, freedom, joy and honour, into poverty, famine, servitude, grief and dishonour. *How*—How dreadfully hath God dealt with *Israel*; removing their persons into captivity, and transferring their possession to their enemies? *Turning away*—Turning away from us in displeasure, God hath divided our fields among others.

V. 5. *Thou shalt have*—None that shall ever return to this land, to see it allotted by line and given them to possess it. *In the congregation*—They shall no more be the congregation of the Lord, nor their children after them.

V. 6. *They shall not prophecy*—So God doth in his displeasure grant their desire. *Take shame*—That will not take shame to themselves.

V. 7. *That art named*—You are in name, not in truth, the seed of Jacob. *Straitened*—The power, wisdom, and kindness of God is not less now than formerly. *Are these*—Are these severe proceedings the doings your God delighteth in? *Do not my words*—My words promise all good, to those that with honest hearts walk in the ways of God.

V. 8. *Is risen up*—They have risen up, *Israel* against *Judah*, and *Judah* against *Israel*, and of late the tribes have conspired against one another; subjects against their kings, and great ones against the meaner sort. *With the garment*—You strip those that  
fearing



my: ye pull of the robe, with the garment from them that pass by  
 9 securely, as men averse from war. The women of my people  
 have ye cast out of their pleasant houses, from their children have  
 10 ye taken away my glory for ever. Arise ye and depart, for this is  
 not *your* rest: because it is polluted, it shall destroy *you*, even with  
 11 a sore destruction. If a man walking in the spirit and falsehood, do  
 lie, saying, I will prophesy unto thee of wine, and of strong drink,  
 12 he shall even be the prophet of this people. I will surely assem-  
 ble, O Jacob, all of thee: I will surely gather the remnant of  
 Israel; I will put them together as the sheep of Bozrah, as the flock,  
 in the midst of their fold: they shall make great noise by reason of  
 13 *the multitude of men*. The breaker is come up before them: they  
 have broken up, and have passed through the gate, and are gone  
 out by it, and their king shall pass before them, even the  
 LORD at the head of them.

fearing no evil, go about their private affairs.

V. 9. *The women*—The widows. *Of my people*—Of Israelites, not strangers, that were by peculiar provision from God's law to be tenderly dealt with, *Exod. xxii. 22.* *Cast out*—You have turned out of their old habitations. *From their children*—You have turned their children out of their houses, and estates, which were secured by the law of God from any sale beyond the jubilee; yet you have confiscated them for ever. *My glory*—Which was the glory of my bounty to them.

V. 10. *Arise ye*—Ye inhabitants of Israel, prepare for your departure out of this land. *Your rest*—Though it was given this people for a rest under God's wing; yet it was on condition of continued obedience. *Polluted*—With many, and great, and old sins. *Destroy*—It shall spue you out.

V. 11. *Walking*—If a man pretend to have the spirit of prophesy. *Saying*—You shall have plenty of days, and may eat, drink, and be merry. *He shall even be the prophet*—Such they like and chuse.

V. 12. *Them*—All the remnant. *As the sheep*—In great numbers. *Their fold*—Their own fold, where they are safe. *The multitude of men*—This was fulfilled in part, when the Jews returned out of Babylon, but more fully when Christ by his gospel gathered together in one all the children of God that were scattered abroad.

V. 13. *The breaker*—To break down all opposition. *The gate*—The door of escape out of their captivity. No cities so strong, which the Assyrians shall not take and possess, and enter in through the gates. *The Lord*—Even Jehovah, as he was at the head of Israel, when he brought them out of Egypt.



## C H A P. III.

*The prophet reproves oppressing princes, ver. 1—4. And false prophets, ver. 5—7. And threatens both, ver. 8—12.*

1 **A**ND I said, Hear, I pray you, O heads of Jacob, and ye  
 2 princes of the house of Israel; *Is it not for you to know judg-*  
 3 *ment?* Who hate the good, and love the evil, who pluck off their  
 4 skin from off them, and their flesh from off their bones: Who also  
 \* eat the flesh of my people, and flay their skin from off them, and  
 they break their bones, and chop them in pieces, as for the pot,  
 5 and as flesh within the caldron. Then shall † they cry unto the  
 LORD, but he will not hear them: he will even hide his face from  
 them at that time, as they have behaved themselves ill in their do-  
 6 ings. Thus saith the LORD ‡ concerning the prophets that make  
 my people err, that bite with their teeth, and cry, Peace: and he  
 that putteth not into their mouths, they even prepare war against  
 7 him: § Therefore night *shall be* unto you, that ye shall not have a  
 vision, and it shall be dark unto you, that ye shall not divine, and  
 the sun shall go down over the prophets, and the day shall be dark  
 over them. Then shall the seers be ashamed, and the diviners

V. 1. *Is it not for you*—Ought not you to understand, and conform to, the just laws of your God. You princes, magistrates, and ruling officers, ought of all men to know and do right.

V. 2. *The good*—Ye who hate not only to do good, but the good which is done, and those that do it. *The evil*—Chuse, and delight in, both evil works and evil workers. *Who pluck off*—Ye who use the flock as cruelly as the shepherd, who instead of sheering the fleece, would pluck off the skin and flesh.

V. 3. *The flesh*—Ye who devour the goods, and livelihood of your brethren. *Break their bones*—An allusion to wolves, bears, or lions, which devour the flesh, and break the bones of the defenceless lambs.

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V. 4. *Then*—When these miseries come upon them.

V. 5. *That bite*—When they are furnished with gifts, and well fed. *Prepare war*—They do them all the mischief they can.

V. 6. *Night*—Heavy calamities. *A vision*—You shall no more pretend to have a vision, or dare to foretell any thing. *And the sun*—The hand of God shall be against them, making their sorrows the more dreadful, as darkness by the sun going down at noon.

V. 7. *The seers*—So called by the deceived people. *Cover their lips*—Mourners did thus, *Ezek. xxiv. 17, 22.* So these shall mourn and pine in their shame. *No answer*—Because the answer they had formerly, pretended to be from God, now

14 H

appears

\* *Psal. xiv. 4.* † *Psal. xviii. 41. Ezek. viii. 18. Zech. vii. 13.* ‡ *Isa. lvi. 10, 11. Ezek. xxii. 25. Chap. ii. 11. Ezek. xiii. 18, 19.* § *Ezek. xiii. 23. Zech. xiii. 4.*



confounded : yea, they shall all cover their lips, for *there is no an-*  
 8 *swer of God.* But truly I am full of power by the spirit of the  
 LORD, and of judgment and of might, to || declare unto Jacob his  
 9 transgression, and unto Israel his sin. Hear this, I pray you, ye  
 heads of the house of Jacob, and princes of the house of Israel,  
 10 that abhor judgment, and pervert all equity. They build up Zion  
 11 \* with blood, and Jerusalem with iniquity. † The heads thereof judge  
 for reward, and the priests thereof teach for hire, and the prophets  
 thereof divine for money : yet will they lean upon the LORD,  
 and say, *Is not the LORD among us?* None evil can come upon us.  
 12 Therefore shall Zion for your sake be ‡ plowed *as a field*, and Jeru-  
 salem shall become heaps, and the mountain of the house, as the  
 high places of the forest.

## C H A P. IV.

*The prosperity of the church, ver. 1—10. Her enemies shall be destroyed, ver. 11—13.*

1 **B**UT § in the last days it shall come to pass, *that* the mountain  
 of the house of the LORD shall be established in the top of the  
 mountains, and it shall be exalted above the hills, and people shall  
 2 flow unto it. And many nations shall come and say, Come, and  
 let us go up to the mountain of the LORD, and to the house of the

appears not to have been from him.  
 V. 8. *Power*—Courage, and vivacity.  
*Of judgment*—To discern times and sea-  
 sons, right from wrong. *Might*—Resolu-  
 tion.

V. 10. *They*—The heads and great ones  
 enlarge, beautify, and fortify the house  
 in Zion, particularly the temple and the  
 royal palace. *Blood*—With wealth, which  
 they made themselves masters of by vio-  
 lence, taking away the life of the owners.

V. 11. *Lean*—Pretend to trust in him.  
*Among us*—As our God and our shield.

V. 12. *For your sake*—Because of your  
 sins. *The mountain*—The mountain, on  
 which the temple stood. This is that  
 passage, which is quoted, *Jer. xxvi. 18.*

which *Hezekiah* and his princes took well :  
 yea, they repented and so the execution  
 of it did not come in their days.

V. 1. *In the last days*—Or, in the latter  
 days, at the expiring of the seventy years  
 captivity, near two hundred years from  
*Micah's* time, a type of the days of the  
*Messiah's* kingdom. *The mountain*—The  
 mountain on which the temple stood, the  
 type of the church of Christ. *Established*—  
 Literally fulfilled when the second temple  
 was built by the *Jews*. Spiritually, when  
 Christ established his church by the preach-  
 ing of the gospel.

V. 2. *Many nations*—This was in part  
 fulfilled when so many proselyted servants  
 of several nations, in love to their *Jewish*  
 masters,

|| *Isa. lviii. 1.*

\* *Ezek. xxii. 27. Zeph. iii. 1.*

† *Isa. i. 23. Hos. iv. 18. Chap. vii. 3.*

‡ *Chap. i. 6. § Isa. ii. 2. 5.*



God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the  
 3 LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and || they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift  
 4 up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make *them* afraid, for the mouth of the LORD of hosts hath  
 5 spoken *it*. Surely all people will walk every one in the name of his god, and we will walk in the name of the Lord our God, for ever  
 6 and ever. In that day, saith the LORD, \* will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have  
 7 afflicted. And I will make her that halted, a remnant, and her *that was* cast far off, a strong nation; and † the LORD shall reign  
 8 over them in mount Zion, from henceforth even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall

masters, and more to the God of the Jews, came up with them from Jerusalem. Come—So the Jews, released from captivity, encouraged each other; which was a fulfilling of this prophecy in part; the conversion of the multitude of the Gentiles to Christ, was a more eminent fulfilling of it. To the mountain—To the temple at Jerusalem, a type of Christ and the gospel church. From Jerusalem—In Jerusalem is declared the only way of worshipping God, and from thence the only law of right worship shall go forth, when the Messiah is come.

V. 3. *He*—The Messiah shall act as a judge and king. *Rebuke*—So Christ commissioned his apostles, to teach all nations.

V. 4. *They*—The redeemed of the Lord, redeemed from Babylonish captivity, the type of a greater redemption by Christ. *Shall sit*—That is, they shall enjoy peace, security, and plenty. This was more fully made good in the gospel-days.

V. 5. *All people will walk*—It is the practice. Numb. 107.

tice of all nations, to serve their gods. *Will walk*—Seek the Lord, embrace his law and worship.

V. 6. *That halteth*—The Jews weakened with the hard usage of oppressing conquerors. *Her*—Captive Judah; driven out, of their own land. And Christ will much more gather to his fold those who were captives to Satan.

V. 7. *A remnant*—Which as they are preserved for a seed, so they take root and increase, and continue to the coming of the Messiah.

V. 8. *O tower*—One tower put for the whole city Jerusalem. *The strong hold*—Ophel, a strong fort, is likewise put for the whole city. *The first dominion*—The former dominion; the government (after seventy years captivity) shall return to the former royal family, and continue in it till Shiloh come. This in the type was fulfilled, under Zerubbabel and his successors; but the whole antitype concerns the Messiah's kingdom.

V. 9. *Now*

14 H 2  
 || Joel iii. 10. \* Ezek. xiv. 16. † Dan. vii. 14; Luke i. 33.



9 come to the daughter of Jerusalem. Now why dost thou cry out aloud? *Is there* no king in thee? Is thy counsellor perished? For  
 10 pangs have taken thee as a woman in travail. Thou shalt be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon, there shalt thou be delivered: there the LORD shall redeem thee from the  
 11 hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon  
 12 Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into  
 13 the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto || the LORD of the whole earth.

V. 9. *Now*—Now I have promised such great things to you. *No king*—Thou hast lost thy king *Zedekiah*, but thy God, thy king is with thee. *Thy counsellor*—Hast thou none among thy wise counsellors left? Yet the Wonderful Counsellor is with thee. *Messiah*, the wisdom of his father, hath the conduct of thy sufferings, deliverance and re-establishment.

V. 10. *In pain*—Thou shalt have troubles, sorrows, and dangers in the wars against the *Babylonians*, and in the captivity under them. *Now*—Shortly. *In the field*—In their journey to *Babylon* they were forced to lodge in the fields. *Delivered*—By *Cyrus*, by *Darius*, and by *Artaxerxes*; and this was a type of a greater deliverance. *Redeem*—The *Hebrew* word points out a redemption by the next kinsman, and so minds us of the *Messiah*, the great redeemer of the church.

V. 11. *Now*—The time is at hand. *De-*

*filed*—Let her be polluted with blood, and let us enter, sack and destroy her temple and palaces. *Look*—With delight on her destruction.

V. 12. *The thoughts*—The design of the holy, just, and faithful God. *As the sheaves*—The husbandman gathers the sheaves into the floor to thresh them; so God in due time will bring his enemies together, that they may be bruised, broken and destroyed.

V. 13. *And thresh*—The future strength of the church employed in subduing her enemies, is here foretold. *Iron*—This expresses the strength of the church, firm as iron, to beat down her enemies. *Brass*—By this figurative speech, is the strength of *Zion* expressed, treading underfoot, and breaking the power of her enemies in pieces. *And I*—I, the church. *Their gain*—The spoils of my conquered enemies.

C H A P.



## C H A P. V.

*The troubles of Israel, ver. 1. The birth and advancement of the Messiah, ver. 2—4. His protection of his people, and victory over their enemies, ver. 5, 6. The increase of the church and destruction of her enemies, ver. 7—15.*

**1** NOW gather thyself in troops, O daughter of troops: he hath laid  
**2** siege against us: they shall smite the judge of Israel with a rod  
 upon the cheek. And thou \* Beth-lehem Ephratah, art thou little  
 among the thousands of Judah? Yet out of thee shall he come forth  
 unto me, *that is* to be ruler in Israel: whose goings forth *have been*  
**3** from of old, from everlasting. Nevertheless *he* will give them up,  
 until the time *that* she which travelleth hath brought forth: then the  
 remnant of his brethren shall return unto the children of Israel.  
**4** And he shall stand, and feed by the strength of the LORD, by the  
 majesty of the name of the LORD his God; and they shall abide:  
**5** for now shall he be great unto the ends of the earth. And this  
*man* shall be the peace, when the Assyrian shall come into our land:

V. 1. *Now gather thyself*—Since this must be done, do it quickly. *O daughter of troops*—Nineveh, or Babylon. *He*—Sennacherib, or Nebuchadnezzar. *They*—The proud, oppressive enemy. *The judge*—The king. *Of Israel*—Not the ten tribes, though they are usually called by this name, but the two tribes that adhered to David's family. *A rod*—This is a proverbial speech, expressing the most contemptuous usage.

V. 2. *Bethlehem*—Bethlehem of Judah was called *Ephratah*, from the fruitfulness of the land where it stood: the word whence it is derived importing fruitfulness. *Art thou little*—If thou art the least in other respects in this thou art honoured above them all. *Ruler*—King and sovereign. *In Israel*—Amidst the Israel of God. *Going forth*—Whose generation, as he is the Son of God, equal with his father, is eternal.

V. 3. *He*—God. *Give them up*—To the Chaldeans. *She*—The daughter of Zion, compared here to a woman in travail, shall be

delivered out of captivity. *His brethren*—The brethren of the Messiah, those of Judah and Benjamin who were carried captive.

V. 4. *He*—The ruler, the Messiah. *shall stand*. This posture speaks the readiness, cheerfulness, and stability of Christ, his government, and kingdom. *Feed*—As a shepherd that diligently guides, preserves, and feeds his sheep. *By the strength*—By his own almighty strength. *Of the name*—By commission from the Father in whose name Christ came, preached, wrought miracles, and instituted his gospel-church. *They*—His church made up of converted Jews and Gentiles, shall continue; the gates of hell shall not prevail against them. *For*—The church is so redeemed, and established, that Christ the Messiah might be glorified, throughout the world.

V. 5. *This man*—The Messiah. *The peace*—Which is promised to the people of God; all their deliverances are not only for his sake, but effected by his power.

*Shall*

\* John vii. 42.



and when he shall tread in our palaces; then shall we raise a-  
 6 gainst him seven shepherds, and eight principal men. And they  
 shall waste the land of Assyria with the sword, and the land of Nim-  
 rod in the entrances thereof: thus shall he deliver *us* from the Assy-  
 rian when he cometh into our land, and when he treadeth within our  
 7 borders. And the remnant of Jacob shall be in the midst of  
 many people, as a dew from the LORD, as the showers upon the  
 grass, that tarrieth not for man, nor waiteth for the sons of men.  
 8 And the remnant of Jacob shall be among the Gentiles, in the midst  
 of many people, as a lion among the beasts of the forest, as a young  
 lion among the flocks of sheep, who if he go through, both treadeth  
 9 down, and teareth in pieces, and none can deliver. Thine hand  
 shall be lifted up upon thine adversaries, and all thine enemies shall  
 10 be cut off. † And it shall come to pass in that day, saith the LORD,  
 that I will cut off thy horses out of the midst of thee, and I will de-  
 11 stroy thy chariots. And I will cut off the cities of thy land, and  
 12 throw down all thy strong holds. And I will cut off witchcrafts  
 13 out of thine hand, and thou shalt have no *more* soothsayers. Thy gra-

*Shall tread in our palaces*—Which Sennacherib did in all the cities of Judah, except Jerusalem. *We*—Hezekiah, and with him the prophets and people, shall prevail with God to send deliverance. *Seven shepherds*—A certain number put for an uncertain.

V. 6. *They*—The seven shepherds, and eight principal men, those great instruments of God's revenge, and his church's deliverance. *Waste the land*—So did Mero-dach Baladan, king of Babylon. *The land of Nimrod*—The same with the land of Assyria. *The entrance*—The fortified frontiers. In this manner shall he, the Messiah, deliver the Jews his people. *The Assyrian*—The type of all other enemies, to the people of God.

V. 7. *As a dew*—This remnant wherever they are, shall multiply as the dew that refreshes the grass, so where this remnant is, it shall be a blessing to those about them, that use them friendly. *As the show-ers*—God shall bless them by his immediate

hand, as he alone, without the help of man, gives dew and showers. As this was fulfilled in the type, before the gospel was preached to all nations, so it hath been, now is, and ever shall be fulfilled in ages to come. God's remnant shall be a blessing to the places they live in.

V. 8. *As a lion*—For strength and courage, which the beasts of the forest dare not oppose, and cannot resist.

V. 9. *Thine hand*—Thou people of God.

V. 10. *I will cut off*—Not in judgment, but in mercy, for there shall be no need of them, nor shall the church of God any more rely on them. *Thy chariots*—Chariots prepared for war.

V. 11. *The cities*—Cut off the occasion of fortifying their cities, thou shalt need no other defence than what I am to thee.

V. 12. *I will cut off*—God will in mercy to his people take away these occasions of sin.

V. 13. *Graven images*—This was verified among



ven images also will I cut off, and thy standing images out of the midst of thee: and thou shalt no more worship the work of thine  
 14 hands. And I will pluck up thy groves out of the midst of thee:  
 15 so will I destroy thy enemies. And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

## C H A P. VI.

*God charges his people with ingratitude, ver. 1—5. The way to please God, ver. 6—8. He sets their sins in order before them, ver. 9—15.*

1 **H**E A R ye now what the LORD saith; Arise, contend thou be-  
 2 fore the mountains, and let the hills hear thy voice. \*Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for † the LORD hath a controversy with his people,  
 3 and he will plead with Israel. O my people, what have I done unto thee? And wherein have I wearied thee? Testify against me.  
 4 For ‡ I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron,  
 5 and Miriam. O my people remember now what § Balak king of Moab consulted, and what Balaam the son of Beor answered him from || Shittim unto Gilgal, that ye may know the righteousness of the  
 6 LORD. Wherewith shall I come before the LORD, and bow myself before the high God? Shall I come before him with burnt-of-

among the Jews, who to this day hate images for divine uses, and learnt this in their captivity.

V. 14. *Thy groves*—The groves which they abused by idolatrous worship.

V. 15. *Have not heard*—In an unprecedented manner. Christ will give his Son either the hearts or necks of his enemies, and make them either his friends or his footstool.

V. 1. *Arise*—This is God's command to Micah. *Contend thou*—Argue the case between God and thy people; and speak as if thou wouldst make the mountains hear thee, to testify for me.

V. 2. *Foundations of the earth*—The mountains properly so called; the sin of Israel is so notorious, that the whole creation may

be summoned as a witness against them.

V. 3. *What have I done*—What injustice or unkindness? What grievous, burthenome impositions have I laid upon thee. *Wearied thee*—Speak, what it is hath caused thee to be weary of me?

V. 4. *And Miriam*—A prophetess to be assistant to her brothers, and to be an example and a counsellor to the women.

V. 5. *Shittim*—This is the place where Balak began by the women of Midian to debauch Israel as Baalim had counselled, and so continued to do, even to Gilgal, all along the borders of his dominion. *The righteousness*—His mercy, justice, and veracity.

V. 6. *Wherewith*—One whose heart was touched by the preceding expostulation, may be supposed to make this enquiry.

V. 7. *Thou*

\* Psal. v. 1. 4. † Isa. i. 18. v. 3, 4. xliii. 26. Hos. iv. 1. ‡ Exod. xii. 51. xiv. 30. xx. 2.  
 § Rev. ii. 14. || Josh. v. 9.



7 ferings, with calves of a year old? \* Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for  
8 the sin of my soul? He hath shewed thee, O man, what is good: and what doth the LORD require of thee, but † to do justly, and to  
9 love mercy, and to walk humbly with thy God. The LORD's voice crieth unto the city, and *the man of wisdom* shall see thy name;  
10 hear ye the rod, and who hath appointed it. Are there yet the treasures of wickedness in the house of the wicked, and the scanty  
11 measure *that is* abominable? Shall I count *them* pure with ‡ the  
12 wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and § their tongue is deceitful in their mouth.  
13 Therefore also will I make *thee* sick in smiting thee, in making *thee*  
14 desolate, because of thy sins. || Thou shalt eat but not be satisfied, and thy casting down *shall be* in the midst of thee, and thou shalt take hold, but shalt not deliver: and *that* which thou deliverest,

V. 7. *Thousands*—Ever so many. *Ten thousands of rivers*—Were it possible to give them.

V. 8. *He*—God hath already told you in his word, with what you ought to come before him. *To do justly*—To render to every one their due, superiors, equals, inferiors, to be equal to all, and oppress none, in body, goods or name; in all your dealings with men carry a chancery in your own breasts, and do according to equity. *To love mercy*—To be kind, merciful and compassionate to all, not using severity towards any. *Walk humbly with thy God*—Keep up a constant fellowship with God, by humble, holy faith.

V. 9. *Crieth*—Either by his judgments, each of which is the Lord's voice, or by his prophets. *The city*—To every city in *Israel* and *Judah* but principally to *Jerusalem* and *Samaria*. *The man of wisdom*—Every wise man. *See thy name*—Will perceive God in that cry. *The rod*—Hear ye the voice of God in the punishments God is now sending. *Appointed*

*it*—Who hath chosen it out, and strikes with it.

V. 10. *Yet*—After so many express laws, and so many examples of punishment. *Treasures*—Gotten by injurious courses.

V. 11. *Count them pure*—Approve, or acquit them as if they were righteous.

V. 12. *Thereof*—Of *Jerusalem* and *Samaria*.

V. 13. *Sick*—God will ere long so smite, that the strokes shall reach the heart, and make *Israel* heart-sick of his wounds.

V. 14. *In the midst of thee*—Thou shalt be cast down at home by thy own hands. *Thou shalt take hold*—This may refer either to persons or things, on which we lay hold in order to save them. *Shalt not deliver*—Where thou lodgest thy children, and layest up thy wealth, thither the enemy shall pursue thee; or if thou fly into other countries, it shall not be a safe refuge to thee. *Which thou deliverest*—For a little while.

V. 15. *Thou*

\* *Psal.* lix. 9. li. 16. *Isa.* i. 11. † *Isa.* i. 17. ‡ *Hof.* xii. 7. § *Jer.* ix. 8. || *Hof.* iv. 10.



15 will I give up to the sword. Thou shalt \* sow, but thou shalt not  
reap: thou shalt tread the olives, but thou shalt not anoint thee  
16 with oil; and sweet wine, but shalt not drink wine. For the  
statutes of Omri are kept, and all the works of the house of Ahab,  
and ye walk in their counsels, that I should make thee a desolation,  
and the inhabitants thereof an hissing: therefore ye shall bear  
the reproach of my people.

## C H A P. VII.

*The total corruption of the people, ver. 1—6. Those who fear God are to take courage, to be patient, to expect long trouble, ver. 7—13. And to encourage themselves with God's promises, and faithfulness, and the future down-fall of their enemies, ver. 14—20,*

1 **W**OE is me, for I am as when they have gathered the summer-  
fruits, as the grape-gleanings of the vintage: *there is no*  
2 cluster to eat: my soul desired the first-ripe fruit. The \* good man  
is perished out of the land: and *there is* none upright among men:  
they all lie in wait for blood, they hunt every man his brother  
3 with a net. That they may do evil with both hands earnestly,  
† the prince asketh, and the judge *asketh* for a reward: and the great  
4 man he uttereth his mischievous desire: so they wrap it up. The  
best of them is ‡ as a briar: the most upright *is sharper* than a thorn-  
hedge: the day of thy watchmen, and thy visitation cometh; now

V. 15. *Thou shalt not reap*—An enemy shall reap it. *Sweet wine*—Thou shalt tread the grapes which afford sweet wine.

V. 16. *The statutes*—The idolatrous worship was set up by Omri in the royal city. *Ye—O house of Israel. That I should make thee*—This will be the event. *Thereof*—Of the land. *The reproach*—The reproach threatened in the law, if my people forsake me.

V. 1. *Woe is me*—The land is brought in, complaining, that whereas it was once well stored, now it hath few good in it. *As the grape-gleanings*—In Israel and Judah, which in bringing forth good men, should

have been a fruitful vine full of clusters: just, compassionate and humble men, are as grapes after the vintage is gathered. *Desired*—But in vain.

V. 3. *Both hands*—With all diligence. *The great man*—The great man at court, who can do what he will there. *Uttereth*—Is bold to speak plainly. *Desire*—His unjust, oppressive design. *They*—They all jointly promote violence and cruelty.

V. 4. *As a briar*—Mischievous and hurtful. *The day*—The day in which they shall sound the alarm. *Cometh*—Surely, speedily, and unavoidably. *Now*—When that day is come.

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V. 7. *There-*

Deut. xxviii. 38, 39. Amos v. 11. Zeph. i. 13. Hag. i. 6. \* Psal. xii. 1. Isa. lvii. 1.

† Hof. iv. 18. Isa. i. 23. Chap. iii. 11. ‡ Ezek. ii. 6.



5 shall be their perplexity. § Trust ye not in a friend, put ye not confidence in a husband: keep the doors of thy mouth from her that  
6 lieth in thy bosom. For the || son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.  
7 Therefore I will look unto the LORD; I will wait for the God of my  
8 salvation: my God will hear me. \* Rejoice not against me, O mine enemy: when I fall, I shall arise, when I sit in darkness the  
9 LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him until he plead my cause, and execute judgment for me: he will bring me forth to the light, and  
10 I shall behold his righteousness. Then *she that is* mine enemy shall see it, and shame shall cover her who said to me, † Where is the LORD thy God? Mine eyes shall behold her: now shall she be  
11 trodden down as the mire of the streets. In the day that thy ‡ walls are to be built, in that day shall the decree be far removed.  
12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortrefs even to the river, and from  
13 sea to sea, and from mountain to mountain. Notwithstanding the land shall be desolate, because of them that dwell therein: §§ for  
14 the fruit of their doings. Feed thy people with thy rod, the flock of

V. 7. *Therefore*—Since all sorts of men are so perfidious. *Look*—As one set in a watch tower looks round about, and diligently observes all that stirs, so will the prophet; so did they who in *Israel* and *Judah* feared the Lord.

V. 8. *Rejoice not*—The prophet personates the church. Let it be no matter of glorying to thee, that the day of calamity hath overtaken me. *In darkness*—When affliction, war, famine, and captivity cover me. *A light*—Shall support, comfort and deliver me.

V. 9. *Plead*—Against mine enemy, now he pleads his own cause against me. *His righteousness*—The truth and riches of his promised salvation.

V. 10. *She*—What nation or people forever. *Shall behold*—The people of God shall see their enemies laid low.

V. 11. *Thy walls*—O *Jerusalem*. The decree—Of *Artaxerxes*, which forbade the rebuilding of the temple. *Removed*—Abolished.

V. 12. *In that day*—After the return out of captivity. *He*—He who is of Jewish race. *To thee*—O *Jerusalem*. The fortified cities—In which many Jews were kept for servile works. *To the river*—To *Euphrates*. *To sea*—From the *Caspian* to the *Persian* and to the *Midland* sea. *From mountain*—That is, from all parts of their captivity, they shall return to their own country.

V. 13. *Notwithstanding*—These promises of restitution, which took not place 'till more than two hundred years after.

V. 14. *Feed*—So Christ directs his officers. *With thy rod*—In allusion to the custom of shepherds who guided their sheep

§ Jer. ix. 4. || Ezek. xxii. 7. Luke xii. 53. xxi. 16. \* Lam. iv. 21. † Psal. xlii. 3. 18. lxxix. 10. ‡ Amos. ix. 11, &c. §§ Jer. xxi. 14.



thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.  
 15 According to the days of thy coming out of the land of Egypt will  
 16 I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon *their*  
 17 mouth, || their ears shall be deaf. They shall lick the dust like a serpent, they \* shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of  
 18 thee. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea.  
 20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

by a pastoral staff. *In the wood*—Protect and guide those that in their present captive state are solitary, compassed with dangers. *Carmel*—A fruitful place and well inhabited. *In Bashan*—A place of note for fruitfulness. *Gilead*—Equal with any of the other for plenty and safety.

V. 16. *Shall be deaf*—They shall neither care to hear, nor to speak of it.

V. 17. *Lick the dust*—In the most submissive, servile manner, testify their subjection. *Holes*—Their strong holds, and fastnesses. *Because of thee*—So that the name of *Jews*, shall be terrible to their enemies.

|| Chap. iii. 7. *Job* xxi. 5. xl. 4. *Psal.* cvii. 42. \* *Psal.* xviii. 45.

# N O T E S

O N

## The Book of N A H U M.

Nahum prophesies wholly of the destruction of Nineveh. He is supposed to have lived in the time of Hezekiah, and to have prophesied after the captivity of Israel, by the king of Assyria, which was in the ninth year of Hezekiah, five years before Sennacherib's invading Judah.

Numb. 107.

14 I 2

N A H U M



## N A H U M.

## C H A P. I.

*The inscription of the book, ver. 1. A magnificent display of the glory of God, ver. 2—8. A particular application of this, to the destruction of Sennacherib's army, vers. 9—15.*

**1** **T**HE burthen \* of Nineveh. The book of the vision of Nahum  
**2** the Elkoshite. God is † jealous, and the LORD revengeth ;  
 the LORD revengeth and is furious, the LORD will take vengeance  
**3** on his adversaries, and he reserveth *wrath* for his enemies. The LORD  
 is slow to anger, and great in *power*, and will not at all acquit *the*  
*wicked* : the ‡ LORD *hath* his way in the whirlwind, and in the storm,  
**4** and the clouds *are* the dust of his feet. He rebuketh the sea, and  
 maketh it dry, and drieth up all the rivers ; Bashan languisheth,  
**5** and Carmel, and the flower of Lebanon languisheth. The § moun-  
 tains quake at him, and the hills melt, and the earth is burnt at  
**6** his presence, yea, the world, and all that dwell therein. Who can  
 stand before his indignation ? And who can abide in the fierceness  
 of his anger ? His fury is poured out like fire, and the rocks are  
**7** thrown down by him. The LORD is good, a strong hold in the day  
**8** of trouble, and he || knoweth them that trust in him. But with an

V. 1. *The burthen*—When the prophets were sent to denounce judgments against a nation or city, the word was usually called the burthen of that nation or city. *The vision*—As prophets were of old called seers, 1 Sam. ix. 9. so their prophecies were called visions. *Nahum*—His name speaks a comforter, but it is God's people, to whom he gives notice of the destruction of their oppressors.

V. 2. *Jealous*—For his own glory. *Revengeth*—As supreme governor, who by office is bound to right the oppressed, and to punish the oppressor.

V. 3. *Hath his way*—The methods of his providence. *The whirlwind*—Which bear-

eth before it all things that stand in its way. *The dust of his feet*—Though he be surrounded with darkness, yet as an army afar off is discovered by the dust that their feet raise, so will God appear with great power marching against his enemies.

V. 4. *The flower*—Whatever flourished thereon ; the blossoms, and flowers which were wont to be the glory of it.

V. 7. *Knoweth*—He approves, owns, and preserves them.

V. 8. *An over-running flood*—His judgments like a mighty flood that overflows all banks, shall swallow up *Assyria*. *Thereof*—Of *Nineveh*, that is, *Nineveh* itself. *Dark-*  
*ness*

\* Zeph. ii. 13.

† Exod. xx. 5,

‡ Psal. xviii. 7. Hb. iii. 5. 11, 12.

§ Psal. lxxix. 5.

|| Psal. i. 6. a



overrunning flood he will make an utter end of the place thereof,  
 9 and darkness shall pursue his enemies. What do ye imagine  
 against the LORD? He will make an utter end: affliction shall not  
 10 rise up the second time. For while they be folded together as  
 thorns, and while they are drunken as drunkards, they shall be  
 11 devoured as stubble fully dry. There *is one* come out of thee that  
 12 imagineth evil against the LORD: a wicked counsellor. Thus saith  
 the LORD, though *they be* † quiet, and likewise many, yet thus shall  
 they be cut down, when he shall pass through: though I have af-  
 13 flicted thee, I will afflict thee no more. For now will I break his  
 14 yoke from off thee, and will burst thy bonds in sunder. And the  
 LORD hath given a commandment concerning thee, *that* no more of  
 thy name be sown: out of the house of thy gods will I cut off the  
 graven image, and the molten image: I will make thy grave,  
 15 for thou art vile. ‡ Behold upon the mountains the feet of him that  
 bringeth good tidings, that publisheth peace: O Judah, keep thy  
 solemn feasts, perform thy vows: for the wicked shall no more  
 pass through thee; he is utterly cut off.

## C H A P. II.

*The approach of the enemy and taking the city, ver. 1—6. The consequences thereof, ver. 7—10.  
 Sin the cause of all, ver. 11—13.*

1 **H**E that dashes in pieces is come up against thee: keep the mu-  
 nition, watch the way, make *thy* loins strong, fortify *thy*

*ness*—Troubles, and desolating afflictions.

V. 9. *Against the Lord*—What you imagine or design against his people, ye design against him? *Make an utter end*—He will bring you to utter desolation.

V. 10. *As thorns*—They shall be like thorns easily burnt, and like thorns folded together, which burn together, and help to destroy each other. *As drunkards*—As men drunken, and unable to help themselves, so the *Assyrians* drunk with pleasure and pride, shall be surprised, and easily overthrown.

V. 11. *Come*—Sennacherib, or Rabshakah. *Thee*—From Nineveh. *Against the Lord*—

Against the people of the Lord, 2 Chron. xxxii. 1.

V. 12. *They*—The *Assyrians*. *Quiet*—Be secure, and fear no dangers. *Yet thus*—Irresistible, suddenly, and universally. *He*—The angel of the Lord. *Thee*—O Israel, I will no more use that rod.

V. 14. *Thee*—Thee, Sennacherib, and the whole kingdom of *Assyria*. *Be sown*—None shall bear thy name, and title; but thy kingdom shall be swallowed up.

V. 15. *Keep*—Be careful to serve God. *Thy vows*—Made in thy distress. *The wicked*—That wicked oppressor, Sennacherib.

V. 1. *He*—The Medes or Chaldeans, that dash:

† Zeph. ii. 13, 14, 15. ‡ Isa. lii. 7. Rom. x. 15.



2 power mightily. \* For the LORD hath turned away the excellency  
 of Jacob, as the excellency of Israel: for the † emptiers have  
 3 emptied them out, and marred their vine-branches. The shield  
 of his mighty men is made red, the valiant men *are* in scarlet: the  
 chariots *shall be* with flaming torches in the day of his preparation,  
 4 and the fir-trees shall be terribly shaken. The chariots shall rage  
 in the streets, they shall jussle one against another in the broad  
 ways, they shall seem like torches, they shall run like the lightnings.  
 5 He shall recount his worthies; they shall stumble in their walk;  
 they shall make haste to the wall thereof, and the defence shall be  
 6 prepared. The gates of the rivers shall be opened, and the palace  
 7 shall be dissolved. And Huzzab shall be led away captive, she  
 shall be brought up, and her maids shall lead *her*, as with the voice  
 8 of doves, tabering upon their breasts. But Nineveh *is* of old like  
 a pool of water, yet they shall flee away; Stand, stand, *shall they*

dash Nineveh in pieces. *The munition*—The  
 forts. *Make thy loins strong*—Strengthen  
 thyself.

V. 2. *For*—Israel and Jacob were more  
 to God, yet he punished them; much  
 more will he punish Nineveh. *Turned*—Laid  
 low. *The excellency*—The wealth, the va-  
 liant men, all that Jacob gloried in. *Ja-  
 cob*—The two tribes. *Israel*—The ten  
 tribes. *Emptied them*—Quite exhausted  
 them. *Their vine branches*—Destroyed all  
 the fruit of the land.

V. 3. *The shield*—One part for the whole  
 of the armour, and furniture. *Mighty men*  
 —Medes or Chaldeans. *Red*—With the  
 blood of the slain. *Torches*—Torches were  
 always carried in them. *In the day*—When  
 he shall muster his armies. *Shaken*—By  
 axes cutting them down for the war.

V. 4. *In the streets*—Of Nineveh, when  
 taken. *Jussle*—By reason of their multi-  
 tude and fury. *In the broad ways*—Where  
 is most room, and yet scarce enough for  
 them to move. *Like torches*—What with  
 sparkling fire caused by their horses and  
 chariots, what with the glittering of the  
 polished irons about them, and what

with the light of flaming torches carried  
 in them. *Like the lightnings*—Both for  
 speed, irresistibleness and terror.

V. 5. *He*—The king of Babylon. *His  
 worthies*—Approved officers and com-  
 manders. *Stumble*—Shew such forward-  
 ness, that they shall not stand to pick their  
 way. *They*—The Assyrians to defend, the  
 Chaldeans to assault the walls of Nineveh.

V. 6. *The gates*—Of the city toward the  
 river. *The rivers*—Of the Tigris, upon  
 which Nineveh stood. *Dissolved*—While the  
 Chaldeans besieged Nineveh, a mighty deluge  
 overthrew the walls of Nineveh, by the  
 space of twenty furlongs, through which  
 breach the besiegers made their entrance.  
*Dissolved*—As if melted, it shall drop to  
 pieces.

V. 7. *Huzzab*—The queen. *The voice  
 of doves*—Sighing out their complaints.  
*Upon their breasts*—Instead of musical instru-  
 ments, on which they were used to play,  
 now they only strike their breasts.

V. 8. *Like a pool*—Very populous, like  
 a pool which hath been long breeding  
 fish, and is full of them. *Yet*—Yet these  
 multitudes shall flee discomfited and ter-  
 rified.

\* Isa. x. 12.

† Hof. x. 3:



9 cry; but none shall look back. Take ye [the spoil of silver, take the spoil of gold: for *there is none end of the store*, and glory out  
 10 of all the pleasant furniture. She is empty and void, and waste, and † the heart melteth, and the § knees smite together, and much pain is in all loins, and the || faces of them all gather blackness.  
 11 Where is the dwelling of the lions, and the feeding place of the young lions? Where the lion, *even* the old lion walked, and the  
 12 lion's whelp, and none made *them* afraid. The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and  
 13 filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

## C H A P. III.

*The sins of Nineveh, and judgments pursuing them, ver. 1—7. Instances of like judgments for like sins, ver. 8—11. The overthrow of all wherein they trusted, ver. 12—19.*

1 **W**OE to the \* bloody city, it is all full of lies and robbery,  
 2 the prey departeth not; Nor the noise of a whip, and the  
 noise of the rattling of the wheels, and of the prancing horses, and  
 3 of the jumping chariots. The horsemen lifteth up both the bright  
 sword and the glittering spear, and *there is a multitude of slain*,  
 and a great number of carcases; and *there is no end of their*  
 4 corpses: they stumble upon their corpses: Because of the multi-

plied. *They*—The chieftains, and most valiant among the *Ninevites*.

V. 9. *Take*—Thus the *Chaldeans* encourage one another in the plundering of the city.

V. 11. *Of the lions*—Tyrants and bloody warriors.

V. 12. *Did tear*—Formerly fell upon his neighbour nations. *His lionesses*—Queens, concubines, or ladies in the *Assyrian* court.

V. 13. *I will burn her*—*Nineveh*. In the smoke—The city being first plundered,

then burnt; these chariots were burnt in that smoke. *Thy prey*—Cause thee to cease from making a prey any more. *Thy messengers*—Embassadors or muster-masters. Probably this refers to *Rabshaketh*, who had blasphemed the living God. Those are not worthy to be heard again, that have once spoken reproachfully against God.

V. 1. *The prey*—Extortion and rapine.

V. 3. *The horsemen*—The *Chaldeans* and their confederates.

V. 4. *The whoredom*—The idolatries, which were multiplied by the many people

† *Isa.* xiii. 7, 8. § *Dan.* v. 6. || *Joel* ii. 6. \* *Ezek.* xxiv. 9. *Hab.* ii. 12.



tude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold I *am* against thee saith the LORD of hosts, and † I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. 6 And I will cast abominable filth upon thee, and make thee vile, 7 and will set thee as a gazing-stock. And it shall come to pass *that* all they that look upon thee, shall flee from thee, and say Nineveh is laid waste, who will bemoan her? Whence shall I seek comforters 8 for thee? ‡ Art thou better than § populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart was the sea, *and her wall was* from the sea? Arabia and Egypt were her strength, and *it was* infinite, Put and Lubim were thine 10 helpers. Yet *she was* carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for the honourable men; and all 11 her great men were bound in chains. Thou also || shalt be drunken, thou shalt be hid; thou also shalt seek strength because of the

ple that served the *Affyrian* idols. And whoredoms literally understood, did undoubtedly abound, where wealth, luxury, ease, and long continuance of these were to be found. *Well favoured*—Glorious in their state and government, and in the splendor of their idols, temples, and sacrifices. *Of witchcrafts*—Bewitching policies; or it may be taken for witchcrafts or necromances, which abounded among the *Affyrians*. *That selleth*—That dispose of them as imperiously, and absolutely as men do slaves. *And families*—This may intimate the seducing of some particular and eminent families to an hereditary service of the *Affyrian* idols, or to witchcrafts, in which the devil imitated God's institution, in taking a family to his service.

V. 5. *Discover*—I will strip thee naked, and deal with thee as inhuman soldiers deal with captive women.

V. 7. *Shall flee*—With loathing and abhorrence. *Will bemoan*—Whose bowels will be moved for her that had no bowels for any one.

V. 8. *Thou*—O *Niniveh*. *No*—It is supposed this was what we now called *Alexandria*. Art thou greater, stronger, and wiser? Yet all her power was broken, her riches spoiled, and her glory buried in ruins. *Rampart*—The defence of its walls on one side. *Her wall*—A mighty, strong wall, built from the sea landward.

V. 9. *Her strength*—Furnishing soldiers and warlike assistance. *It was infinite*—There was no end to their confidence and warlike provisions. *Put*—Or the *Moors*, who lie westward of *Alexandria*. *Lubim*—The people that inhabited that which is now called *Cyrene*.

V. 11. *Thou also*—Thou shalt drink deep of the bitter cup of God's displeasure.

† *Isa.* xlvii. 2, 3. 8. *Jer.* xlii. 22. 26. ‡ *Amos* vi. 2. § *Jer.* xli. 25. || *Psal.* lxxv. 8. *Jer.* xxv. 17.



12 enemy. All thy strong holds *shall be like* \* fig-trees with the first  
ripe figs: if they be shaken, they shall even fall into the mouth of  
13 the eater. Behold † thy people in the midst of thee *are* women:  
the gates of thy land shall be set wide open unto thine enemies, the  
14 fire shall devour thy bars. Draw thee waters for the siege, fortify  
thy strong holds: go into clay, and tread the mortar, make strong  
15 the brick-kiln. There shall the fire devour thee: the sword shall  
cut thee off: it shall eat thee up like the canker-worm: make thy-  
self many as the canker-worm, make thyself many as the locusts.  
16 Thou hast multiplied thy merchants above the stars of heaven: the  
17 canker-worm spoileth and fleeth away. Thy crowned *are* as the  
locusts, and thy captains as the great grasshoppers, which camp in  
the hedges in the cool day; *but* when the sun ariseth they flee away,  
18 and their place is not known where they *are*. Thy shepherds  
slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy  
people is scattered upon the mountains, and no man gathereth  
19 *them*. *There is* no healing of thy bruise: thy wound is grievous: all  
that hear the report of thee shall clap the hands over thee: for  
upon whom hath not thy wickedness passed continually?

sure. *Hid*—Thou shalt hide thyself, O Nineveh, as well as Alexandria. *Shalt seek*—Shalt sue for, and intreat assistance.

V. 12. *Ripe figs*—Whose weight and ripeness will bring them quickly to the ground. *Shaken*—If but lightly touched.

V. 13. *Are women*—Were very cowards. *The gates*—The strong frontiers. *Wide open*—Either through fear or treachery. *Thy bars*—With which the gates were shut and strengthened.

V. 14. *Draw thee waters*—Fill all thy cisterns, and draw the waters into the ditches. *Tread the mortar*—Set thy brick-makers on work to prepare store of materials for thy fortifications.

V. 15. *There*—In the very fortresses. *Eat thee*—As easily as the canker-worm eats the green herb. *Many*—They are innumerable; be thou so if thou canst; all will be to no purpose.

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V. 16. *The canker-worm spoileth*—So these are like the canker-worms, which spoil wherever they come, and when no more is to be gotten, flee away.

V. 17. *Thy crowned*—Thy confederate kings and princes. *Captains*—Commanders and officers are for number, like locusts and grasshoppers; but 'tis all for shew, not for help. *In the cool day*—While the season suits them. *The sun*—When trouble, war, and danger, like the parching sun, scald them. *Is not known*—Thou shalt never know where to find them.

V. 18. *Thy shepherds*—Thy rulers and counsellors. *Slumber*—Are remiss, hartless, or dead. *No man gathereth*—No one will concern himself to preserve thy dispersed ones.

V. 19. *Shall clap the hands*—Insulting and rejoicing. *Thy wickedness*—Thy tyranny, pride, oppression and cruelty; treading down and trampling upon them.

NOTES

\* Rev. vi. 13.

14 K

† Jer. l. 37.



# N O T E S

O N

## The Book of H A B A K K U K.

*It is probable, Habakkuk lived and prophesied in the reign of king Manasseh. His book is a mixture of the prophet's addresses to God in the people's name, and to the people in God's name. The whole particularly refers to the invasion of the land of Judah by the Chaldeans: but it is of general use, especially to those who are tempted, concerning the prosperity of bad, and troubles of good men.*

# H A B A K K U K.

## C H A P. I.

*The prophet complains of the violence practised by the Jews, ver. 1—4. God foretels the punishment of it, ver. 5—11. The prophet complains of the mischief done by the Chaldeans, ver. 12—17.*

1,2 **T**HE burden which Habakkuk the prophet did see. O LORD,  
 how long shall I cry, and thou wilt not hear! Even cry out  
 3 unto thee of violence, and thou wilt not save? Why dost thou  
 shew me iniquity, and cause me to behold grievance? For spoiling  
 and violence are before me: and there are that raise up strife and  
 4 contention. Therefore the law is slack, and judgment doth  
 never go forth: for \* the wicked doth compass about the righteous:

V. 1. *The burden*—The prophet seems to speak of these grievous things, as a burden which he himself groaned under. *law, moral, ceremonial, and judicial. Is slack*—Is slighted, and not observed. *Go forth*—From magistrates, judges, and public officers.

V. 4. *Therefore*—Because the wicked go on with impunity. *The law*—The whole besieges, with design to oppress and ruin.

V. 5. *Behold*

\* Job xxi. 7. Jer. xii. 1.



- 5 therefore wrong judgment proceedeth. † Behold ye among the  
 heathen, and regard, and wonder marvellously: for I will work a  
 work in your days, *which* ye will not believe, though it be told you  
 6 For lo, I raise up the Chaldeans, *that* bitter and hasty nation, which  
 shall march through the breadth of the land, to possess the dwelling  
 7 places *that are* not theirs. They *are* terrible and dreadful: their  
 8 judgment and their dignity shall proceed of themselves. Their  
 horses also are swifter than the leopards, and are more fierce than  
 the evening wolves: and their horsemen shall spread themselves,  
 and their horsemen shall come from far, ‡ they shall fly as the  
 9 eagle *that* hasteth to eat. They shall come all for violence: their  
 faces shall sup up *as* the east-wind, and they shall gather the captivity  
 10 as the sand. And they shall scoff at the kings, and the princes *shall*  
 be a scorn unto them: they shall deride every strong hold, for they  
 11 shall heap dust and take it. Then shall *his* mind change, and he  
 shall pass over, and offend, *imputing* this his power unto his god.  
 12 Art thou not from everlasting, O LORD my God, mine Holy One?  
 We shall not die: O LORD thou hast ordained them for judgment,  
 and O mighty God, thou hast established them for correction.  
 13 § Thou art of purer eyes than to behold evil, and canst not look on  
 iniquity: wherefore lookest thou upon them that deal treacherously,  
 and holdest thy tongue when the wicked devoureth *the man that is*  
 14 more righteous than he? And maketh men as the fishes of the sea,

V. 5. *Behold ye*—Here God begins to answer the prophet. *Among the heathen*—See what judgments have been executed upon the heathen for like sins.

V. 6. *Bitter*—Cruel, and without mercy. *Hasty*—Speedy in executing their merciless purposes.

V. 7. *Their judgment*—The law they observe, is their own will. *Their dignity*—Their authority is all from themselves, without respect to any other law or rule whatever.

V. 8. *The evening wolves*—Which with fasting in the day, came out in the evening, fierce and ravenous. *Shall spread*—All over the land.

V. 9. *For violence*—To enrich themselves Numb. 108.

by making a prey of all. *Their faces*—Their very countenances shall be as blasting as the east-wind.

V. 10. *At the kings*—Which opposed their designs. *And take it*—By mighty mounts cast up.

V. 12. *Shall not die*—Be utterly destroyed. *Ordained*—Set up, and designed. *Them*—The Chaldean kingdom. *For judgment*—To execute this judgment, which is tempered with mercy. *For correction*—To chastise, not to destroy.

V. 14. *And maketh*—Not infusing cruel appetites, but permitting them to act according to such appetite which was already in them. *As the fishes*—Of which the greater greedily devour the smaller. *Creeping things*—Which

† Acts xiii. 41.

14 K 2

‡ Jer. iv. 13.

§ Psal. v. 5.



- 15 as the creeping things *that have* no ruler over them? They || take up all of them with the angle: they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.
- 16 Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat
- 17 plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?

## C H A P. II.

*God answers, that the Chaldeans themselves shall at length be a prey, ver. 1—8. A woe denounced against the covetous, the oppressive, the drunkards, and idolaters, ver. 9—12.*

- 1 **I** Will \* stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall
- 2 answer when I am reprov'd. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may
- 3 run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for
- 4 it, because it will † surely come, it will not tarry. Behold his

—Which in the waters are food for the lesser fry; so the world, like the sea, is wholly oppression. *No ruler*—None to defend the weak, or restrain the mighty.

V. 15. *They*—The Chaldeans draw out all alike, good or bad. *In their net*—Destroying many together. *And gather*—As if they could never have enough, they drive men into their nets.

V. 16. *They sacrifice*—Ascribe the praise of their victories. *Their net*—To their own contrivances, diligence, and power.

V. 17. *Empty their net*—As fisher-men empty the full net to fill it again.

V. 1. *Upon my watch*—I will stand as a watchman on my watch-tower. *He*—The Lord. *Reprov'd*—Called to give an account of the mysteriousness of providence; either to satisfy doubters, or to silence quarrellers.

V. 2. *Upon tables*—What was of publick concern, and therefore to be published, was anciently written or engraven upon tables, smooth stones, or wood, and then hung up in a publick place to be read. *May run*—That none may need to stop, but every one may plainly and clearly discern what is written.

V. 3. *At the end*—When the period appointed of God shall come. *Shall speak*—Be accomplished, and not disappoint your expectation.

V. 4. *Which is lifted up*—That proudly contests with the justice and wisdom of the Divine Providence, and provides for his own safety by his own wit. *The just*—The humble and upright one, who adores the depth of divine providence, and is persuaded of the truth of divine promises. *Shall live*—Supports himself, by a firm expectation.



soul *which* is lifted up, is not upright in him : but \* the just shall live  
 5 by his faith. Moreover he transgresseth by wine, *he is* a proud  
 man, neither keepeth at home, who enlargeth his desire as the  
 grave, and is as death, and cannot be satisfied, but gathereth  
 6 unto him all nations, and heapeth unto him all people. Shall not  
 all these take up a parable against him, and a taunting proverb a-  
 gainst him, and say : Woe to him that increaseth *that which is not*  
 his : how long ? And to him that ladeth himself with thick clay ?  
 7 Shall they not rise up suddenly that shall bite thee, and awake that  
 8 shall vex thee, and thou shalt be for booties unto them ? † Because  
 thou hast spoiled many nations, all the remnant of the people shall  
 spoil thee : ‡ because of mens blood, and *for* the violence of the  
 9 land, of the city, and of all that dwell therein. Woe to him that §  
 coveteth an evil covetousness to his house, that he may set his nest  
 10 on high, that he may be delivered from the power of evil. Thou  
 hast consulted shame to thine house by cutting off many people, and  
 11 hast sinned *against* thy soul. For the stone shall cry out of the wall,  
 12 and the beam out of the timber shall answer it. || Woe to him that  
 buildeth a town with blood, and stablisheth a city by iniquity.  
 13 Behold, *is it not* of the LORD of hosts, \*\* that the people shall labour  
 in the very fire, and the people shall weary themselves for very va-  
 14 nity ? For †† the earth shall be filled with the knowledge of the glory  
 15 of the LORD, as the waters cover the sea. Woe unto him that giv-  
 eth his neighbour drink : that puttest thy bottle to *him*, and makest  
 16 *him* drunken also, that thou mayest look on their nakedness. Thou  
 art filled with shame for glory, ‡‡ drink thou also, and let thy fore-

pectation of the deliverance of Zion.

V. 5. *He*—The king of Babylon. *Wine*—  
 Hereby Belsazzar, his city and kingdom  
 of Babylon fell a pray to Darius and Cyrus.  
*At home*—Is ever abroad warring upon  
 some or other. *Unto him*—To his kingdom.  
*All nations*—That are round about him.

V. 8. *Of the land*—Of the whole land of  
 Chaldea. *The city*—Babylon.

V. 9. *To his house*—His family which he  
 would enrich, and raise high. *Delivered*—  
 Kept secure and out of danger from all  
 below him.

V. 10. *Thou*—Nebuchadnezzar.

V. 11. *Shall cry out*—As if it had a voice,  
 it cries to God for vengeance. *Answer it*  
 —Confirm the charge against thee.

V. 13. *Is it not of the Lord*—Is it not a  
 judgment from God ? *Shall labour*—That  
 men go thro' the most painful labour.  
*For very vanity*—For nothing ; without any  
 reward of their labour.

V. 16. *Thou*—O king of Babylon. *Shall*  
*be turned*—They turned the cup of plea-  
 sure about. God will carry the cup of in-  
 dignation about also, and make them  
 drink

\* Job iii. 36. Rom. i. 17. Gal. iii. 11. Heb. x. 38. † Isa. xxxiii. 1. ‡ Ver. 17. § Jer. xxii. 13.  
 || Jer. xxii. 13. Ezek. xxiv. 9. Nah. iii. 1. \*\* Jer. li. 58. †† Isa. xi. 9. ‡‡ Jer. xxv. 26. li. 57.



skin be uncovered; the cup of the LORD's right-hand shall be turned  
 17 unto thee, and shameful spewing *shall be* on thy glory. For the  
 violence of Lebanon shall cover thee, and the spoil of beasts, *which*  
 made them afraid, because of mens blood, and for the violence of  
 18 the land, of the city and of all that dwell therein. What profit-  
 eth the graven image, that the maker thereof hath graven it: the  
 molten image and a § teacher of lies, that the maker of his work  
 19 trusteth therein to make him dumb idols? Woe unto him that saith  
 to the wood, Awake; to the dumb stones, Arise, it shall teach:  
 Behold, it is laid over with gold, and silver, but *there is* no breath  
 20 at all in the midst of it. But || the LORD is in his holy temple, \* let  
 all the earth keep silence before him.

## C H A P III.

Habakkuk begs of God to succour his people, ver. 1, 2. He calls to mind God's  
 former appearances for his people, ver. 3—15. He encourages himself to trust in God, ver.  
 16—19.

1, 2 **A** Prayer of Habakkuk the prophet upon Sigionoth. O LORD,  
 I have heard thy speech, *and* was afraid, O LORD revive thy  
 work in the midst of the years, in the midst of the years make  
 3 known, in wrath remember mercy. God † came from Teman,

drink deep of it. *Shameful spewing*—Thou shalt be as much loath'd as a shameful drunkard is in his vomit.

V. 17. *The violence*—The violence thou hast done to *Judea* shall overwhelm thee. *The spoil of beasts*—Such spoil as by hunters is made among wild beasts, when they endeavour to destroy the whole kind.

V. 20. *The Lord*—He is *Jehovah*, the fountain of being, life, power, and salvation to his people. *Keep silence*—Fear, submit, and depend on him; let his enemies be silent, reverence, hope, pray and wait for him, who will arise and have mercy on them, who will make it to be well with the righteous, and ill with the wicked, who will fully and satisfactorily solve the

doubts, and unfold the riddles of his providence.

V. 1. *Upon Sigionoth*—A musical instrument.

V. 2. *Thy speech*—In answer to the inquiry made chap. i. 13, 14. *Was afraid*—Trembled at what thou speakest. *In the midst of the years*—Even before the seventy years are expired. *Make known*—Thy truth, wisdom, power, and compassion.

V. 3. *God*—The God of our fathers, discovered himself from *Teman*, a mountain not far from mount *Sinai*, where the law was given. *Paran*—Near *Sinai*. *His glory*—This the prophet mentions as a support of his faith, that God so gloriously appeared  
 among



and the Holy One, from mount Paran. Selah. His glory covered  
 4 the heavens, and the earth was full of his praise. And *his* brightness  
 was as the light, he had beams *coming* out of his hand, and there  
 5 *was* the hiding of his power. † Before him went the pestilence, and  
 6 burning coals went forth at his feet. He stood and measured the  
 land: he beheld, and drove afunder the nations, and the everlast-  
 ing mountains were scattered, the perpetual hills did bow: his  
 7 ways *are* everlasting. I saw the tents of Arabia in affliction, *and* the  
 8 curtains of the land of Midian did tremble. Was the LORD dis-  
 pleased against the rivers? *Was* thine anger against the rivers? *Was*  
 thy wrath against the sea, that thou didst ride upon thy horses, *and*  
 9 thy chariots of salvation? Thy bow was made quite naked *accord-*  
*ing* to the oaths of the tribes, *even thy* word. Selah. Thou didst  
 10 cleave the earth with rivers. ‡ The mountains saw thee, *and* they

among their fathers. *Full of his praise—*  
 Of works which were worthy of all praise.

V. 4. *As the light*—Pure, clear as the  
 sun, but much more dazling. *His hand*—  
 The face of *Moses* shined; the face, yea,  
 hands of our God, shine with glorious light.  
*There*—In that light wherewith he ap-  
 peared. *The hiding*—Which discovered  
 much of it, but hid much more; it was  
 light inaccessible.

V. 5. *Before him*—When God was lead-  
 ing the *Israelites* out of *Egypt*, he made the  
 pestilence go before him, so preparing  
 room for his people.

V. 6. *He stood*—Gave his presence with  
*Joshua*, as one that stood by while the  
 work was done. *The land*—The promised  
 land. *He beheld*—Looked with a frowning  
 countenance. *Drove afunder*—Cast them  
 out, his eye did this, for he looked on them,  
 and did this. *His ways*—The wisdom,  
 goodness, justice, holiness, and power  
 of God, which he shews in governing his  
 people.

V. 7. *The tents*—The people that dwelt  
 in them. *Arabia*—Near whose borders  
*Israel* marched. *In affliction*—In fear and

pain, lest that mighty people should fall  
 on them. *The curtains*—Those that dwelt  
 within them; these people dwelt in tents,  
 which were made up on the sides with  
 curtains.

V. 8. *The sea*—The Red Sea. *Ride*—  
 As a general in the head of his army. *Upon*  
*thine horses*—Alluding to the manner of  
 men. *Salvation*—No; but he came to save  
 his people.

V. 9. *Thy bow*—One part of armour is  
 put for the whole. The Lord is repre-  
 sented as armed, in readiness to smite  
 through all his enemies. *According to the*  
*oaths*—In pursuance of his oath made to  
 our fathers, and their posterity. *Cleave the*  
*earth*—When they were to march through  
 a dry and thirsty land.

V. 10. *Overflowing*—The inundation  
 which at that season was wont to be  
 very great in and round *Jordan*, passed away  
 at the word of God; the waters below flow-  
 ed, and ran from those above, which stood  
 on a heap to make a path for *Israel*. *The deep*  
 —Either the deep channel in which *Jordan*  
 flowed, or the Red Sea with dreadful roar-  
 ing parted its waters. *Lift up his hands*—

Its.

† Nah. i. 3. ‡ Psal. vii. 9. 5. Micah i. 4.



trembled: the overflowing of the water passed by: the deep uttered  
 11 his voice, *and* lifted up his hands on high. The sun *and* moon stood  
 still in their habitation: thine arrows walked in the light, *and* thy  
 12 spears in the brightness of the lightning. Thou didst march through  
 the land in indignation; thou didst thresh the heathen in anger.  
 13 Thou wentest forth for the salvation of thy people, *even* for sal-  
 vation with thine anointed, thou woundest the head out of the  
 house of the wicked, by discovering the foundation unto the neck.  
 14 Selah. Thou didst strike through by his tribes the head of his vil-  
 lages: they came out as a whirlwind to scatter me: their rejoicing  
 15 *was* as to devour the poor secretly. Thou didst walk to the sea with  
 16 thine horses to the heap of great waters. When I heard, my heart  
 trembled: my lips quivered at the voice: rottenness entered into  
 my bones, and I trembled in myself, that I might rest in the day of  
 trouble: when he cometh up unto the people; he will invade them  
 17 with his troops. Although the fig-tree shall not blossom, neither  
 shall fruit be in the vines, the labour of the olive shall fail, and the  
 fields shall yield no meat, the flock shall be cut off from the fold,  
 18 and *there shall be* no herd in the stalls: Yet I will rejoice in the  
 19 LORD: I will joy in the God of my salvation. The Lord God is my  
 strength, and he will make my feet like || hinds feet, and he  
 will make me to walk upon mine high places. To the chief singer on  
 my stringed instruments.

Its waves which stood on an heap.

V. 11. *Stood still*—At the prayer of *Jos-  
 hua*. *In the light*—Which was most mira-  
 culously continued.

V. 13. *With thine anointed*—Under the  
 conduct of thine anointed, *Joshua*, the type  
 of the Messiah. *Thou woundest*—Gavest a  
 deadly wound to the kings of *Canaan*. *The  
 house of the wicked*—The courts of these kings  
 were houses of the vilest wickedness. *By disco-  
 vering*—Destroying all from head to foot.

V. 14. *Villages*—All the cities, and all  
 the unwall'd towns. *They*—The inhabi-  
 tants of *Canaan*. *As a whirlwind*—With vio-  
 lence invading me on every side. *To scat-  
 ter*—To disperse and drive away the *Isra-  
 elites*. *Their rejoicing*—They rejoiced in full  
 confidence of swallowing up *Israel* unawares.

V. 15. *Didst Walk*—Thou heldest on thy  
 way, from thy entering on the east of the  
 land, to the west thereof.

V. 16. *When I heard*—What dreadful de-  
 solations God threatened against *Israel*.  
*My heart trembled*—Another effect of surpri-  
 sing fears and astonishment. *Rottenness*—  
 A decay of all my strength. *That I might  
 rest*—These fears made me betake myself  
 to God, that I might rest in him. *He*—  
 The king of *Babylon*. *The people*—The  
*Jews*.

V. 17. *The labour*—The labour bestowed  
 upon the olive. *Yield no meat*—Corn. *Flock*—  
 Of sheep.

V. 19. *Like hinds feet*—That I may es-  
 cape to God my refuge. *He will make me*—  
 To conquer and triumph.

NOTES



# N O T E S

O N

## The Book of ZEPHANIAH.

*Zephaniah was the last of the minor prophets, before the captivity. He foretells the captivity of Judah by the Chaldeans, sets their sins in order before them, calls them to repentance, threatens the neighbour-nations, and gives encouraging promises of their return.*

# Z E P H A N I A H.

## C H A P. I.

*The title of the book, ver. 1. The destruction of Judah foretold, ver. 2—4. A charge against them for their sins, ver. 5—9. A description of the day of the Lord, ver. 10—18.*

- 1 **T**HE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah, the son of Amon king of Judah.  
 2 I will utterly consume all things from off the land, saith the LORD.  
 3 \* I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the idols with the wicked, and  
 4 I will cut off man from off the land, saith the LORD. I will also

V. 1. *Zephaniah*—He is thought to have been the great grandson of king *Hezekiah*. *In the days of Josiah*—So he was cotemporary with *Jeremiah* and *Ezekiel*, and foretells what *Jeremiah* and *Ezekiel* did.

V. 4. *The remnant*—Whatsoever remains of the idolatry of *Baal*. *This place—*

*Jerusalem*. *The name*—Both the persons, and the memory of them. *The Chemarims*—Either called so from their black garments they went in, or, from their swarthy colour occasioned by the black smok of

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 \* *Hof. iv. 3.*

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stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and † I will cut off the remnant of Baal from this place, 5 and the name of the Chemarims with the priests. And them † that worship the host of heaven upon the house-tops, and them that worship, and that swear by the LORD, and that swear by Malcham. And § them that are turned back from the LORD, and those 6 that have not sought the LORD, nor enquired for him. || Hold thy peace at the presence of the Lord God: for the day of the LORD is at hand: \* for the LORD hath prepared a sacrifice, he hath bidden 8 his guests. And it shall come to pass in the day of the LORD's sacrifice, that I will punish the †† princes, and the king's children, and 9 all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, who fill their mas- 10 ters houses with violence and deceit. And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish-gate, and an howling from the second, and a great crash- 11 ing from the hills. Howl ye inhabitants of Maktesh, for all the mer-

of inculcense: they were door-keepers, and sextons of Baal. *The priests*—The priests of Baal.

V. 5. *House-tops*—On the flat roofs of their houses. *And that swear*—That mixt idol-worship, and the worship of the true God; that devote themselves to God, and Baal, or Malchim, that is, Moloch.

V. 7. *Hold thy peace*—Thou that murmurest against God, stand in awe. *The day*—A day of vengeance from the Lord. *A sacrifice*—The wicked Jews, whom he will sacrifice by the sword. *His guests*—summoned the beasts of the field, and the fowls of the air, to eat the flesh, and drink the blood.

V. 8. *The princes*—The great ones, who dreamed of shifting better than others, but fell with the first, 2 Kings xxv. 19, 20, 21. *Children*—Sons and grand-children, Josiah Jehoahaz died a captive in Egypt, 2 Kings xxiii. 34. Jehoiakim died in Babylon, and was buried with the burial of an ass, Jer. xxii. 18.

Jehoniah died a captive: and Zedekiah and his children, feared still worse. *Strange apparel*—The garb of foreigners, imitated by the wanton Jews.

V. 9. *In the same day*—At the same time. *Their masters houses*—Either the oppressing kings, whose officers these were, or public officers and judges, whose servants thus spoiled the poor. *Violence*—Goods taken by force, by false accusations, or by suborned evidence.

V. 10. *The noise*—The great out-cry and lamentation. *The fish gate*—At which gate the Babylonians first entered into the city. *The second*—This gate was in the second wall of Jerusalem, which on that side was fortified with three walls. *Crashing*—Of things broken into shivers; possibly the noise of doors, windows, closets, and chests broken up. *The hills*—On which the city stood.

V. 11. *Howl*—Cry aloud, and bitterly. *Maktesh*—The lower town. *Merchant people*—Who.

† 2 Kings xxiii. 5. † 2 Kings xxiii. 12. Jer. xix. 13. § Isa. i. 4. Jer. xv. 6. || Hab. ii. 20. Zech. ii. 13. \* Isa. xxxiv. 6. Jer. xlv. 10. Ezek. xxxix. 17. †† Jer. xxxix. 6.



- chant people are cut down; all they that bear silver are cut off.
- 12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men *that are* settled on their lees: that say in their heart, The LORD will not do good, neither will he do
- 13 evil. Therefore their goods shall become a booty, and their houses a desolation: † they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.
- 14 The great day of the LORD *is* near, *it is* near, and hasteth greatly: *even* the voice of the day of the LORD: the mighty man shall cry
- 15 there bitterly. ‡ That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and
- 16 gloominess, a day of clouds and thick darkness. A day of the trumpet, and alarm against the fenced cities, and against the high tow-
- 17 ers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.
- 18 || Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall \* be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land.

—Who were wont to lodge in this place. *That bear silver*—That brought it with them to pay for what they bought.

V. 12. *I will search*—God speaks after the manner of men, who searches dark places with candles. He will fully discover and punish. *Their lees*—In allusion to liquors, which not being poured out from vessel to vessel to refine them, grow thick and foul.

V. 14. *The voice of the day*—The day which will come with a great noise.

V. 15. *A day*—Of unparalleled calamities.

V. 17. *Like blind men*—Not knowing where to go. *As dust*—As abundantly, and as carelessly as dust in the high way.

V. 18. *In the land*—Therefore let not sinners be laid asleep by the patience of God; for when the measure of their iniquity is full, his justice will both overtake and overcome them, will make quick and thorough work.

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CHAP.

† Amos v. 11.

§ Jer. xxx. 7. Joel ii. 2. 11. Amos v. 11.

|| Prov. xi. 4. Ezek. vii. 19.

\* Chap. iii. 8.



## CHAP. II.

*An exhortation to repentance, ver. 1—3. A denunciation of the judgments of God against the Philistines, ver. 4—7. The Moabites and Ammonites, ver. 8—11. The Arabians and Assyrians, ver. 12—15.*

1 **G**ATHER yourselves together, yea, gather together, O nation  
2 not desired: Before the decree bring forth, before the day  
pass as the chaff: before the fierce anger of the LORD come upon  
3 you, before the day of LORD's anger come upon you. Seek ye  
the LORD, all ye meek of the land, who have wrought his judg-  
ment, seek righteousness, seek meekness: \* it may be, ye shall be  
4 hid in the day of the LORD's anger. For † Gaza shall be for-  
faken, and Ashkelon a desolation: they shall drive out Ashdod at  
5 the noon day, and Ekron shall be rooted up. Woe unto the inha-  
bitants of the sea-coasts; the nation of the Cherethites: the word  
of the LORD is against you; O Canaan, the land of the Philistines,  
6 I will even destroy thee, that there shall be no inhabitant. And  
the sea-coast shall be dwellings and cottages for shepherds, and  
7 folds for flocks. And the coast shall be for the remnant of the  
house of Judah, they shall feed thereupon, in the houses of Ashke-  
lon shall they lie down in the evening: when the LORD their God

V. 1. *Gather yourselves*—Call a solemn assembly, proclaim a fast. *Not desired*—Or, *not desirous*. Unwilling to return, and unworthy to be received on your return.

V. 2. *The decree*—Before God's decree is put in execution. *The day*—Before the day of your calamities. *As the chaff*—Carry you away as the wind carries chaff away.

V. 3. *Seek*—Fear, worship, depend on him alone. *Ye meek*—Ye humble ones. *Wrought his judgment*—Obeyed his precepts. *Seek righteousness*—Continue therein. *Seek meekness*—Patiently wait on the just and merciful God. *Hid*—Under the wing of Divine Providence.

V. 4. *For*—It is time to seek God; for your neighbours, as well as you, shall be

destroyed. *Gaza*—A chief city of the Philistines. *They*—The Babylonians. *Shall drive*—Into captivity. *At the noon day*—It shall be taken by force at noon.

V. 5. *The inhabitants*—All the Philistines. *Cherethites*—Or destroyers, men that were stout, fierce, and terrible to their neighbours. *O Canaan*—That part that the Philistines kept by force from the Jews.

V. 6. *For shepherds*—Instead of cities full of rich citizens, there shall be only cottages for shepherds.

V. 7. *The coast*—The sea-coast, the land of the Philistines. *The remnant*—That survive the captivity. *Shall feed*—Their flocks. *In the houses*—In places where these formerly stood. *They*—Both shepherds and flocks. *Shall visit*—In mercy.

V. 8. I

\* Joel ii. 14. Amos v. 15. Jonah iii. 9. † Amos i. 6. Zech. ix. 5.



8 shall visit them, and turn away their captivity. I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and † magnified *themselves* against their border. Therefore, *as* I live, saith the LORD of hosts the God of Israel, Surely § Moab shall be as Sodom, and || the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation; the residue of my people shall spoil them, and the remnant of my people shall possess  
10 them. This shall they have \* for their pride, because they have reproached and magnified *themselves* against the people of the  
11 LORD of hosts. The LORD *will be* terrible unto them: for he will famish all the gods of the earth, and men shall worship him, every  
12 one from his place, *even* all the isles of the heathen. † Ye Arabians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and †† destroy Assyria, and will  
14 make Nineveh a desolation, *and dry* like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the §§ cormorant and the bittern shall lodge in the upper lintels of it: *their* voice shall sing in the windows, desolation *shall be* in  
15 the thresholds: for he shall uncover the cedar work. This is the rejoicing city ||| that dwelt carelessly, that said in her heart: I am, and *there is* none besides me: how is she become a desolation, a place for beasts to lie down in! Every one that passeth by her, shall hiss *and* wag his hand.

V. 8. *I*—God. *Magnified themselves*—Invading their frontiers.

V. 9. *Of nettles*—Not cultivated, but over-run with nettles. *Salt-pits*—A dry, barren earth, fit only to dig salt out of. *The residue*—That return out of Babylon. *Possess them*—Settle upon those parts of their lands, that are fit for habitation.

V. 11. *Famish*—Take away all their sacrifices and drink-offerings. *The gods*—Idols of those lands. *From his place*—Not only at Jerusalem, but every where.

V. 12. *By my sword*—The Chaldeans are called God's sword; because God employed them.

V. 13. *He*—God. *The north*—Assyria, which lay northward of Judea, and due north from Babylon.

V. 14. *All the beasts*—All sorts of beasts which are found in those countries. *The bittern*—A bird that delights in desolate places.

V. 15. *This*—So the prophet triumphs over her. *There is none*—None like me, or that can contend with me.

C H A P.

† Jer. xlix. 1. § Isa. 15. Jer. 48. Ezek. xxv. 8. Amos ii. 1. || Amos i. 13. \* Isa. xvi. 6. Jer. xlviii. 29. † Isa. xviii. 1. xx. 24. Ezek. xxx. 9. †† Isa. x. 5. 12. Ezek. xxxi. 3. Nah. ii. 10. iii. 15. §§ Isa. xxxiv. 11. 14. ||| Isa. xlvii. 8.



## C H A P. III.

*Jerusalem threatened for her wickedness, ver. 1—7. A promise of a glorious reformation, ver. 8—13. And deliverance consequent upon it, ver. 14—20.*

1 **W**OE to her that is filthy, and polluted, to the oppressing  
2 city. She obeyed not the voice: she received not instruction: she trusted not in the LORD: she drew not near to her  
3 God. \* Her princes within her are roaring lions, her judges are  
4 evening wolves, they gnaw not the bones till the morrow. Her  
† prophets are light and treacherous persons: ‡ her priests have polluted the sanctuary; they have done violence to the law. § The  
just LORD is in the midst of them: he will not do iniquity: every  
morning doth he bring his judgment to light, he faileth not, but the  
6 || unjust knoweth no shame. I have cut off the nations: their towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is  
7 none inhabitant. I said, surely thou wilt fear me: thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early and corrupted all their do-  
8 ings. Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to ga-

V. 1. *To her*—Jerusalem.

V. 2. *The voice*—Of God by his mercy and judgments crying aloud.

V. 3. *Her princes*—Persons of principal place and authority. *Lions*—Which hunt for prey, and are ever affrighting or devouring. *Wolves*—Insatiable and cruel, like wolves of the evening, whetted with hunger. *Gnaw not the bones*—They leave nothing but the bones to be eaten on the morrow.

V. 4. *Her prophet*—So called, false prophets. *Light*—Unstable and inconstant. *Violence to the law*—Wrestling it by perverse interpretation.

V. 5. *In the midst*—Observing all. *Not do iniquity*—He will judge them righteously. *Every morning*—Daily he discovers his dis-

pleasure against the wicked. *Faileth not*—Let no season slip to convince them, by public and visible punishments. *The unjust*—But the wicked *Jews* proceed without shame, and without fear.

V. 6. *The nations*—Of old the Canaanites, lately the ten tribes, and later yet, the Assyrians.

V. 7. *I said*—I thought (speaking after the manner of men). *Thou*—O Jerusalem. *Fear me*—For the many and great judgments executed upon others. *I punished them*—In some measure.

V. 8. *Therefore*—Since you will not be amended. *Wait ye*—Attend my resolution. *Until*—Until I rise up to destroy first, and next to take the spoil. *Upon them*—The incorrigible *Jews*. *Devoured*—Consumed

\* Ezek. xxii. 27. Mich. iii. 9, 10, 11. † Jer xxiii. 11, 32. Hos. ix. 7. ‡ Ezek. xxii. 26. § Deut. xxxii. 4. || Jer. vi. 15. viii. 12.



ther the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: \* for all the land  
 9 shall be devoured with the fire of my jealousy. Afterwards I will turn to the people a pure language, that they may all call upon the  
 10 name of the LORD, to serve him with one consent. From † beyond the rivers of Arabia, my suppliants, *even* the daughter of my dis-  
 11 persed shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that  
 12 rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.  
 13 The remnant of Israel shall not do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth: also they  
 14 shall feed, and lie down, and none shall make *them* afraid. ‡ Sing, O daughter of Zion, shout, O Israel, be glad and rejoice with all  
 15 the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, is in the midst of thee, thou shalt not see evil any  
 16 more. In that day it shall be said to Jerusalem, Fear thou not:  
 17 *and* to Zion, Let not thine hands be faint. The LORD thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy: he will rest in his love, he will joy  
 18 over thee with singing. I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it was a

as if burnt up. *My jealousy*—That jealousy wherewith God is jealous for his own glory.

V. 9. *A pure language*—I will give them a pure way of worshipping me, the issue of a pure heart.

V. 10. *My dispersed*—The praying remnant of the scattered *Jews* shall return to their own land, and bring themselves an offering unto the Lord.

V. 11. *Thy doings*—Thy sins formerly committed. *In thy pride*—Proud formalists. *No more be haughty*—Ye shall no more boast, because of the city, or the temple.

V. 12. *Of thee*—In Judea and Jerusalem.

V. 13. *Shall feed*—Shall enjoy peace and plenty.

V. 15. *Taken away*—Abolished, and put an end to the judgments thy sins brought upon thee. *Thine enemy*—The *Babylonian*. *Is in the midst*—He is returned to redeem and govern thee. *Any more*—While thy carriage is as becomes my presence with thee, thou shalt neither fear, nor feel the like evils.

V. 18. *Sorrowful*—That mourn their distance from the solemn worship of God. *Who are of thee*—Thy children. *Reproach*—The taunts of their enemies.

V. 19. *Under*

\* Chap. i. 18. † Isa. xviii. 1. ‡ Isa. xii. 6. xli. 1. Zech. ix. 9.



19 burden. Behold at that time I will undo all that afflict thee, and  
 § I will save her that halteth, and gather her that was driven out,  
 and I will get them praise and fame, in every land where they  
 20 have been put to shame. At that time will I bring you *again*, even  
 in the time that I gather you: for I will make you a name and a  
 praise among all people of the earth, when I turn back your  
 captivity before your eyes, saith the LORD.

V. 19. *Undo*—I will break their power  
 and dissolve their kingdom. *That halteth*  
 —Who is in trouble and ready to fall.  
*Driven out*—Into remote countries.

V. 20. *A praise*—So the universal church  
 of the first-born will be, in the great day.  
 And then the *Israel* of God be made a  
 name and a praise to all eternity.

§ Ezek. xxxiv. 16. Mich. iv. 6, 7.

# N O T E S

O N

## The Book of H A G G A I.

*Nine of the twelve minor prophets preached before the captivity; but the three last, some time after it. Haggai and Zachariah appeared about the same time, eighteen years after the return, and encouraged the people to build the temple, when the work had stopped for some time, notwithstanding all the opposition they met with. Haggai began two months before Zachariah, who was raised up to second him. But Zachariah continued longer at the work: for all Haggai's prophecies which are recorded, were delivered within four months in the second year of Darius; but we have Zachariah's prophecies dated above two years after. They both prophesied of Christ. Haggai speaks of him as the glory of the latter house, Zachariah as the man, the branch. In them the light of that morning-star shone more bright, than in the foregoing prophecies, as they lived nearer the time of the rising of the Sun of Righteousness.*

H A G G A I.



## H A G G A I.

## C H A P. I.

*A reproof of the Jews for their delay in building, which had provoked God to punish them, ver. 1—11. The peoples return to the work, whom the prophet, in God's name, encourages therein, ver. 12—15.*

- 1 **I**N \* the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto † Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying,
- 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.
- 3 Then came the word of the LORD by Haggai the prophet, saying,
- 4 ‡ *Is it time for you, O ye, to dwell in your ceiled houses, and this*
- 5 *house lie waste?* But now, thus saith the LORD of hosts, Consider your
- 6 ways. Ye have § sown much, and bring in little, ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages,
- 7 earneth wages *to put it into a bag with holes.* Thus saith the LORD
- 8 of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I
- 9 will be glorified, saith the LORD. Ye looked for much, and lo, *it came* to little, and when ye brought *it* home, I did blow upon it:

V. 1. *Son*—Adoptive son to *Shealtiel*, being of the royal line, but by nature, son of *Pedaiah*. *Governor*—Appointed to this by the *Persian* king, over the remnant returned out of *Babylon*. *Joshua*—A type of the great deliverer; one *Joshua* leads them into *Canaan*, another restores the temple.

V. 4. *Ceiled*—Arched and richly adorned.

V. 6. *Have not enough*—But what you eat doth not nourish or satisfy you. *Are*

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\* *Ezra* iv. 24. v. 1. *Zech.* i. 1. † *1 Chron.* iii. 17. 19. ‡ *2 Sam.* vii. 2. *Psal.* cxxxii. 3, &c. § *Deut.* xxviii. 38. *Hof.* iv. 10. *Micah* vi. 14, 15.

*not filled*—Your water quenches not your thirst, your wine does not revive your spirit. *None warm*—You have no comfort therein. *With holes*—Loses all his labour.

V. 8. *Take pleasure*—I will accept your offerings, and hear your prayers. *Glorified*—Shew my majesty and account myself glorified by you also.

V. 9. *Came to little*—But it answered not the expectation. *I did blow*—I blasted it. *Ye run*—You with eagerness carry



Why? saith the LORD of hosts. Because of mine house that is waste,  
 10 and ye run every man unto his own house. Therefore || the heaven  
 over you is stayed from dew, and the earth is stayed *from* her fruit.  
 11 And \* I called for a drought upon the land, and upon the moun-  
 tains, and upon the corn, and upon the new wine, and upon the oil  
 and upon *that* which the ground bringeth forth, and upon men, and  
 12 upon cattle, and † upon all the labour of the hands. Then Ze-  
 rubbabel the son of Shealtiel, and Joshua the son of Josedeck the  
 high priest, with all the remnant of the people obeyed the voice of  
 the LORD their God, and the words of Haggai the prophet, as the  
 LORD their God had sent him; and the people did fear before the  
 13 LORD. Then spake Haggai the LORD's messenger in the LORD's mes-  
 14 sage unto the people, saying, I *am* with you, saith the LORD. And  
 the LORD stirred up the spirit of Zerubbabel the son Shealtiel, go-  
 vernor of Judah, and the spirit of Joshua the son of Josedeck the  
 high priest, and the spirit of all the remnant of the people, and they  
 came and did work in the house of the LORD of hosts their God;  
 15 In the four and twentieth day of the sixth month, in the second  
 year of Darius the king.

## C H A P. II.

Haggai assures the builders, that the glory of this house should exceed the glory of the former, ver.  
 1—9. That God would bless them and give them success, ver. 10—19. That he would peculiarly  
 bless Zerubbabel, ver. 20—23.

1 **I**N the seventh month, in the one and twentieth day of the month,  
 came the word of the LORD by the prophet Haggai, saying,  
 2 Speak now to Zerubbabel the son of Shealtiel governor of Judah,  
 and to Joshua the son of Josedeck the high priest, and to the residue  
 3 of the people, saying, Who is left among you that saw this house  
 in her first glory? And how do ye see it now? ‡ Is it not in your

carry on your own particular buildings.

V. 10. *Is stayed*—God hath forbidden them, to drop down dew.

V. 11. *Upon men*—The very blood, and constitutions of men were changed, and many diseases afflicted them.

V. 13. *In the Lord's message*—In the words of his master. *The people*—The whole assembly.

V. 14. *The Lord of hosts*—By which name he delights to be known among the returned captives; and it was a name best suited to their present state, compassed on all hands with enemies.

V. 2. *That saw*—Near fourscore years ago. *This house*—The temple built by Solomon.

V. 5. *My*

|| Lev. xxvi. 19. Deut. xxviii. 23. \* 2 Kings viii. 1. † Chap. ii. 17. ‡ Zech. iv. 10.



4 eyes in comparison of it, as nothing? Yet now † be strong, O Zerubbabel, saith the LORD, and be strong O Joshua son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD,  
 5 and work: for I *am* with you, saith the LORD of hosts. According to the word that I covenanted with you, when ye came out of Egypt,  
 6 so my spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, ‡ Yet once, it is a little while, and I will shake the  
 7 heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will  
 8 fill this house with glory, saith the LORD of hosts. The silver is  
 9 mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of  
 10 hosts. In the fourth and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the  
 11 prophet, saying, Thus saith the LORD of hosts, § Ask now the priests  
 12 concerning the law, saying, If one bear holy flesh in the skirt of

V. 5. *My spirit*—Of strength and courage, of wisdom and understanding.

V. 6. *Yet once*—After many confirmations of the new covenant, one more remains to be made. *A little while*—Tho' above five hundred years, yet this was but a little time compared with that between the promise to *Adam* and Christ's coming. *I will shake*—Whether it be metaphorical or literal, it was verified at the time of Christ's coming into the world. After the return of the captivity, by the commotions among the *Grecians*, *Persians*, and *Romans*, which began soon after this time; this was metaphorically fulfilled. And it was literally fulfilled by prodigies and earthquakes, at the birth, death, and resurrection of Christ.

V. 7. *All nations*—Which was literally fulfilled in the overthrow of the *Persian* monarchy by the *Grecians*, in the civil wars, and succeeding troubles among *Alexander's* successors, the growth of the *Roman* power, by subduing their neigh-

Numb. 108.

14 M 2

† Zech. viii. 9. ‡ Ver. 21. Heb. xii. 26. § Lev. x. 11. Deut. xxiii. 10.

hours, and their dissensions and homebred wars. *The desire*—Christ the most desirable, to all nations, and who was desired by all that knew their own misery, and his sufficiency to save them; who was to be the light of the *Gentiles*, as well as the glory of his people *Israel*. *With glory*—The first temple had a glory in its magnificent structure, rich ornaments, and costly sacrifices; but this was a worldly glory; that which is here promised, is a heavenly glory from the presence of Christ in it. He that was the brightness of his father's glory, who is the glory of the church, appeared in this second temple.

V. 8. *The silver*—The treasures of both: doubt not therefore but I will give enough to build this house.

V. 9. *In this place*—In my house, a type of Christ. *Peace*—A spiritual, internal, and heavenly peace.

V. 11. *Concerning the law*—What the law saith in this case.

V. 12. *Holy flesh*—Part of the sacrifice, legally



his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and  
 13 said, No. Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered  
 14 and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD: and so is every work of their hands, and that which they offer there  
 15 is unclean. Furthermore I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of  
 16 the LORD. Since those *days* were, || when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were but  
 17 twenty. \* I smote you with blasting, and with mildew, and with hail, in † all the labours of your hands, yet ye *turned* not to me,  
 18 saith the LORD. Consider now from this day and upward, from the four and twentieth day of the ninth *month*, even from the day that  
 19 the foundation of the LORD's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig-tree, and the

legally sanctified, or made holy by the altar on which the whole was sanctified. *In the skirt*—In the lap of his garment, or in any other cloth, and if this cloth touch any common thing as bread, &c. shall that become legally holy?

V. 13. *Said*—Now the second case is proposed. *These*—Bread or pottage, wine or oil, or meat. *Unclean*—Shall that which the unclean doth touch, become unclean? Though a mediate touch of what is holy will not make holy, yet will not a mediate touch of what is polluted defile?

V. 14. *So*—Polluted persons, touching what is clean, pollute it, so polluted *Jews*, polluted God's ordinances, while the outward performing of legal duties, left them as unholy in themselves, as they were before: somewhat more then is to be done. The soul is first to be purified, that they and we may offer up a pure offering. *The people*—The body of the *Jews*.

*Every work*—Whatever they do, they pollute all by polluted hands. *Offer*—What they bring to the altar with impure hearts, is polluted by them.

V. 15. *Upward*—Through past years. *Before*—Before you would set upon the re-building of the temple after you had intermitted it.

V. 16. *Since*—All the while the temple lay neglected. *When one came*—Men are disappointed half in half. *But ten*—Which he expected would prove twenty measures, ephahs or bushels. It proved but half your hope, thus your corn failed, and your oil much more.

V. 17. *Blasting*—Burning, and scorching winds. *All the labours*—In your plowing and sowing, in planting of olives and vines.

V. 18. *From the day*—When you began to build on the old foundation.

V. 19. *Is the seed*—Your seed for the next



pomegranate, and the olive-tree hath not brought forth : from this  
 20 day will I bless you. And again the word of the LORD came unto  
 21 Haggai, in the four and twentieth day of the month, saying, Speak  
 to Zerubbabel governor of Judah, saying, I will shake the heavens,  
 22 and the earth. And I will overthrow the throne of kingdoms, and  
 I will destroy the strength of the kingdoms of the heathen, and I  
 will overthrow the chariots and those that ride in them, and the  
 horses and their riders shall come down, every one by the sword  
 23 of his brother. In that day, saith the LORD of hosts, will I take thee,  
 O Zerubbabel, my servant, the son of Shealtiel, saith the LORD,  
 and will make thee as a signet : for I have chosen thee, saith the  
 LORD of hosts.

next harvest is yet in your barns. *Hath not brought forth*—No sign yet appears what vintage you shall have, what store of wine, oil, figs, and pomegranates. Yet in the word of God I tell you, you shall be blest in them all, and have a large produce.

V. 23. *My servant*—A type of him who was God's most beloved servant. *As a signet*—Which is very highly valued, and

carefully kept. So shall the antitypical Zerubbabel, the Messiah, be advanced, loved, and inviolably preserved king, and supreme over his church. He is indeed *the signet on God's right-hand*. For all power is given to him, and derived from him. In him the great charter of the gospel is signed, and sanctified, and it is in him, that all the promises of God are yea and amen.

# N O T E S

O N

## The Book of Z E C H A R I A H.

*Zechariah prophesies more particularly concerning the Messiah than Haggai had done. In the five first verses of his prophecy, he declares the scope of it. Thence to the sixth chapter he relates the visions he saw, and the instructions he received by them. He shews the Jews their present duty, chap. 7. and encourages them to hope for God's favour, chap. 8. Thence to the end, he rebukes for sin, threatens the impenitent, and encourages them that feared God with gracious promises.*

Z E C H A R I A H



## Z E C H A R I A H.

## C H A P. I.

*A call to repentance, ver. 1—6. The vision of the horses, ver. 7—11. The prayer of the angel for Jerusalem answered, ver. 12—17. The vision of the four carpenters, ver. 18—21.*

1 **I**N the eighth month, \* in the second year of Darius, came the  
word of the LORD unto † Zechariah the son of Barachiah, the  
2 son of Iddo, the prophet, saying, The LORD hath been sore dis-  
3 pleased with your fathers. Therefore say thou unto them, Thus  
saith the LORD of hosts, ‡ Turn ye unto me, saith the LORD of  
4 hosts, and I will turn unto you saith the LORD of hosts. Be ye not  
as your fathers, to whom the former prophets have cried, saying,  
Thus saith the LORD of hosts, § turn ye now from your evil ways,  
and from your evil doings: but they did not hear, nor hearken  
5 unto me, saith the LORD. Your fathers, where are they? And the  
6 prophets, do they live for ever? But my words, and my statutes  
which I commanded my servants the prophets, did they not take  
hold of your fathers? And they returned and said, || Like as the  
LORD of hosts thought to do unto us according to our ways, and  
7 according unto our doings, so hath he dealt with us. Upon the  
four and twentieth day of the eleventh month, which is the month  
Sebat, in the second year of Darius, came the word of the LORD  
unto Zechariah, the son of Barachiah, the son of Iddo the prophet,  
8 saying, I saw by night, and behold a \*\* man riding upon a red

V. 1. *In the eighth month*—Two months after Haggai began to encourage the Jews to build the temple. *Zechariah*—Probably this is that Zechariah whom the Jews slew between the temple and the altar, Matt. xxii. 35.

V. 5. *Where are they*—But where are your disobedient fathers? Were they not consumed with famine and sword, as I threatened them? *Do they live*—The prophets died as others; they must not live always to warn you.

V. 6. *My words*—The dreadful menaces which I spake. *My statutes*—The decreed judgments which I resolved to execute on them, which by my prophets I proclaimed. *Take hold*—Overtake as a pursuing enemy overtakes, and seizeth on his enemy. *They returned*—By this it should seem that Zechariah gave them time to consider what answer to give. *So hath he dealt*—It is true, as God said he would do, so he hath done against us.

V. 8. *A man*—Christ Jesus in the shape of

\* Ezra iv. 24. † Ezra v. 1. ‡ Jer. xxv. 5. xxxv. 14. Micah vii. 19. Mal. iii. 7.  
§ Jer. xviii. 11. || Lam. i. 18. \*\* Josh. v. 13.



horse, and he stood among the myrtle-trees that *were* in the bottom ;  
 9 and behind him *were there* \* red horses, speckled and white. Then  
 said I, O my lord, what *are* these? And the angel that talked with  
 10 me, said unto me, I will shew thee what these be. And the man  
 that stood among the myrtle-trees, answered, and said, These *are*  
*they* whom the LORD hath sent to walk to and fro through the earth.  
 11 And they answered the angel of the LORD that stood among the  
 myrtle-trees, and said, We have walked to and fro through the  
 12 earth, and behold all the earth sitteth still, and is at rest. Then  
 the angel of the LORD answered and said, O LORD of hosts, how  
 long wilt thou not have mercy on Jerusalem, and on the cities of  
 Judah, against which thou hast had indignation † these threescore  
 13 and ten years? And the LORD answered the angel that talked with  
 14 me, *with* good words, *and* comfortable words. So the angel that  
 communed with me, said unto me, Cry thou, saying, Thus saith  
 the LORD of hosts, ‡ I am jealous for Jerusalem, and for Zion with  
 15 a great jealousy. And I am very sore displeased with the heathen  
*that are* at ease : for I § was but a little displeased, and they helped

of a man. *Riding*—In a posture of readiness. *A red horse*—This colour is a symbol of his coming to avenge himself on his enemies. *The myrtle-trees*—He posted himself in a convenient place to observe and be ready, among verdant, fragrant trees, emblems of the saints of God. *In the bottom*—This bottom or valley in which the myrtles grew, is an emblem of the church in a low, afflicted state. *Behind him*—Christ was, as becomes a captain, at the head, the rest, as his soldiers, are behind attending on him. *Red horses*—Horses and horsemen, and these are angels, ver. 10. And the colour of these horses is red, probably denoting the bloody condition of states and kingdoms, by wars one against another, when God punisheth his church, or when he avengeth himself. *Speckled*—Of a mixt colour ; perhaps an emblem of affairs, not all dark, nor all light, such as those during the last seventy prophetic

weeks. *White*—An emblem of the best days of the church.

V. 9. *O my Lord*—This was Christ, the Lord of hosts. *What are these*—What is the meaning of these appearances. *The angel*—Christ, the angel of the covenant.

V. 10. *These*—Horsemen, are angels, who are ministers of the Divine Providence in the government of the world.

V. 11. *Is at rest*—All men sit still to take their ease. All is peaceable. This was the state of the empire which at that time ruled all.

V. 12. *Angel of the Lord*—The angel, the Lord Christ.

V. 14. *Cry thou*—Now publish what thou hearest, and assure my poor captive church, that God will do good for her.

V. 15. *A little displeased*—With mine own people, that is, in compassion of the anger I bear against the heathen. *Helped forward*

\* Chap. vi. 1—7. † Dan. ix. 2. ‡ Chap. viii. 2. § Isa. xlvii. 6.



16 forward the affliction. Therefore, thus saith the LORD, I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon  
 17 Jerusalem. Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad, and the LORD  
 18 shall yet comfort Zion, and || shall yet chuse Jerusalem. Then  
 19 lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and  
 20, 21 Jerusalem. And the LORD shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to affright them, to cast out the horns of the heathens, who lifted up *their* horn over the land of Judah to scatter it.

## C H A P. II.

*A vision signifying the prosperous state of Jerusalem, ver. 1—5. An exhortation to the Jews, to hasten into their own land, ver. 6—9. Encouragement to them that were returned, and advice to wait patiently for God, ver. 10—13.*

1 **I** Lifted up mine eyes again, and looked and behold a man with  
 2 **I** a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To \* measure Jerusalem, to see what is the

*forward—Attempted to destroy whom I would but correct.*

V. 16. *A line*—The builder's measuring line shall be stretched out, to mark out the walls, gates, streets, and houses in Jerusalem.

V. 17. *Through prosperity*—Through increase of families, they shall send forth colonies, and plant new cities, and thro' increase of wealth, and cattle, be able to build their cities, and stock their colonies.

V. 18. *Four horns*—Emblems of the enemies of the Jews.

V. 19. *The horns*—Powers, states, and kingdoms, which have from all sides pushed at, broken and tossed my people.

*Judah*—The two tribes. *Israel*—The ten tribes.

V. 21. *He*—Christ. *These*—He first points to the four horns. *But these*—These carpenters are emblems of those instruments God will employ in breaking those destroyers. *Who lift up*—Who employed their arms and strength against the kingdom of Judah, to drive them out of God's inheritance.

V. 1. *With a line*—Ready and prepared to lay out the platform of Jerusalem.

V. 2. *To measure*—To take the exact dimensions of it, that it may answer God's promise, and be capable to receive its inhabitants.



3 breadth thereof, and what is the length thereof. And behold the  
 4 angel that talked with me, went forth, and another angel went out  
 5 to meet him. And *he* said unto him, Run, speak to this young  
 6 man, saying, Jerusalem shall be inhabited *as* towns without walls, for  
 7 the multitude of men and cattle therein. For I, saith the LORD, will  
 8 be unto her a wall of fire round about, and † will be the glory in  
 9 the midst of her. Ho, ho, *come forth*, and ‡ flee from the land of  
 10 the north, saith the LORD: for I have spread you abroad as the  
 11 four winds of the heaven, saith the LORD. Deliver thyself, O  
 12 Zion, that dwellest *with* the daughter of Babylon. For thus saith  
 the LORD of hosts, After the glory hath he sent me to the nations  
 which spoiled you: for he that § toucheth you, toucheth the apple  
 of his eye. For behold, I will lift up mine hand upon them, and  
 they shall be a spoil unto their servants, and || ye shall know that  
 the LORD of hosts hath sent me. \* Sing and rejoice, O daughter  
 of Zion, for lo, I come, and I †† will dwell in the midst of thee,  
 and many nations shall be joined to the LORD in  
 that day, and shall be my people: and I will dwell in the midst of  
 thee, and thou shalt know that the LORD of hosts hath sent me.

habitants. *Jerusalem*—The city which was to be built hereafter.

V. 3. *The angel*—Christ, who had so long talked with *Zechariah*. *Went forth*—From the midst of the myrtle-trees.

V. 4. *And he said*—Christ to that angel who came to meet him. *Run*—Hasten and tell *Zechariah*. *As towns*—The suburbs of it shall be as towns unwalled, for extent and for safety.

V. 5. *The glory*—My presence and favour shall make her glorious.

V. 6. *Ho, ho*—Ye sleepy *Jews*. *Come forth*—Come out from your prisons. *Flee*—Make all the haste you can. *From the land*—*Babylon*, which lay north of *Canaan*. *For I have spread you abroad*—As I executed my threats in scattering you, so I will perform my promise, and gather you.

Vol. II.

14 N

† *Isa.* lx. 19. ‡ *Isa.* xlviii. 20. lii. 11. *Jer.* l. 8. li. 6. 45. *Rev.* xviii. 4. § *Deut.* xxxii. 10. *Psal.* xvii. 8. || *Chap.* iv. 9. \* *Isa.* xii. 6. liv. 1. *Zeph.* iii. 14. †† *Lev.* xxvi. 12. *Ezek.* xxxvii. 27. *John* i. 14. 2 *Cor.* vi. 16.

V. 7. *Deliver thyself*—Accept of thy deliverance.

V. 8. *After the glory*—After that he is become your glory, I am to avenge you of your enemies.

V. 9. *Upon them*—Against the nation that doth violence to my people. *Unto their servants*—Unto the *Jews*, who were first spoiled by, and then made servants to them. *Hath sent me*—To inform them of my father's will.

V. 10. *I come*—To execute judgments on thine adversaries, and to compleat thy deliverance and salvation. *I will dwell*—This was fulfilled in part to the *Jews*, but more fully to the gospel church.

V. 11. *Shall be joined*—Shall worship the God of *Israel*. *In that day*—When Christ shall come in the flesh, and take down the



12 And the LORD shall inherit Judah his portion in the holy land, and  
 13 shall † chuse Jerusalem again. § Be silent, O all flesh, before the  
 LORD: for he is raised up out of his holy habitation.

## C H A P. III.

*Joshua accused, cleared, and clothed with clean and fair apparel, ver. 1—5. A promise made to him, ver. 6, 7: A prophecy of Christ, the Branch, ver. 8—10.*

1 **A**ND he shewed me \* Joshua the high priest standing before the  
 angel of the LORD, and Satan standing at his right-hand to  
 2 resist him. And the LORD said unto Satan, † The LORD rebuke thee,  
 O Satan: even the LORD that hath chosen Jerusalem, rebuke thee:  
 3 Is not this a brand pluckt out of the fire? Now Joshua was cloth-  
 4 ed with filthy garments, and stood before the angel. And he  
 answered, and spake unto those that stood before him, saying,  
 Take away the filthy garments from him. And unto him he said,  
 Behold, I have caused thine iniquity to pass from thee, and I will  
 5 clothe thee with change of raiment. And I said, Let them set a  
 fair || mitre upon his head: so they set a fair mitre on his head, and  
 clothed him with garments, and the angel of the LORD stood by.  
 6,7 And the angel of the LORD protested unto Joshua, saying, Thus  
 saith the LORD of hosts, If thou wilt walk in my ways, and if thou

the partition wall. *Sent me*—The Messiah.

V. 12. *Shall inherit*—Claim, recover, possess, and delight in, as a man doth in his paternal inheritance.

V. 13. *Be silent*—Reverence and adore God, and expect the accomplishment of his word. *All flesh*—Both Jew and Gentile. *He is raised up*—God is on this work already, and he will not sit down again, till he has accomplished his whole work.

V. 1. *And he*—The Lord represented to me in a vision. *Standing*—Ministering in his office. *The angel*—Christ.

V. 2. *The Lord*—Christ, as a mediator, rather chuses to rebuke him in his father's name, than in his own. *Is not this*—Jo-  
*shua.*

V. 3. *With filthy garments*—The emblem

of a poor or sinful state. *The angel*—Christ.

V. 4. *And he*—Christ. *Unto those*—Ministerial angels. *I have caused*—What angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it. *With change of raiment*—Clean and rich, the emblem of holiness.

V. 5. *I said*—Zechariah takes the boldness to desire that for Joshua, which might add to his authority, and he asks the thing of Christ. *A fair mitre*—The proper ornament for the head of the high-priest. *With garments*—All the garments which appertained to the high-priest. *The angel*—Christ.

V. 6. *Protested*—Solemnly declared.

V. 7. *My charge*—The special charge  
 and

† Chap. i. 17. § Zeph. i. 7. \* Hag. i. 1. † Jude 9. || Chap. vi. 11.



wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among  
 8 these that stand by. Hear now, O Joshua the high-priest, thou, and thy fellows, that sit before thee: for they *are* § men wondered at: but behold, I will bring forth || my servant the \* B R A N C H.  
 9 And behold the stone that I have laid before Joshua: upon † one stone *are* ‡ seven eyes: behold, I engrave the graving thereof, saith the LORD of hosts, and I have removed the iniquity of that  
 10 land in one day. In that day saith the LORD of hosts, shall ye call every man his neighbour §§ under the vine, and under the fig-tree.

## C H A P IV.

*The vision of the candlestick and two olive-trees, ver. 1—3. Encouragement to the builders of the temple, ver. 4—10. The explanation of the vision, ver. 11—14.*

1 **A**ND the angel that talked with me, came again, and waked me,  
 2 as a man that is awakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and his seven

and office of the high-priest. *Judge*—Be ruler in the temple, and in the things that pertain to the worship of God there. *Keep*—Not as a servant, but as the chief, on whom others wait, and at last thou shalt have place among my angels.

V. 8. *Thy fellows*—Thy associates in the priestly office. *That sit*—As assessors in a council. *Wondered at*—The unbelieving Jews wonder at them; at their labour and expence in attempting to build such a house. *Bring forth*—God the Father will bring forth a much more wonderful work. *The Branch*—The Messiah.

V. 9. *Behold*—Behold (pointing to a particular stone) that stone which I have laid in the sight of Joshua. *Upon one stone*—On that stone are seven eyes, probably so placed, that they may look many ways; so it was a more exact emblem of Christ, and of his perfect knowledge and wisdom.

Numb. 109.

14 N 2

§ Psal. lxxi. 7. Isa. viii. 18. || Isa. xlii. 1. lii. 13.

Luke i. 78. † Psal. xviii. 22. Isa. xxviii. 16.

§§ Mich. iv. 4.

*I have removed*—I have pardoned the iniquity of this land at once. The temple, founded on such a corner-stone, guarded and watched over by all-seeing Providence, is the blessing and honour of that people, whose sins are all forgiven.

V. 10. *In that day*—Of removing the sins of my people. *Shall ye call*—Ye shall invite one another to refresh yourselves with the sweet fruit of the vine and fig-tree. When iniquity is taken away, we receive precious benefits from our justification, more precious than the fruits of the vine or fig-tree. And we repose ourselves in sweet tranquillity, being quiet from the fear of evil.

V. 2. *With a bowl*—Or basin. *His seven lamps*—The temple candlestick had just so many. *And seven pipes*—So each of the lamps had a pipe reaching from it to the bowl. *On the top*—These lamps were so

fer

\* Jer. xxiii. 5. Chap. vi. 12.

† Chap. iv. 10. Rev. v. 6.



lamps thereon, and seven pipes to the seven lamps, which *are* upon  
 3 the top thereof: And two olive-trees by it, one upon the right *side*  
 4 of the bowl, and the other upon the left *side* thereof. So I an-  
 swered, and spake to the angel that talked with me, saying, What  
 5 *are* these my lord? Then the angel that talked with me answered,  
 and said unto me, Knowest thou not what these be? And I said,  
 6 No, my LORD. Then he answered and spake unto me, saying:  
 This word of the LORD *is* unto Zerubbabel, saying, Not by might,  
 7 nor by power, but by my spirit, saith the LORD of hosts. Who *art*  
 thou, O great mountain? Before Zerubbabel *thou shalt become* a  
 plain, and he shall bring forth the head stone thereof § with shout-  
 8 ings, *crying*, Grace, grace unto it. Moreover, the word of the  
 9 LORD came unto me, saying, The hands of Zerubbabel || have  
 laid the foundation of this house, his \* hands shall also finish it;  
 and † thou shalt know that the LORD of hosts hath sent me unto you.  
 10 For who hath despised the day of small things? For they shall re-  
 joice, and shall see the plummet in the hand of Zerubbabel, *with*  
 those seven; ‡ they *are* the eyes of the LORD, which run to and fro

set, as to stand somewhat higher than the body of the candlestick.

V. 3. *Two olive-trees by it*—All which is an emblem of the church, made of pure gold; to be a light in the world; to shine as lamps that continually burn, maintained with pure oil, distilled from the olive-trees, not pressed out by man, but continually, abundantly, and freely flowing from God.

V. 6. *This word*—Is particularly designed to him, and in an emblem prefigures what a church it is, how precious, how full of light, how maintained by God himself. *Power*—Courage and valour.

V. 7. *O great mountain*—All opposers put together. *Become a plain*—Thou shalt sink into nothing. *The head stone*—Shall assist at the laying of the finishing stone, as he assisted when the foundation stone was laid. *Grace, grace*—Wishing all prosperity, and a long continuance of it, to the temple

and those that are to worship God therein. As the free favour of God began, and finished, may the same ever dwell in it and replenish it.

V. 9. *Thou—Zerubbabel* and all the Jews.

V. 10. *For who hath despised*—In the work of God, the day of small things is not to be despised. God often chooses weak instruments, to bring about mighty things: and tho' the beginnings be small, he can make the latter end greatly to increase. *For*—Tho' they undervalued the meanness of the second temple, yet when finished, they shall rejoice in it. *The plummet*—The perpendicular with which Zerubbabel shall try the finished work. *With those seven*—In subordination to the Divine Providence expressed by the seven eyes, which were on that stone. And those that have the plummet in their hand, must look up to these eyes of the Lord, must have a

constant

§ Ezra iii. 11. 13.

|| Ezra iii. 10.

\* Ezra. vi. 15.

† Chap. ii. 9. 11. vi. 13.

‡ 2 Chron. xvi. 9. Prov. xv. 3.



- 11 through the whole earth. Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, 12 and upon the the left *side* thereof? And I answered again and said unto him, What *be these* two olive-branches, which through the two 13 golden pipes empty out of themselves *oil into* the gold? And he answered me, and said, Knowest thou not what these *be*? And I 14 said, No, my lord. Then said he, § These *are* the two anointed ones, || that stand by the LORD of the whole earth.

## C H A P. V.

*The vision of the flying roll, ver. 1—4. Of the ephah, the talent of lead, and the woman, ver. 5—11.*

- 1 **T**HEN I turned, and lifted up mine eyes, and looked, and behold 2 a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll, the length thereof *is* twenty cubits, 3 and the breadth thereof ten cubits. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off *as on* this side according to it, and every one that sweareth, shall be cut off *as on* that side, 4 according to it. I will bring it forth saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of \* him that sweareth falsely by my name: and it shall remain in the

constant regard to the Divine Providence, and act in dependence upon its conduct, and submission to its disposals.

V. 12. *I answered*—I went on to discourse. *Unto him*—The angel. *What be these*—Two principal branches, one in each tree, fuller of berries, and hanging over the golden pipes. *Through the pipes*—These were fastened to the bowl, on each side one, with a hole through the sides of the bowl, to let the oil that distilled from those olive-branches run into the bowl. *Out of themselves*—An emblem of supernatural grace; these branches filled from the true olive-tree, ever empty themselves, and are ever full; so are the gospel-ordinances.

V. 14. *The two anointed ones*—Christ and the Holy Spirit. The Son was to be sent by the Father, and so was the Holy Ghost. And they stand by him, ready to go.

V. 1. *A flying roll*—A volume, or book spread out at large, flying in the air swiftly.

V. 3. *This*—This roll or book containeth the curse, due to sinners. *The whole earth*—Either the whole land of Judea, or all the world, wherever these sins are found. *According to it*—According to the threats inscribed thereon. *Sweareth*—Profanely, or falsely.

V. 4. *It shall enter*—This curse shall come with commission from me. *It shall remain*—It shall stick close to them and theirs.



midst of his house, and † shall consume it with the timber thereof,  
 5 and the stones thereof. Then the angel that talked with me went  
 on, and said unto me, Lift up now thine eyes, and see what is this  
 6 that goeth forth? And I said, What is it? And he said, This is an  
 ephah that goeth forth. He said moreover, This is their resem-  
 7 blance through all the earth. And behold there was lifted up a  
 talent of lead: and this is a woman that sitteth in the midst of the  
 8 ephah. And he said, This is wickedness. And he cast it into the  
 midst of the ephah, and he cast the weight of lead upon the mouth  
 9 thereof. Then lifted I up mine eyes and looked, and behold,  
 there came out two women, and the wind *was* in their wings, for  
 they had wings like the wings of a stork, and they lifted up the  
 10 ephah between the earth and the heaven. Then said I to the angel  
 11 that talked with me, Whither do these bear the ephah? And he  
 said unto me, To ‡ build it an house in the land of Shinar: and it  
 shall be established, and set there upon her own base.

theirs like Gehazi's leprosy. *And the stones*—Nothing shall remain, as when both the timber and stones of a house are consumed.

V. 6. *He*—The angel. *An ephah*—A measure which held about three bushels. *Goeth forth*—Out of the temple. *Their resemblance*—This is an emblem of this people every where. Thus there is limited time and measure for them, while they sin, and are filling the ephah with their sins, they will find that the ephah of wrath is filled up also, to be poured out upon them.

V. 7. *And behold*—Here is another part of this vision. *Lifted up*—Brought thither to cover it. *A talent*—A piece of lead of a talent weight, as large as the mouth of the ephah. *A woman*—A woman, the third in the vision. Perhaps this vision was purposely obscure, least a plain denunciation of the second overthrow of the state and temple, might discourage them from

going forward in the present restoration of them.

V. 8. *This*—This woman represents the wickedness of the Jews. *He cast it*—The angel cast down this woman. *On the mouth*—And so shut her up, to suffer the punishment of all her sins.

V. 9. *There came out*—From the same place whence the ephah came. *Their wings*—They had wings, like the wings of storks, large and strong, and flew before the wind with great swiftness. The judgments came thus flying, and so bore away with them those that were incorrigible.

V. 11. *To build*—Not in mercy, but in judgment. *Of Shinar*—Of Babylon whither many of the Jews fled, and others of them were forced by the Romans. *Set there*—There they shall be confined without hope of release. *Her own base*—They are settled upon the lees of their own unbelief: their wickedness is established on its own bases.

C H A P.

† Lev. xiv. 45.

‡ Jer. xxix. 5. 28.



## C H A P. VI.

*The vision of the four chariots, representing God's government of the world, ver. 1—8. Joshua crowned as a type of Christ, ver. 9—15.*

1 **A**ND I turned, and lifted up mine eyes, and looked, and be-  
hold, there came four chariots out from between two moun-  
2 tains, and the mountains *were* mountains of brass. In the first chariot  
3 *were* red horses, and in the second chariot black horses. And in the  
third chariot white horses, and in the fourth chariot griffed, and  
4 bay horses. Then I answered and said to the angel that talked  
5 with me, what are these my lord? And the angel answered and said  
unto me, These *are* the four spirits of the heavens, which go forth  
6 from \* standing before the LORD of the whole earth. The black  
horses which *are* therein, go forth into the north country, and the  
white go forth after them: and the griffed go forth toward the south  
7 country. And the bay went forth, and sought to go, that they might  
walk to and fro through the earth: and he said, Get ye hence, walk  
to and fro through the earth. So they walked to and fro through

V. 1. *Four chariots*—Angels who are sometimes stiled chariots of God. These as employed in the affairs of church and empire, act their part in the revolution and changes of things, 'till the gospel be preached by the Messiah, and the apostles. *Of brass*—These denote the immoveable decrees of God, his steady execution of his counsels and the insuperable restraints upon all empires and countries, which God keeps within the barriers of such impregnable mountains.

V. 2. *Red horses*—Perhaps denoting bloody times. *Rev. vi. 4. Black horses*—Perhaps a time of mortality, and wasting diseases. *Rev. vi. 5.*

V. 3. *White horses*—Signifying joyful and prosperous affairs, chap. i. 8. *Griffed*—A mixt state of affairs.

V. 5. *These are*—The angels of heaven, who have a great share in the management of the affairs both of the church and states. *Of the heavens*—Which reside in heaven, 'till employed, go thence when employed,

and having done their work, return thither. *Standing*—They stand as servants attending the command of their Lord.

V. 6. *The black horses*—The angels signified by the black horses are the executors of God's just displeasure. *Therein*—In the second chariot. *The north-country*—*Babylon*. *The griffed*—The angels signified by these, managed the *Roman* power, which was sometimes favourable, sometimes fierce and severe, to those they had to do with. *The south country*—*Egypt* and *Arabia*, which lay south of *Judea*. It may perhaps point at their invading *Africa* too, whose punishments were mixed, with kindness and mercy more than the punishments of *Babylon* were.

V. 7. *Sought to go*—Waited for a commission. *He said*—Christ who hath all power in heaven and on earth. *Through the earth*—Thro' the rest of the kingdoms of the world remote from *Judea*, but not remote from God's wise and sovereign providence.

V. 8. *Cried*

\* 1 Kings xxii. 19. Chap. iv. 14. Luke i. 19.



8 the earth. Then cried he upon me and spake unto me, saying, Behold, these that are gone toward the north country, have quieted my spirit in the north country. And the word of the LORD came unto me, saying, Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah, the son of Zephaniah. Then take silver and gold, and make † crowns, and set *them* upon the head of Joshua, the son of Josedeck the high priest. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD. Even he shall build the temple of the LORD, and he shall bear the glory, and he shall sit, and rule upon his throne, and ‡ he shall be a priest upon his throne, and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. And they *that are* far off shall come and build in the temple of the LORD, and § ye shall know

V. 8. *Cried he*—Christ spake aloud, and called to him. *Quieted my spirit*—By doing what I appointed them in revenge of my peoples injuries, and by bringing my people back into Canaan.

V. 10. *Take*—Of those that are come out of Babylon. *Come thou*—Go fetch them, if they lodge elsewhere. *The same day*—The same day in which they come.

V. 11. *Make crowns*—One of silver, the other of gold. *Set them*—Put both of them, one after another. *Joshua*—Who herein is now a type of Christ, king and priest for ever for his people.

V. 12. *Unto him*—Joshua, but in the hearing of others. *Whose name is the Branch* Whom you know by the name of the Branch, who was called so long since. Thou O Joshua art the pourtrait, he is the Branch itself. *Out of his place*—Of the tribe and family, and in the place foretold. *He shall build*—He it is, though unseen, that stands by you, who build the

material temple, far inferior to the spiritual temple, which Christ will build, preserve, and dwell in for ever.

V. 13. *The glory*—Of both kingly and priestly office; the glory of both those crowns shall abide on him. *Shall sit*—Which speaks both his royal magnificence, and the perpetuity of it. *A priest*—The great high-priest, to offer the great sacrifice to God, to make reconciliation, to intercede for his people. *The counsel of peace*—The peace made for God's people shall rest upon these two, the kingly and priestly office of Christ; by his priestly office he shall make their peace with God, by his kingly office he shall deliver them from their spiritual enemies.

V. 14. *The crowns*—The two crowns before mentioned. *Helem*—These persons we know no more of than their names. *A memorial*—Of the Messiah's certain and speedy coming.

V. 15. *They that are far off*—This verse hath

† Chap. iii. 5. ‡ Psal. cx. 4. Heb. iii. 1. § Chap. ii. 9. iv. 9.



that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

## C H A P. VII.

*In answer to a question concerning fasting, the prophet reproves them for the mismanagement of their fasts, ver. 1—7. Exhorts them to reform their lives, ver. 8—14.*

- 1 **A**ND it came to pass, in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the  
2 ninth month, *even* in Chilleu; When they had sent unto the house of God, Sherezer and Regem melech, and their men to pray before  
3 the LORD, *And* to speak to the priests who *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself; as I have done these so many years?  
4 Then came the word of the LORD of hosts unto me, saying,  
5 Speak unto all the people of the land, and to the priests, saying, When \* ye fasted and mourned in the fifth and seventh month, even those † seventy years, did ye at all fast ‡ unto me, *even* to me?  
6 And when ye did eat, and when ye did drink, did ye not eat *for*  
7 *yourselfes*, and drink *for yourselfes*? Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was

hath a double reference, one to the *Jews*, and the building of the material temple, the other to the bringing in of the *Gentiles*. *And this*—The literal part shall come to pass in your day, if you will obey the voice of the Lord. The mystical part shall come to pass also, and, if you will believe and obey, the *Gentiles* shall come in and be your brethren, and help to build the temple, the spiritual temple. But if you rebel and obey not, you shall be cast out and the *Gentiles* be taken in, to be God's people.

V. 2. *When they*—The captives who still continued in *Babylon*. *The house of God*—The temple, which now half built began to be frequented. *Regem-melech*—It appears not who these were, but no doubt they were eminent in dignity and piety. *Their men*—The train of friends that accompanied them. *To pray*—To intreat the

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Lord for pardon of what was past, acceptance of them at present, and an answer to their enquiry.

V. 3. *The prophets*—Haggai and Zechariah. *Weep*—Fast, in remembrance of the burning of the temple on the tenth day of that month. *Separating myself*—From worldly cares and designs.

V. 5. *Unto all the people*—By their messengers. *And seventh*—For the murder of Gedaliah, slain by *Ishmael*. *Even to me*—You pleased yourselves in it, not me: you wept more for the inconveniencies of the thing than the sinfulness of it.

V. 6. *For yourselfes*—I was as little minded by you in your fasts, as in in your feasts.

V. 7. *Hear the words*—You needed not have thus enquired, had you heeded the written word. *Prophets*—Who have called for repentance, and sincere love to God, and man, and shewed how light, formal services

14 O

\* Isa. lviii. 5. † Chap. i. 12. ‡ Rom. xiv. 6.



inhabited, and in prosperity, and the cities thereof round  
 8 about her, when *men* inhabited the south and the plain? And  
 9 the word of the LORD came unto Zechariah, saying, Thus spake  
 the LORD of hosts, saying, § Execute true judgment, and shew  
 10 mercy and compassions every man to his brother. And || oppress  
 not the widow, nor the fatherless, the stranger, nor the poor, and  
 \* let none of you imagine evil against his brother in your heart.  
 11 But they refused to hearken, and pulled away the shoulder, and  
 12 stopped their ears that they should not hear. Yea, they made their  
 hearts as an adamant-stone, lest they should hear the law, and the  
 words which the LORD of hosts had sent in his spirit by the former  
 13 prophets: therefore came a great wrath from the LORD of hosts.  
 Therefore it is come to pass *that* as he cried, and they would not  
 hear: so † they cried, and I would not hear, saith the LORD of hosts.  
 14 But I scattered them with a whirlwind among all the nations whom  
 they knew not. Thus the land was desolate after them, that no man  
 passed through, nor returned, for they laid the pleasant land deso-  
 late.

## C H A P. VIII.

*A promise that Jerusalem shall be restored, ver. 1—8. That the whole church shall be established and increased, ver. 9—23.*

1 **A** G A I N the word of the LORD of hosts, came to me, saying,  
 2 Thus saith the LORD of hosts, I was jealous for Zion with  
 3 great jealousy, and I was jealous for her with great fury. Thus saith  
 the LORD, I am returned unto Zion, and will dwell in the midst  
 of Jerusalem, and Jerusalem ‡ shall be called a city of truth; and

services are. *Prosperity*—Did such obser-  
 vances preserve *Jerusalem* in its prosperity?  
 Were they sufficient to save the men that  
 inhabited the south of the plain? Did  
 they do no good when things were all safe  
 and well? And do you imagine they can  
 profit you, now all is in ruins?

V. 9. *Spake*—To your fathers.

V. 10. *Imagine evil*—Neither think ill of,  
 or wish ill to, nor plot evil against one  
 another.

V. 11. *Pulled away*—Withdrew their  
 shoulder from the yoke of the law.

V. 12. *In his spirit*—By his holy spirit.

V. 14. *They laid the land desolate*—By their  
 sins.

V. 2. *Jealousy*—With great care that she  
 should not, as formerly, sin against my  
 love, and her own welfare, and with a  
 great desire to do her good, and to rescue  
 her from her enemies. *Fury*—With heat of  
 anger against her enemies.

V. 3. *Shall be called a city of truth*—Her  
 citizens shall love the truth and speak it,  
 shall worship me in truth of heart, as well  
 as in the true manner prescribed to them.

V. 4. *Old*

§ Micah vi. 8. Matt. xxiii. 23. || Jer. v. 28. \* Chap. viii. 17. † Prov. i. 24. 28 Isa. i. 15  
 Jer. xi. 11, xiv. 12. Micah iii. 4. ‡ Isa. i. 21. 26.



4 the mountain of the LORD of hosts, the holy mountain. Thus saith the LORD of hosts, † There shall yet old men, and old women, dwell in the streets of Jerusalem, and every man with his staff in his  
5 hand for very age. And the streets of the city shall be full of boys  
6 and girls playing in the streets thereof. Thus saith the LORD of hosts, If it be marvellous in the eyes of the remnant of this people in these days, ‡ should it also be marvellous in mine eyes? saith the  
7 LORD of hosts. Thus saith the LORD of hosts, Behold, I will save my people from the east-country, and from the west-country.  
8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth  
9 and in righteousness. Thus saith the LORD of hosts, § Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be  
10 built. For before these days there was no hire for man, nor any hire for beast, neither *was there any peace* to him that went out, or came in, because of the affliction: for I set all men, every one  
11 against his neighbour. But now I *will not be* unto the residue of this  
12 people, as in the former days, saith the LORD of hosts. For the seed *shall be* prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these *things*.  
13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and  
|| ye shall be a blessing: fear not, *but* let your hands be strong.  
14 For thus saith the LORD of hosts, As I thought to punish you, when

V. 4. *Old men*—Formerly war, or famine or pestilence, and wasting diseases, cut off men and women before they came to old age.

V. 6. *Marvellous*—These things may seem strange to this people.

V. 7. *The east-country*—*Persia* and *Media*, which lay east from *Jerusalem*, and were now masters of *Babylon*.

V. 8. *In truth and in righteousness*—This signifies both God's part, and their part; on God's part truth, on their's righteous-

Numb. 109.

14 O 2

† 1 Sam. ii. 31. Lam. ii. 20, &c. v. 11. 14.

§ Hag. ii. 4.

|| Ruth iv. 11, 12.

ness, obedience to God's righteous law.

V. 9. *The prophets*—*Haggai* and *Zechariah*.

V. 10. *Before these days*—For eighteen years together. *No hire*—No profit by the labour of man or beast, no sowing or planting. *Affliction*—Distress, and want, through the barrenness, which attended all their labour.

V. 11. *I will not be*—That is, I will not deal with them as in former days.

V. 14. *I repented not*—I did not fail to do it.

V. 15. *So*

† Gen. xviii. 14. Luke i. 37. Rom. iv. 21.



your fathers provoked me to wrath, saith the LORD of hosts, and I  
 15 repented not; So again have I thought in these days to do well  
 16 unto Jerusalem, and to the house of Judah: fear ye not. These  
*are* the things that ye shall do, & Speak ye every man the truth to  
 his neighbour, execute the judgment of truth, and peace in your  
 17 gates. And let none of you imagine evil in your hearts against his  
 neighbour, and love no false oath: for all these *are things* that I  
 18 hate, saith the LORD. And the word of the LORD of hosts came  
 19 unto me, saying, Thus saith the LORD of hosts, The fast of the  
 fourth *month*, and the fast of the fifth, and the fast of the seventh,  
 and the fast of the tenth, shall be to the house of Judah joy and glad-  
 ness, and chearful feasts; therefore love the truth and peace.  
 20 Thus saith the LORD of hosts, *It shall yet come to pass*, that there shall  
 21 come people, and inhabitants of many cities. And the inhabitants  
 of one *city* shall go to another, saying, Let us go speedily to pray  
 before the LORD, and to seek the LORD of hosts; I will go also.  
 22 Yea, many people and strong nations shall come to seek the LORD of  
 23 hosts in Jerusalem, and to pray before the LORD. Thus saith the  
 LORD of hosts, in those days *it shall come to pass*, that ten men shall  
 take hold, out of all languages of the nations, even shall take hold  
 of the skirt of him that is a Jew, saying, We will go with you: for  
 we have heard || *that God is with you.*

V. 15. *So*—So with like stedfastness of mind I have purposed to do well to you.

V. 16. *Judgment of truth*—True judgment. *Peace*—That may restore, and settle peace among you. *Gates*—The places of judicature, where the judges sat.

V. 19. *Thus saith the Lord*—This verse is a final decision of the case: provided they do these things required, ver. 16, 17, then shall the fasting cease, and turn into joyful feasts. *The fourth month*—Wherein the city was taken by the *Babylonians*. *The fifth*—In which the temple was burnt. *The seventh*—Wherein *Gedaliah* was killed. *The tenth*—On the tenth day whereof the king of *Babylon's* army sat down before the city.

V. 20. *People*—Multitudes.

V. 21. *I will go also*—The invited, shall with as much zeal embrace the motion, as others made it.

V. 22. *In Jerusalem*—Literally understood, you have the first fruits of them mentioned, *Acts* ii. 10, 11, 12. Mystically, *Jerusalem* is the church of Christ. *To pray*—To perform all gospel-worship.

V. 23. *Ten men*—That is, many men. *All languages*—No nation is any longer excluded. *A Jew*—To whom the gospel was first preached. *We have heard*—And now see, and are assured. *That God*—The true God, the only true God, whom to know is life eternal.

C H A P.



## C H A P. IX.

*A prophecy against the Syrians and others, ver. 1—7. God will protect his people, ver. 8. A prophecy of the Messiah, ver. 9, 10. Of the deliverance and victories of the Jews, ver. 11—17.*

1 **T**HE burden, the word of the LORD against the land of Hadrach, and \* Damascus *shall be* the rest thereof: for the eyes  
2 of man, and of all the tribes of Israel *are* towards the LORD. And  
3 Hamath also shall border thereby; Tyrus, and † Zidon, though it  
4 be very wise. And Tyrus did build herself a strong hold, and  
5 ‡ heaped up silver as the dust; and fine gold as the mire of the  
6 streets. Behold, § the LORD will cast her out, and he will smite  
7 her power in the sea, and she shall be devoured with fire. Ashkelon shall see *it* and fear: Gaza also *shall see it*, and be very sorrowful, and Ekron: for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.  
8 And a bastard shall dwell in Ashdod: and I will cut off the pride  
9 of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth: but the remnant, even that *shall be* for our God; and he shall be as governor in Ju-

V. 1. *Hadrach*—This is the name of a city in *Celofyria*, and here signifies the country also. It was not far from *Damascus*. *The rest thereof*—This burden shall lie long as well as heavy on *Damascus*. *Towards the Lord*—For as all men's appeals in cases of wrong are to heaven, so they who have been wronged by Syrian injustice, look to heaven for right.

V. 2. *Hamath*—A principal town of Syria. *Shall border*—Shall be so near the storm, that they shall not quite escape. *Very wise*—Each of them are subtle, and think by craft to save themselves, but God derides their wisdom.

V. 4. *Cast her out*—Of her inheritance, as the word properly means.

V. 5. *Her expectation*—Her hope that Tyre would break Alexander's power, or hold out against it. *Ashamed*—Turned into shame and confusion. *The king*—The go-

vernment shall be overthrown. *Shall not be inhabited*—For many years.

V. 6. *A bastard*—Strangers, who have no right of inheritance.

V. 7. *Take away his blood*—Though proud and warlike nations have delighted to shed blood, and, as it were, to eat the blood of their enemies, yet God will overthrow their power, and take the prey out of their mouth. *Abominations*—Their abominable sacrifices which they offered and feasted on. God will punish their idolatries, and by destroying the cities of those abominations, will remove them for ever. *The remnant*—That small select number who escape the sword, shall be the Lord's peculiar ones. *As a governor*—For the honour which shall be given them. *As a Jebusite*—The city is put for the people, and this one city and people for all the other: all the remaining *Philistines* shall be as *Jebusites*.

\* Amos i 3. † Obad. 10. ‡ Job xxvii. 16. § Isa. xxiii. 1. xxviii. 3.



8 dah, and Ekron as a Jebusite. And || I will encamp about mine house, because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through  
9 them any more: for now have I seen with mine eyes. \* Re-  
joice greatly, O daughter of Zion; shout, O daughter of Jerusa-  
lem: behold, thy king cometh unto thee: he is just, and having  
salvation; lowly, and riding upon an ass, even upon a colt, the  
10 foal of an ass. And I † will cut off the chariot from Ephraim, and  
the horse from Jerusalem, and the battle-bow shall be cut off, and  
he shall speak peace unto the heathen, and his dominion shall be  
‡ from sea even to sea, and from the river, even to the ends of the  
11 land. As for thee also, by the blood of thy covenant, I have  
12 sent forth thy § prisoners out of the pit wherein is no water. Turn  
ye to the strong hold, ye prisoners of hope: even to-day do I de-  
13 clare that I will render double unto thee: When I have bent Ju-  
dah for me, filled the bow with Ephraim, and raised up thy sons,  
O Zion, against thy sons, O Greece, and made thee as the sword

*Jebusites*, servants to the people of God.

V. 8. *I will encamp*—To defend it from all its enemies. *Mine house*—This temple, but as it is an emblem of the church. *The army*—Of the *Persian* and the *Grecian* army, whose march lay through *Judea*.

V. 9. *Thy king*—The Messiah. *He is just*—The righteous one, who cometh to fulfil all righteousness. *Having salvation*—To bestow on all that believe in him.

V. 10. *I will cut off*—When the Messiah comes and sets up his kingdom, he will need no external force. Neither chariot, bow nor sword, brought salvation to him, neither shall they be mentioned in the day of his conquest. *The heathen*—The Heathens through him shall be reconciled unto God, and one another, *Eph. ii. 17*. *From the river*—From *Euphrates* to the utmost end of *Canaan*, to the *Mediterranean sea*; a type of all the world, which was in due time to be the inheritance of Christ.

V. 11. *As for thee*—Oh *Jerusalem*; these words are Christ's words to her. *By the*

*blood*—By my blood, in which thy covenant as confirmed; 'tis God's covenant as made by him, 'tis *Zion's* covenant as made for her, 'tis Christ's also as made in him. *Sent forth*—I have delivered the *Jews* out of *Babylon*: compared to a pit in which no water was, wherein the *Jews* must have perished, had not God visited them.

V. 12. *Turn ye*—The prophet exhorts the *Jews* to hasten to Christ, who is the salvation and high tower of the church. *Prisoners of hope*—Captives, yet not without hope. *Even to-day*—In this day of lowest distress. *Double*—Twice as much good as thou hast suffered evil.

V. 13. *When I have bent Judah*—In the days when *Judah* shall be in my hand as a strong bow, ready bent. *Ephraim*—*Ephraim*, the remainder of the ten tribes (which returned with *Judah*) shall be for a supply of warriors; as the quiver filled is a supply of arrows to the bow-man. *O Greece*—Against the *Grecians* or *Ionians*, who had oppressed the *Jews*, and bought them

|| Chap. ii. 5.

\* *Isa. lxii. 11*.

Chap. ii. 10.

† *Hag. ii. 22*.

‡ *Psal. lxxii. 8*.

§ *Isa. lxi. 1*.



14 of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow  
 15 the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them, and they shall devour, and subdue with sling-stones, and they shall drink, and make a noise as through wine, and they shall fill both the bowls, and the corners  
 16 of the altar. And the LORD their God shall save them in that day as the flock of his people, for *they shall be as the stones of a crown,*  
 17 lifted up, as an ensign upon his land. For how great is his goodness, and how great is his beauty? Corn shall make the young men chearful, and new wine the maids.

## C H A P. X.

*The Jews are directed to eye God in all events, ver. 1—4. To expect strength and success from him in all their struggles ver. 5—12.*

1 **A**SK ye \* of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of

them for slaves, against whom the Jews took arms, under the conduct of the Maccabees, to whom Christ made good much of this promise.

V. 14. *Shall be seen*—Shall manifestly appear for them. *His arrow*—His judgments, swift, irresistible, and sudden. *As the lightning*—Which breaks forth with violence, and runs from east to west in a moment. *The Lord God*—Their God, the God of Israel, shall give the alarm to them, and sound the call to bring them together. *Of the south*—In which the mightiest whirlwinds are raised; some think the prophet alludes to the tempest at the delivery of the law.

V. 15. *Devour*—Destroy their enemies. *With sling-stones*—As David did Goliath. *Shall drink*—In their festivals, when they offer sacrifices of thanksgiving for their victories. *Make a noise*—Shout with shouts of triumph, as men do whose hearts are glad

with success, and cheered with wine. *Shall fill*—With the blood of the sacrifices they offer.

V. 16. *As the flock*—As a shepherd saves his flock. *As the stones of a crown*—Precious in my sight. *As an ensign*—Or trophy.

V. 17. *His goodness*—Infinite goodness is the fountain of all the good done for this people. *His beauty*—How wonderful the beauty of Divine Providence in Israel's deliverance and salvation? *Corn*—Plentiful harvests shall make the young men chearful in sowing, reaping, and eating the fruits thereof. *New wine*—There shall be such plenty of wine, that all, young and old, shall be cheered with it.

V. 1. *The latter rain*—This made plenty of all provision, and is proverbially used to signify a great blessing. *Bright clouds*—Bright through the lightnings which break from them. *Them*—The Jews.

V. 2. *Vanity*

\* Jer. xiv. 22.



2 rain, to every one grafs in the field. For the † idols have spoken vanity, and the diviners have seen a lie, and have told false dreams: they comfort in vain: therefore they went their way as a  
 3 flock; they were troubled, because there *was* no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock, the house of Judah, and  
 4 hath made them as his goodly horse in the battle. Out of him *came forth* the corner, out of him the nail, out of him the battle-bow,  
 5 out of him every oppressor together. And they shall be as mighty men, who ‡ tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them: and  
 6 the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD  
 7 their God, and will hear them. And *they of* Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad, their heart shall rejoice in  
 8 the LORD. I will hiss for them, and gather them, for I have redeemed them: and they shall increase as they have increased.  
 9 And I will sow them among the people: and they shall remember

V. 2. *Vanity*—Their predictions were vain. *They went*—They went into captivity. *Troubled*—Oppressed and afflicted. *No shepherd*—No ecclesiastical or civil governors, that would faithfully do their duty.

V. 3. *The shepherds*—Officers in the church and state. *The goats*—The officers among them, who were like he-goats, that push, and wound, and trample under foot the feebler cattle. *Visited*—In mercy. *As his goodly horse*—Hath given them strength and courage.

V. 4. *Out of him*—From God. *The corner*—The prince or ruler, who is in a polity as a corner-stone in buildings. *The nail*—Which fastens the tents of war, or the timber together in a house. *The battle bow*—All warlike provision. *Every oppressor*—Or collector of tribute. It was

from God that *Nebuchadnezzar* mightily prevailed, and oppressed *Israel*; and it is from God also, that *Judah* grows up to such power, as to be able to cope with his adversaries, and to impose tribute on them.

V. 6. *Of Joseph*—The remnant of the kingdom of *Israel*, the residue of the ten tribes. *To place them*—To settle them in their own land, and in their own cities.

V. 7. *Their children shall see*—These blessings shall continue through your generations, to children that shall be born.

V. 8. *I will hiss*—Though they are now scattered far off, I will call them as a shepherd, and they shall run with speed back to the flock. *As they have increased*—As they did of old time.

V. 9. *I will sow them*—Their increase shall be like the increase of rich soil that hath much seed cast on it. *The people*—  
 The

† *Jer.* x. 8. *Heb.* ii. 18. ‡ *Psal.* xviii. 42.



me in far countries, and they shall live with their children, and  
 10 turn again. § I will bring them again also out of the land of Egypt,  
 and gather them out of Assyria; and I will bring them into the land  
 of Gilead and Lebanon, and *place* shall not be found for them.  
 11 And he passed through the sea with affliction, and || smote the waves  
 in the sea, and all the deeps of the river dried up: and the pride  
 of Assyria was brought down, and the scepter of Egypt departed  
 12 away. And I will strengthen them in the LORD, and \* they shall  
 walk up and down in his name, saith the LORD.

## C H A P. XI.

*A prediction of the final destruction of the Jews, ver. 1—6. The Messiah will rule them, ver. 7, 8. But at length, provoked by their contempt of him, give them up, ver. 9—17.*

1 **O** P E N thy doors, O Lebanon, that the fire may devour thy  
 2 cedars. Howl fir-tree for the cedar is fallen; because the  
 mighty are spoiled: howl, O ye oaks of Bashan, for the forest of  
 3 the vintage is come down. *There is a voice of the howling of the*

The Heathen. *In far countries*—Whither-soever they were driven. *With their children*—The children born to them shall live, and grow up with them. *Turn again*—To their city and country.

V. 10. *Place shall not be found*—The land shall be too narrow for them.

V. 11. *And he passed through*—The whole verse is an allusion to what God had done in the two famous deliverances of his people, bringing them out of Egypt, through the Red Sea, and through Jordan, and destroying the Egyptians, and delivering them out of Assyrian bondage, and in order thereto, destroying that kingdom.

V. 12. *Walk up and down*—Shall manage all their affairs. *In his name*—By power and wisdom given from above, to the glory of our God, and our Redeemer.

V. 1. *Open thy doors*—That destruction of the Jewish church and nation, is here foretold in dark and figurative expressions, which our Lord, when the time was at  
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hand, prophesied of very plainly. *Lebanon*—Lebanon, a great mountain boundary between Judea and its neighbours on the north, is here commanded to open its gates, its fortifications raised to secure the passages, which lead into Judea. *That the fire*—Fire kindled by the enemy in the houses and buildings in Judea, and in Lebanon itself. *Thy cedars*—Palaces built with cedars.

V. 2. *Fir-tree*—Houses and towns built with firs. *The cedar*—Much less shall ye escape. *Ye Oaks*—Used in that country for building palaces, cities, towns, and fortresses. *The forest*—Jerusalem, compared to a forest, in regard of the many and tall houses in it. In short, all are called to cry, for the miseries that will come upon all. *Come down*—Is laid desolate.

V. 3. *Of the shepherds*—The enemy having driven away their flocks and herds. *Their glory*—What was their honour. *Of Jordan*—The great forests on the banks of  
 Jordan,

§ Isa. xi. 11.

|| Isa. xi. 15.

\* Mich. iv. 5.



shepherds, for their glory is spoiled: a voice of the roaring of  
 4 young lions; for the pride of Jordan is spoiled. Thus saith the  
 5 LORD my God, Feed the flock of the slaughter; Whose possessors  
 slay them, and hold themselves not guilty: and they that sell them,  
 say, Blessed be the LORD, for I am rich: and their own shepherds  
 6 pity them not. And I will no more pity the inhabitants of the  
 land, saith the LORD: but lo, I will deliver the men every one  
 into his neighbour's hand, and into the hand of his king, and they  
 shall smite the land, and out of their hand I will not deliver *them*.  
 7 But I will feed the flock of slaughter, *even* you, O poor of the  
 flock. And I took unto me two slaves; the one I called beauty,  
 8 and the other I called bands; and I fed the flock. Three shepherds  
 also I cut off in one month; and my soul loathed them, and their  
 9 soul also abhorred me. Then said I, I will not feed you: \* that  
 that dieth, let it die: and that that is to be cut off, let it be cut off:  
 10 and let the rest eat, every one the flesh of another. And I took  
 my staff, *even* beauty, and cut it asunder, that I might break my  
 11 covenant which I had made with all the people. And it was bro-  
 ken in that day: and so the poor of the flock that waited upon me,  
 12 knew that it *was* the word of the LORD. And I said unto them, If  
 ye think good, give *me* my price, and if not, forbear. So they

*Jordan*, where the young lions were wont to range.

V. 4. *My God*—God the father speaks to Christ. *Of the slaughter*—Appointed to the slaughter. The *Jews*, during four hundred and fifty years, were a flock of slaughter to the *Egyptians*, *Chaldeans*, and afterwards the *Romans*.

V. 5. *Whose possessors*—Governors. *Not guilty*—Think they do no ill. *That sell them*—For slaves. *For I am rich*—Profanely give God thanks, that they thrive by cruelty and oppression.

V. 6. *I will deliver*—To rob, imprison, banish, or kill each other. *Of his king*—The *Roman Cæsar*, whom the *Jews* had chosen to be so. *The land*—Their king and his armies shall destroy the land.

V. 7. *Bands*—The beauty of grace and glory, the bands of love and peace.

V. 9. *Then*—After that time of his patient feeding the flock, and cutting off the unfaithful shepherds. *Cut off*—By the sword or famine. *The flesh*—Either live to be besieged, 'till hunger makes the living eat the dead, or by seditions and bloody intestine quarrels, destroy each other.

V. 10. *Even beauty*—Which was the beauty and glory of them, the covenant of God with all the blessings of it. *That I might break*—Declare it null. Christ calls it his covenant, for he was the mediator of it.

V. 11. *Broken*—The covenant was disannulled. *That waited*—Believed in him, and obeyed him. *Knew*—Saw, and owned God in all this.

V. 12. *And I said*—Upon parting, Christ seems, after the manner of men, to mind them of his pains for them, and desire them



13 weighed for my price thirty *pieces* of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them! And I took the thirty *pieces* of silver, and cast them to 14 the potter in the house of the LORD. Then I cut asunder mine other staff, *even* bands, that I might break the brother-hood between Ju- 15 dah and Israel. And the LORD said unto me, Take unto thee yet 16 the instruments of a foolish shepherd. For lo, I will raise up a shepherd in the land, *who* shall not visit *those that be* cut off, neither shall seek the young one, nor heal *that that is* broken, nor bear that that standeth still: but he will eat the flesh of the fat, and tear 17 their claws in pieces. Woe to the idol shepherd that leaveth the flock: the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

to reckon with him. *If ye think good*—He puts it to them, whether they thought he deserved ought at their hands? *So they*—The rulers of the Jews, the high priest, chief priests, and pharisees. *Weighed*—Which was the manner of paying money in those days. *Thirty pieces*—Which amounts to thirty-seven shillings and sixpence, the value of the life of a slave, *Exod. xxi. 32.* This was fulfilled when they paid Judas Iscariot so much to betray Christ.

V. 13. *The Lord*—God the Father. *Cast it*—As being so little, it would hardly purchase any thing but what was the cheapest among them. *A goodly price*—God upbraids the shepherds of his people, who prized the great Shepherd no higher. *Cast them to the potter*—Or rather, cast them into the house of the Lord for the potter; all which the Jewish rulers acted over.

V. 14. *Then*—So soon as I saw what value they put upon me. *I cut asunder*—Christ did it really, the prophet did it in the type. *Break*—Declare it broken. *The brother-hood*—That friendship which had been among them. *Judah*—The two

Numb. 109.

tribes, and the remnant of the ten tribes.

V. 15. *Take unto thee*—O Zechariah, personate a shepherd quite different from him thou hast represented.

V. 16. *Who shall not visit*—Who seeks not out those that are lost. *The young one*—Which are aptest to perish through weakness. *Nor heal*—But leaves it to die of its wounds. *That stand still*—Not able to go forward. *Will eat*—Feast on the fattest of the flock. *Tear their claws*—Tear off their skin unto the very nails; in brief, a sluggish, negligent, covetous, riotous, oppressive, and cruel government, is shadowed out by a foolish shepherd.

V. 17. *The idol shepherd*—To them that are but the images of shepherds. *That leaveth*—Calls off the care of the flock. *The sword*—Of the enemy, shall break his strength and be-fool his counsels. *Dried up*—They that have gifts which qualify them to do good, if they do it not, they will be taken away. They that should have been workmen, but were slothful, and would do nothing, will justly have their arm dried up. And they that should have been watchmen, but were drowsy, will justly have their eye blinded.



## C H A P. XII.

*The enemies of the church shall not prevail against her, ver. 1—6. God will strengthen the weakest of his people, ver. 7, 8. A spirit of prayer and repentance promised. ver. 9—14.*

1 **T**HE burden of the word of the LORD concerning Israel, saith the LORD, \* who stretcheth forth the heavens, and layeth the foundation of the earth, and † formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against 2 Judah, and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be 3 gathered together against it. In that day saith the LORD, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite 4 every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* 5 my strength in the LORD of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about on the right-hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem. 6 The LORD also shall save the tents of Judah first, that the glory of 7

V. 2. *Jerusalem*—That weak, unwalled city, and much more the church which is the antitype to *Jerusalem*. *In the siege*—Now when all this is in readiness, and no visible means of escape, then will God make them drink the wine of astonishment.

V. 3. *In that day*—The day of the full accomplishment of this prophecy is a day known to the Lord. *A burdensome stone*—Too heavy for them, though many join together to remove it.

V. 4. *I will open mine eyes*—I will watch over my people for good. This eye of God open upon his people, is his wise, powerful, gracious providence for them. *With blindness*—All their warriors in their

consults shall have as little of foresight, as a blind man hath of sight.

V. 5. *The inhabitants of Jerusalem*—Though but few, and poor, yet they shall be my strength. Not in their own power, but in the power of the Almighty Lord of all.

V. 6. *Like a hearth*—A hearth on which fire is thoroughly kindled. *In her own place*—Not built as *Nineveh*, *Babylon*, or *Rome*, in some place near old cities, but in the very same place where old *Jerusalem* stood.

V. 7. *The tents*—The unfenced places, the open country, the cottages, or tents. *First*—First the weaker are saved, next the stronger.

\* *Isa.* xlii. 5. † *Numb.* xvi. 22. *Eccles.* xii. 7.



the house of David, and the glory of the inhabitants of Jerusalem  
 8 do not magnify *themselves* against Judah. In that day shall the  
 LORD defend the inhabitants of Jerusalem, and he that is feeble  
 among them, at that day shall be as David, and the house of David  
 9 shall be as angels, as the angel of the LORD before them. And it  
 shall come to pass in that day, *that* I will seek to destroy all the nations  
 10 that come against Jerusalem. And \* I will pour upon the house of  
 David, and upon the inhabitants of Jerusalem, the spirit of grace,  
 and of supplications, and † they shall look upon me whom they  
 have pierced, and ‡ they shall mourn for him, as one mourneth  
 for *his* only son, and shall be in bitterness for him, as one that is in  
 11 bitterness for *his* first-born. In that day shall there be a § great  
 mourning in Jerusalem, || as the mourning of Hadadrimmon in the  
 12 valley of Megiddo. And the land shall mourn, every family  
 apart, the family of the house of David apart, and their wives  
 apart: the family of the house of Nathan apart, and their wives  
 13 apart: The family of the house of Levi apart, and their wives

stronger. *The glory*—That the illustrious house of *David*, and the glorious citizens of *Jerusalem* may not boast of their power, policy, and courage.

V. 8. *As David*—A mighty man of valour. *The house of David*—Those of the royal line shall be for prudence, and prowess in the conduct of the armies of *Israel*, most excellent; express here in an hyperbole. *As the angel*—Nay, like the angel of the Lord, like Christ who is captain of our salvation.

V. 9. *I will seek*—I will purposely and effectually do it.

V. 10. *I will pour*—This was fulfilled on Christ's exaltation, when he sent the Comforter to his disciples, it is daily performed to the children of God, and will be continually 'till we are brought to be with Christ for ever. *The house of David*—The whole family of Christ, his house who was the seed of *David*, and who is called *David*, Ezek. xxxvii. 24. *The spirit of grace*—Which is fountain of all graces in us. *Pierced*

—Every one of us by our sins pierced him, and many of the *Jews* literally. *Mourn*—They shall literally lament the crucifying of the Lord Jesus. *In bitterness*—True repentance will bitterly lament the sins which brought sorrows and shame upon our Lord.

V. 11. *In that day*—When the *Jews* shall mourn for their sins, and for that great sin, crucifying the Lord of glory. *A great mourning*—A mourning express by the greatest the *Jews* ever were acquainted with, and which for its greatness grew into a proverb. The mourning for *Josiah* slain at *Hadadrimmon*, a town in the valley of *Megiddo*.

V. 12. *The house of Nathan*—The royal family in both branches of it, *Solomon's* and *Nathan's*.

V. 13. *The house of Levi*—The sacerdotal tribe were the most bitter persecutors of Christ, they hired the traitor, they sought witnesses; the high priest, (head of that family) condemned him to die, for all which they

\* Joel ii. 18. † Rev. i. 7. ‡ Jer. vi. 26. Amos viii. 10. § Acts ii. 37. || 2 Kings xxiii. 29.



14 apart : the family of Shimei apart, and their wives apart. All the families that remain, every family apart, and their wives apart.

## C H A P. XIII.

*A promise of pardon, of reformation, and of the conviction and silencing of false prophets, ver. 1—6. A clear prediction of the sufferings of Christ, the destruction of the Jews, and the purifying of a remnant, ver. 7—9.*

1 **I**N that day there shall be a fountain opened to the house of Da-  
vid, and to the inhabitants of Jerusalem for sin, and for un-  
2 cleanness. And it shall come to pass in that day, saith the LORD  
of hosts, *that* I will \* cut off the names of the idols out of the land,  
and they shall no more be remembered : and also I will cause the  
3 prophets, and the unclean spirit to pass out of the land. † And  
it shall come to pass, *that* when any shall yet prophesy then his fa-  
ther and his mother that begat him, shall say unto him, Thou shalt  
not live : for thou speakest lies in the name of the LORD : and his  
father, and his mother that begat him, shall thrust him through when  
4 he prophesieth. And it shall come to pass in that day *that* the pro-  
phets shall be ashamed every one of his vision, when he hath pro-  
phesied ; neither shall they wear a ‡ rough garment to deceive.  
5 But he shall say, I *am* no prophet, I *am* an husbandman : for man  
6 taught me to keep cattle from my youth. And *one* shall say unto him,  
What *are* these wounds in thine hands ? Then he shall answer, *Those*  
7 with which I was wounded in the house of my friends. Awake,

they shall one day reckon with God, and therefore above other tribes they are particularly named as chief mourners for their cruelty to Christ.

V. 1. *A fountain*—The blood of Christ. *Opened*—The spouse is to Christ a fountain sealed, but Christ is to sinners a fountain opened. *Inhabitants of Jerusalem*—The inhabitants of Jerusalem are all to whom the gospel is preached. *For uncleanness*—For purging away all manner of sins and uncleannesses.

V. 2. *Cut off*—I will utterly destroy idols and idolatry. *The prophets*—The false pro-

phets. *The unclean spirit*—The devil who sets the false prophets to work.

V. 3. *Prophecy*—Falsely. *His father*—His dearest friends. *Shall thrust him through*—That is, shall wound, shall chastise him with stripes that may leave their marks behind.

V. 4. *A rough garment*—Such as the true prophets were wont to wear.

V. 6. *With which I was wounded*—To recover me from ruining myself and others by imposture, See ver. 3.

V. 7. *O sword*—Afflictions, persecutions, and the cross. *My shepherd*—Who is my faithful

\* *Exod.* xxiii. 13. *Psal.* xvi. 4. *Ezek.* xxx. 13. *Hos.* ii. 17. † *Matt.* xii. 43. *Mark* i. 26.

‡ *2 Kings* i. 8.]



O sword, against my shepherd, and against the man § *that is my fellow*, saith the LORD of hosts: || smite the shepherd, and the sheep shall be  
 8 scattered: but I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off, *and* die, but the third shall be left therein.  
 9 And I will bring the third part through the fire, and will \* refine them as silver is refined, and will try them as gold is tried: † they shall call on my name, and I will hear them: I will say, ‡ It is my people; and they shall say, The LORD is my God.

## C H A P. XIV.

*The gates of hell threaten the church; but all issues well at last, ver. 1—7. The spreading of the church, ver. 8—16. The punishment of those that fought against Jerusalem, and that neglect to worship there, ver. 17—19. The increase and purity of the church, ver. 20, 21.*

1 **B**EHOLD, the day of the LORD cometh, and thy spoil shall be  
 2 divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and §§ the houses rifled, and the women ravished, and half of the city shall go forth into captivity, and the residue of the people shall not be cut  
 3 off from the city. Then shall the LORD go forth, and fight against  
 4 those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is be-

faithful shepherd, and will lay down his life for my sheep. *My fellow*—This speaks Christ man with us, and God with his father, God-man in one person. *The shepherd*—This great and good shepherd. *Turn mine hand*—God will turn his hand in favour, and for protection will keep the new, and weak disciples.

V. 8. *Two parts*—Not precisely two, but the greater part shall die a temporal death, by the sword of Titus, or an eternal death under unbelief. *The third*—A remnant, the lesser part, shall escape or be preserved.

V. 1. *The day*—Of vengeance Joel ii.

1, 2. cometh, or will soon overtake you, O sinful unthankful! bloody! *Jews*. *Thy spoil*—All thou hast, O Jerusalem, shall become a prey to thine enemy.

V. 2. *All nations*—The Romans who at that time had the rule over all the nations of that part of the world. *The residue*—That small number of the Jews who were spared by Titus. *Shall not be cut off*—Were not forbidden to dwell about the city.

V. 3. *Then*—After he hath sufficiently punished the Jews. *As when he fought*—As in those days when he fought for his people.

V. 4. *Shall cleave*—Sinai melted, at the presence

§ John x. 30. xiv. 10, 11. Phil. ii. 6. || Matt. xxvi. 31. Mark xiv. 27. \* 1 Pet. i. 6, 7.  
 † Psal. l. 15. ‡ Psal. cxliv. 15. §§ Isa. xlii. 16.



fore Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove  
 5 toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: Yet O LORD my  
 6 God come, *and* all thy saints with thee. And it shall come to pass  
 7 in that day, *that* the light shall not be clear, *nor* dark. But it shall be  
 \* one day which shall be known unto the LORD, not day nor night:  
 8 but it shall come to pass *that* at † evening-time it shall be light. And it shall be in that day, *that* living ‡ waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the  
 9 hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth; in that day shall there be one LORD,  
 10 and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, and it shall be lifted up, and

presence of the God of the whole earth. *Great valley*—So there shall be a plain access from the place of the feet of the Lord unto *Jerusalem*.

V. 5. *The valley of the mountains*—A place provided of God for their safety. *O Lord my God*—As if it were said, though it will, O Lord, put us into fear; yet without such wonderful works we shall not see thy salvation; therefore, O Lord my God come, and bring thy holy ones with thee.

V. 6. *In that day*—While God is fighting with the enemies of his church, the nations that fought against *Jerusalem*. *Nor dark*—There shall be some mercy to allay the bitterness of judgment, and some judgment with our mercy.

V. 7. *One day*—One continued day, no setting of the sun to make it quite night: God will alway act in order to the full salvation of his spiritual *Jerusalem*. *Known unto the Lord*—The Lord knows when it shall begin, and how, and when it shall end.

V. 8. *In that day*—When the days of ignorance, and idolatry shall end. *Living waters*—The quickning, saving truths of the gospel, with all its ordinances in purity. *From Jerusalem*—The church of Christ, the true *Jerusalem*. *The former sea*—Or eastern sea. *The hinder sea*—Or western sea. *In summer and in winter*—Perpetually, without intermission, these waters shall never dry away, or lose their healing virtue.

V. 9. *In that day*—All men shall agree in worshipping one God, in one way of spiritual worship, and hearty obedience.

V. 10. *All the land*—The whole land of *Judea*, a type of the whole earth, shall be filled with the knowledge of God. *As a plain*—All high, uneven places, all rocky and barren grounds, shall be changed into fruitful vineyards. So the church of Christ shall be fruitful, humble and lovely. *Geba*—The north boundary of the land. *Rimmon*—The south boundary of *Judea*. *Jerusalem*—Which taken mystically,

\* Rev. xxii. 5. † Isa. lx. 12. Rev. xxi. 23. ‡ Joel iii. 18. Rev. xxii. 1.



inhabited in her place, from Benjamin's gate unto the place of the first-gate, unto the corner-gate, and *from* the tower of Hananiah unto  
 11 the king's wine-presses. And *men* shall dwell in it, and there shall  
 be no more utter destruction, but Jerusalem shall be safely inhabi-  
 12 ted. And this shall be the plague wherewith the LORD will smite  
 all the people, that have fought against Jerusalem: their flesh shall  
 consume away while they stand upon their feet, and their eyes shall  
 consume away in their holes, and their tongue shall consume away  
 13 in their mouth. And it shall come to pass in that day, *that* a § great  
 tumult from the LORD shall be among them, and they shall lay hold  
 every one on the hand of his neighbour, and his hand shall rise up  
 14 against the hand of his neighbour. And Judah also shall fight at  
 Jerusalem, and the wealth of all the heathen round about shall be  
 gathered together, gold and silver, and apparel in great abundance.  
 15 And so shall be the plague of the horse, of the mule, of the camel,  
 and of the ass, and of all the beasts that shall be in these tents, as this  
 16 plague. And it shall come to pass, *that* every one *that is* left of all  
 the nations which came against Jerusalem, shall even || go up from  
 year to year to worship the king the LORD of hosts, and to keep the \*  
 17 feast of tabernacles. And it shall be, *that* whoso will not come up  
 of *all* the families of the earth unto Jerusalem, to worship the king  
 18 the LORD of hosts, even upon them shall be no rain. And if the  
 family of Egypt go not up, and come not, † that have no rain: there

mystically, is the church of Christ, and by the repair of all to this *Jerusalem*, is shadowed out the compleat building of the church on all sides, north, south, west and east. *Lifted up*—Raised out of the dust. *Benjamin's gate*—Benjamin's gate north-east, corner-gate north-west: *Hananiah's tower* south, wine-presses north; that is in brief, compleatly round the city.

V. 11. *And men*—Many for number, eminent for worth. *Utter destruction*—There may be afflictions but no utter wasting of *Jerusalem*; the gates of hell shall not prevail against it.

V. 13. *A great tumult*—Confusion. *Shall rise up*—From murmurs one against another they shall at last run into civil wars,

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§ 1 Sam. xiv. 15. 20.

|| Isa. lxvi. 23.

14 Q

\* Lev. xxiii. 24. 43. Hos. xii. 9. John vii. 2.

† Deut. xi. 10.

and so destroy themselves, and revenge *Jerusalem*.

V. 14. *Judah*—The *Jews*; and possibly *Judas Maccabeus* might be intended.

V. 15. *The horse*—Those creatures which the enemy in the wars made use of, shall by the hand of God be suddenly and strangely destroyed.

V. 16. *That is left*—That escapes the stroke. *To worship*—By a ceremonial usage which shadowed out a better worship, the prophet foretells the constant zeal of the converted *Gentiles* to worship the Lord. *The feast of tabernacles*—One solemn festival is by a figure, put for all the days consecrated to God for holy worship.

V. 20. *Shall*



shall be the plague, wherewith the LORD will smite the heathen that  
 19 come not up to keep the feast of tabernacles. This shall be the pu-  
 nishment of Egypt, and the punishment of all nations, that come  
 20 not up to keep the feast of tabernacles. In that day shall there  
 be upon the bells of the horses, HOLINESS UNTO THE LORD;  
 and the pots in the LORD's house shall be like the bowls before the  
 21 altar. Yea, every pot in Jerusalem and in Judah shall be holiness  
 unto the LORD of hosts: and all they that sacrifice, shall come and  
 take of them, and seethe therein: and in that day there shall be no  
 more the † Canaanite in the house of the LORD of hosts.

V. 20. *Shall there be*—Written as it were on every common thing. *Holiness unto the Lord*—Their persons shall bear the dedicating inscription of holiness to the Lord, and by their study of holiness they shall make good their motto. *The pots*—Which were used in the kitchens of the temple, and were not accounted so sacred as the utensils near the sacrifices, and altar. *The bowls*—Which received the blood of the sacrifices, were esteemed more holy; so shall thy holiness in these days exceed the holiness of those former days.

V. 21. *Every pot*—The utensils of pri-

vate houses shall be all dedicated to God's service. *That sacrifice*—So the prophet expresses all religious affections, practice, and worship, which shall be as pleasing to God, as were the sacrifices of his people offered up with divine warrant and approbation. *Seethe therein*—That part of the sacrifice which pertaineth to the priests, and to the offerer to feast on. *The Canaanite*—Any of the accursed nation, or one who makes merchandise of religion. But all shall know that the Lord hath the greatest pleasure in upright, and sincere love and holiness.

† Isa. xxxv. 8. Joel iii. 17. Rev. xxi. 27.

# N O T E S

O N

## The Book of M A L A C H I.

*Tho' Malachi be the last of the prophets, and in him prophecy ceased: yet the spirit of prophecy shines as clear, as strong, as bright, in him, as in any that went before. The Jews call him the seal of prophecy, because in him the succession*



*succession of prophets came to a period: God wisely ordering, that prophecy should cease, some ages before the Messiah came, that he might appear the more conspicuous, and be the more welcome.* Haggai and Zechariah were sent to reprove the people, for delaying to build the temple: Malachi to reprove them for their neglect of it, now it was built, and for their profanation of the temple-service. And the sins he reproveth, are those complained of by Nehemiah, with whom he is supposed to have been cotemporary. And now prophecy was to cease, he speaks more clearly of the Messiah, than any other of the prophets had done.

## M A L A C H I.

## C H A P. I.

*The prophet reproveth the Jews for their ingratitude to God, ver. 1—5. For their neglect of his institutions, ver. 6—14.*

1 **T**HE burden of the word of the LORD to Israel by Malachi.  
 2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet  
 3 \* I loved Jacob, And I † hated Esau, and laid his mountains and  
 4 his heritage waste, for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the LORD of hosts, They shall build but I will throw down, and they shall call them, The border of wickedness,

V. 2. *Loved you*—Both personally considered and relatively, in progenitors. *Us*—Who have been captives, and groaned under it all our days 'till of late. *Was not Esau*—Did not one father beget them, and one mother bear them? *I loved Jacob*—I preferred him to the birthright, and this of free love. I loved his person, and his posterity.

V. 3. *I hated*—I loved not Esau's posterity as I loved Jacob's. *His heritage*—Mount Seir with the neighbouring mountains.

*Waste*—By Nebuchadnezzar's arms five years after the sacking of Jerusalem, and whereas Jacob's captivity returned, and their cities were rebuilt, Esau's never were. *The dragons*—Creatures which delight in desolate places, by which the utter desolation of Esau is signified.

V. 4. *Throw down*—So he did in the times of the Maccabees. *The border of wickedness*—They will be a most wicked people, and so notorious, that all their neighbours shall brand them for it. *Hath indignation*—They will

Numb. 110.

14 Q 2

\* Rom. ix. 13. † Jer. xlix. 17, 18. Ezek. xxxv. 7. 9. Obad. 10, &c.



and the people against whom the LORD hath indignation for ever.  
 5 And your eyes shall see, and ye shall say, Let the LORD be magni-  
 6 fied from the border of Israel. A son honoureth *his* father, and  
 a servant his master. † If then I *be* a father, where *is* mine honour?  
 And if I *be* a master, where *is* my fear? saith the LORD of hosts  
 unto you, O priests, that despise my name: And ye say, Wherein  
 7 have we despised thy name? Ye offer polluted bread upon mine  
 altar; and ye say, Wherein have we polluted thee? In that ye say,  
 8 The table of the LORD *is* contemptible. And § if ye offer the blind  
 for sacrifice, *is it* not evil? And if ye offer the lame and sick, *is it*  
 not evil? Offer it now unto thy governor, will he be pleased with  
 9 thee, or accept thy person? saith the LORD of hosts. And now I  
 pray you, beseech God that he will be gracious unto us: this hath  
 been by your means: will he regard your persons? saith the LORD  
 10 of hosts. Who is there even among you that would shut the doors  
*for nought*? Neither do ye kindle *fire* on mine altar for nought: I  
 have no pleasure in you, saith the LORD of hosts, neither will I ac-  
 11 cept || an offering at your hand. For from the rising of the sun,  
 even to the going down of the same, my name *shall be* great among  
 the Gentiles, and \* in every place incense *shall be* offered unto my  
 name, and a pure offering: for my name *shall be* great among the  
 12 heathen, saith the LORD of hosts. But ye have profaned it, in that

will so highly provoke God, that his indignation will be kindled against them for ever.

V. 5. *From the border of Israel*—Let Israel from all his borders give God praise.

V. 6. *O priests*—Had undutifulness been found among the ignorant people, it might have been a little excusable. But you, O priests, whose business is to know me, have like *Eli's* sons despised me yourselves, and made others do so too.

V. 7. *Bread*—Either the meal-offerings, or rather in a more large sense, all sacrifices and oblations. *Ye say*—Perhaps in words; at least your deeds speak your thoughts. *The table*—This

comprehends all that was offered to God.

V. 8. *Evil*—Is it not against the express command of God.

V. 9. *I pray you*—O priests. *Beseech*—Intercede with God for his sinful people. *This*—This contempt of God.

V. 11. *Incense*—A law term for a gospel duty, and under this type are contained the prayers and praises, nay, the whole gospel-worship. *A pure offering*—Both sincere, in opposition to hypocrisy, and holy, in opposition to impurity, superstition and idolatry.

V. 12. *But ye*—O priests! And the people by your examples. *Ye say*—By your deportment. *Is polluted*—Not a sacred thing.

† Luke vi. 46.

§ Ver. 14.

|| Isa. i. 11. Jer. vi. 20. Amos v. 20.

\* 1 Tim. ii. 8.



ye say, The table of the LORD *is* polluted and the fruit thereof, *even*  
 13 his meat is contemptible. Ye said also, Behold, what a weariness  
*is it?* And ye have snuffed at it, saith the LORD of hosts, and ye  
 brought *that which was* torn, and the lame, and the sick: thus ye  
 brought an offering: should I accept this of your hands? saith the  
 14 LORD. But cursed is the  $\S$  deciever, who hath in his flock a male,  
 and voweth, and sacrificeth unto the LORD a corrupt thing: for  $\parallel$  I  
*am* a great king, saith the LORD of hosts, and my name *is*  
 dreadful among the heathen.

## C H A P. II.

*The priests reprov'd for profaning the holy things of God, ver. 1—9. The priests and people for  
 various abuses with regard to marriage, ver. 10—17.*

1, 2 **A**ND now, O ye priests, this commandment *is* for you. \* If  
 ye will not hear, and if ye will not lay *it* to heart, to give  
 glory unto my name, saith the LORD of hosts, I will even  
 send a curse upon you, and I will curse your blessings: yea I have  
 3 crused them already, because ye do not lay *it* to heart. Behold, I  
 will corrupt your seed, and spread dung upon your faces, *even* the  
 dung of your solemn feasts, and *one* shall take you away with it.  
 4 And ye shall know that I have sent this commandment unto you,  
 5 that my covenant might be with Levi, saith the LORD of hosts. † My  
 covenant was with him of life and peace, and I gave them to him ‡

thing. *His meat*—Either the meat which  
 fell to the priest's share, or the portion  
 which was laid upon the altar.

V. 13. *What a weariness*—What a toil  
 and drudgery to observe every point of the  
 law. *Thus*—With such minds snuffing  
 at my service, and with such sacrifices,  
 unfit for mine altar.

V. 14. *The deceiver*—The hypocrite that  
 would seem to offer a sacrifice of the best,  
 but puts God off with the worst. *A*  
*male*—A perfect male, such as God re-  
 quireth.

V. 2. *I have crused them*—I have already  
 sent out the curse, and it is in part upon  
 you.

V. 3. *I will corrupt*—I will take away

the prolific virtue and strength of it, that  
 it shall bring forth no fruit. *Spread dung*—  
 It is an expression of the greatest con-  
 tempt. *Of your solemn feasts*—Your most  
 solemn days and feasts, shall be as loath-  
 some to me as dung, and shall make you,  
 who offer them as unclean, and loath-  
 some, as if I had thrown the dung of those  
 sacrifices into your faces. *Take you away*—  
 You shall be taken away with it, removed  
 as equally unclean with the dung itself,  
 equally fit to be cast out to the dunghill.

V. 4. *My covenant*—If you will not con-  
 firm, and keep *Levi's* covenant among  
 you, I will make it firm on my part, by  
 punishing the violaters of it.

V. 5. *With him*—With *Levi*. *Peace*—  
 Of

$\S$  Ver. 8.  $\parallel$  *Psal.* xlvii. 2. \* *Lev.* xxvi. 14, &c. *Deut.* xxviii. 15, &c. † *Numb.* xxv.  
 11, 12. ‡ *Deut.* xxxiii. 8, 9.



for the fear wherewith he feared me, and was afraid before my  
 6 name. The law of truth was in his mouth, and iniquity was not  
 found in his lips, he walked with me in peace and equity, and did  
 7 turn many away from iniquity. For † the priests lips should keep  
 knowledge, and they should seek the law at his mouth: for he is  
 8 the messenger of the LORD of hosts. But ye are departed out of the  
 way, ye have caused many to stumble at the law: ye have cor-  
 9 rupted the covenant of Levi, saith the LORD of hosts. Therefore §  
 have I also made you contemptible and base before all the people,  
 according as ye have not kept my ways, but have been partial in  
 10 the law. || Have we not all one father? Hath not one God created  
 us? Why do we deal treacherously every man against his bro-  
 11 ther, by profaning the covenant of our fathers? Judah hath  
 dealt treacherously, and an abomination is committed in Israel, and  
 in Jerusalem: for Judah hath profaned the holiness of the LORD  
 which he loved, and \* hath married the daughter of a strange god.  
 12 The LORD will cut off the man that doth this: the master and the

Of long life, and prosperous, assured to the Levites in their due ministrations before God. *Before my name*—Behaved himself with reverence before God.

V. 6. *Was in his mouth*—He taught to the people. *Aaron, Eleazar, Phineas*, every one of those priests or Levites, in what age soever they lived, who feared God, and were humble. *Iniquity is not found*—He judged not with respect of persons, or for bribes. *He walked*—His whole life was a continual walking with God; he lived with God, and to him. *In peace*—With God, and it was his aim to live peaceably with others.

V. 7. *Should keep knowledge*—It is this that their office binds them to; it is the duty of all God's people to know his law, but the priest's duty to know it more than others. *And they*—The people.

V. 8. *But ye*—Priests. *Stumble at the law*—By your false expositions of it. *Have corrupted*—You have violated it, have contradicted the great intentions of it, and

done what in you lay, to defeat them.

V. 9. *Have been partial*—You have perverted the law to please great men, or to serve some unworthy design. When we inquire into "the reasons of the contempt of the clergy," ought we to forget this?

V. 10. *One father*—*Abraham*, or *Jacob*, with whom God made the covenant by which their posterity were made a peculiar people. *Created us*—The prophet speaks of that great and gracious work of God, creating them to be a chosen people. And so we Christians are created in Christ Jesus.

V. 11. *Hath profaned*—Profanely violated the law, confining *Israel* to marry within themselves, and not to endanger themselves, by contracting affinity with idolaters. *Which he loved*—Which *he*, *Judah*, once loved. *The daughter*—Idolatresses. Even tho' they had wives before, whom they now cast off.

V. 12. *The master and the scholar*—There shall be left neither any to teach nor any

† Deut. xvii. 9, 10. Jer. xviii. 18. § 1 Sam. ii. 30. || Eph. iv. 6. \* Neh. xiii. 23.



scholar out of the tabernacles of Jacob, and him that offereth an  
 13 offering unto the LORD of hosts. And this have ye done also, co-  
 vering the altar of the LORD with tears, with weeping and with cry-  
 ing out, insomuch that he regardeth not the offering any more, or  
 14 receiveth *it* with good will at your hand. Yet ye say, Wherefore?  
 Because the LORD hath been witness between thee and the wife of  
 thy youth, against whom thou hast dealt treacherously: yet *is* she  
 15 thy companion, and the wife of † thy covenant. And did he not  
 make one? Yet had he the residue of the spirit: and wherefore  
 one? That he might seek a godly seed: therefore take heed to  
 your spirit, and let none deal treacherously against the wife of his  
 16 youth. For ‡ the LORD, the God of Israel saith that he hateth put-  
 ting away, and covering violence with his garment, saith the LORD  
 of hosts: therefore take heed to your spirit, that ye deal not treache-  
 17 rously. § Ye have wearied the LORD with your words: Yet ye  
 say, Wherein have we wearied *him*? || When ye say, Every one that  
 doth evil *is* good in the sight of the LORD, and he delighteth in them,  
 or where *is* the God of judgment?

to learn. *Him that offereth*—The priests.

V. 13. *And this*—Beside that first fault, you have committed another, you misuse, and afflict your *Jewish* wives, whom alone you should have cherished. *With tears*—Your despised wives fly to the temple, weep and cry to God for redress. *With weeping*—This is added to shew the abundance of their tears. *He*—The Lord.

V. 14. *The wife of thy covenant*—To whom thou art so firmly bound, that while she continues faithful, thou canst not be loosed.

V. 15: *One*—But one man, and one woman. *Yet*—Yet he could have made more. *Wherefore one*—One couple, and no more. *A godly seed*—A holy seed born

to God in chaste wedlock, and bred as they were born, in the fear of God. *Take heed*—Keep your heart from wandering after strange wives.

V. 16. *Putting away*—Divorce, such as these petulant *Jews* used, to make way for some new wives, which God hates as much as putting away.

V. 17. *Your words*—Your perverse reasoning, and impious quarrellings against God. *Is good*—This wicked inference they drew, from their prosperity in the world. *He delighteth in them*—As appears (say these atheists) by his prospering them. *Where is the God of judgment*—If he is there, judging and governing the world, why does he not punish these men?

C H A P.



## C H A P. III.

*A promise of the coming of the Messiah, and of his fore-runner, ver. 1—6. A reproof of the Jews, and charge to amend, ver. 7—12. A description of the wicked, ver. 13—15. And of the righteous, ver. 16—18.*

- 1 **B**EHOLD \* I will send my messenger, and he shall prepare the way before me; and the LORD whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the LORD of  
2 hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For † he is like a refiner's fire, and like  
3 fuller's sope. And ‡ he shall sit as a refiner, and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.  
4 Then § shall the offering of Judah, and Jerusalem be pleasant unto  
5 the LORD, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages,

V. 1. *I*—The Messiah. *My messenger*—John the Baptist. *The Lord*—The Messiah. *Whom ye seek*—Whom ye, who truly fear God, long and wait for. *Suddenly come*—After the coming of his fore-runner. *To his temple*—That which was the second temple at Jerusalem, lately built by Zerubbabel and Joshua. *The messenger*—The angel of the covenant, the Messiah, in whose blood the covenant between God and man was confirmed. *Whom ye delight in*—You Jews, among whom, few there are, who do not please themselves to think of his coming, tho' from various motives.

V. 2. *Abide*—Who shall be able to stand under the weight of those crosses which in that day, will fall on all sorts of men? *The day*—This day was from his preaching, 'till the utter destruction of Jerusalem, about seventy years after the birth of Christ. *A refiner's fire*—Some are like metals, which nothing but a fierce fire can purge, such

fire shall the troubles of these days be. *Fuller's sope*—As boiling waters, into which spotted cloaths are thrown, and as the rubbing of them with sope; so that day will prove to all, a day of great trial, to purge and refine.

V. 3. *He shall sit*—As resolved to attend his work and finish it. *He shall purify*—The effect of this fiery trial, shall be the thorough cleansing of the persons that are to pass through it. *Sons of Levi*—Either the Jewish Levites, or all Christians, who are made priests unto God. *In righteousness*—That they may offer themselves, their souls and bodies to God, in righteousness and true holiness.

V. 4. *The offerings*—The services and duties of the whole Christian church. *Pleasant*—Well-pleasing to him.

V. 5. *I will come near*—You have spoken as if you thought I was far off, but you shall see I am near. *To you*—O Jews, not those very persons Malachi preached to, but those who

\* Luke i. 76. † Isa. iv. 4. Matt. iii. 10, 11, 12. ‡ Isa. i. 25. § Chap. i. 11.



the widow and the fatherless, and that turn aside the stranger *from*  
 6 *his right*, and do not fear me, saith the LORD of hosts. For I *am* the  
 LORD, I || change not, \* therefore ye sons of Jacob are not con-  
 7 sumed. Even from the days of your fathers ye are gone away  
 from mine ordinances, and have not kept *them*: † Return unto me,  
 and I will return unto you, saith the LORD of hosts: But ye said,  
 8 Wherein shall we return? Will a man rob God? Yet ye have  
 robbed me: but ye say, Wherein have we robbed thee? ‡ In tithes  
 9 and offerings. Ye *are* cursed with a curse: for ye have robbed me,  
 10 *even* this whole nation. Bring ye all the tithes into the store-house,  
 that there may be meat in my house, and prove me now herewith,  
 saith the LORD of hosts, if I will not open you the § windows of  
 heaven, and ||| pour you out a blessing, that *there shall* not be room  
 11 enough *to receive it*. And I will rebuke the devourer for your sakes,  
 and he shall not destroy the fruits of your ground: neither shall  
 your vine cast her fruit before the time in the field, saith the LORD  
 12 of hosts. And all nations shall call you blessed: for ye shall be a  
 13 delightful land, saith the LORD of hosts. \*\* Your words have  
 been stout against me, saith the LORD: yet ye say, What have we

who were living when the Messiah came:

V. 6. *I change not*—I have an unchangeable hatred to sin: and my long suffering also changeth not, therefore you are not consumed in your sins. *Not consumed*—God is the same in his wisdom to order the rewards of good and bad in the fittest season, therefore neither the one nor the other are consumed, but preserved to the season appointed of God.

V. 7. *From mine ordinances*—Which either directed my worship, or your dealings one with another.

V. 9. *Cursed with a curse*—Are greatly cursed.

V. 10. *Bring ye*—Make a punctual and full payment of all tithes; about this did *Nehemiah* contend with the rulers, and made them comply, and then all *Judah* obeyed and did the like, *Nehem.* xiii. 10, 11, 12, 13. *To the store-house*—This

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|| *Numb.* xxiii. 19. *Rev.* xi. 29. *James* i. 17.

§ *Gen.* vii. 11. *2 Kings* vii. 2.

||| *2 Chron.* xxxi. 10. \*\* *Job* xxi. 14, 15.

was one or more large rooms, built on purpose for this use. *That there may be meat*—For the priests and Levites to live upon. *Prove me*—Make the experiment. *The windows of heaven*—A kind of proverbial speech, to express great abundance. *A blessing*—First of rain to water the earth, next a blessing of corn, wine and oil, and all other products of the earth.

V. 11. *The devourer*—All kind of devourers, the locusts, the canker worm, and the caterpillar, which though they are in incredible multitudes, yet a rebuke from God will check them all at once, as if they were but one. *For your sakes*—For your good. *Your vine*—Your vine shall carry their fruit 'till they are fully ripe.

V. 12. *All nations*—All that are about you. *A delightful land*—The revival of religion in a land, will make it delightful, both to God, and to all good men.

V. 15. *And*

14 R



14 spoken *so much* against thee? Ye have said, It is vain to serve God; and what profit *is it*, that we have kept his ordinance, and that we  
 15 have walked mournfully before the LORD of hosts? And now † we call the proud happy: yea, they that work wickedness are set  
 16 up: yea, *they that* ‡ tempt God are even delivered. Then they that feared the LORD, spake often one to another, and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon  
 17 his name. And § they shall be mine, saith the LORD of hosts, in that day when I make up my || jewels; and I will spare them as a  
 18 man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked: between him that serveth God, and him that serveth him not.

## C H A P IV.

*The approaching misery of the wicked, and happiness of the righteous, ver. 1—3. A direction to keep to the law, and to expect Elijah, that is, John the Baptist, the fore-runner of the Messiah, ver. 4—6.*

1 **F**OR behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be \* stubble; and the day that cometh shall burn them up, saith the LORD of hosts,  
 2 that it shall leave them neither root nor branch. But unto you

V. 15. *And now*—You say, we see before our eyes, that the proud contemners of God and his law, are the flourishing ones. *Delivered*—Escape all punishment.

V. 16. *Then*—When contempt of God was grown so high. *That feared the Lord*—Those that were truly religious. *Spake often*—Conversed together the more frequently. *And a book*—All this is spoken after the manner of men. *For them*—On their behalf.

V. 17. *Make up my jewels*—This shall be fully made good in the last great day, and in heaven to eternal ages. *I will spare them*—In the mean time they shall be spared, pitied, preserved, and loved.

V. 18. *Ye*—Ye contemners of God and religion, return to your reason, forced by

the convincing power of God's judgments. *Discern*—Clearly see the happiness of the righteous, and your own misery, who perish in your wickedness.

V. 1. *Cometh*—Tho' it be at a distance from you, yet it is coming and will overtake you and overwhelm you too. *As an oven*—The refiner's fire, chap. iii. 2. is now represented as a fire, burning more dreadfully, as it did indeed when *Jerusalem* and the temple were on fire, when the fire raged every where, but most fiercely where the arched roofs made it double itself, and infold flames with flames. And this may well be an emblem of the day of judgment.

V. 2. *The sun of righteousness*—Christ, who is fitly compared to the sun, being the fountain

† Chap. ii. 17. ‡ *Psal.* xcv. 9. § *Exod.* xix. 5. *Psal.* cxxxv. 4. *Tit.* ii. 14. || *Isa.* lxii. 3. \* *Obad.* 18.



that fear my name, shall the † sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked : for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts. Remember ye the ‡ law of Moses my servant, which I commanded unto him § in Horeb for all Israel, *with* the statutes and judgments. Behold I will send you || Elijah the prophet, before the coming of the great and dreadful day of the LORD. And he shall turn the heart of the fathers unto the children, and the heart of the children to their fathers, lest I come and smite the land with a curse.

fountain of light, and vital heat to his church. And of mercy and benignity ; for the *Hebrew* word imports both. *With healing*—His beams shall bring health and strength, with delight and joy, safety and security. *Go forth*—Go out of *Jerusalem*, before the fatal siege. *Grow up*—In strength, vigour and spiritual stature. *Of the stall*—Where they are safe guarded and well ordered.

V. 3. *Tread down the wicked*—When believers by faith overcome the world, when they suppress their corrupt appetites and passions, and when the God of peace bruises Satan under their feet, then they indeed *tread down the wicked*.

V. 4. *Remember*—Now take leave of prophecy, for you shall have no more 'till the great prophet, 'till *Shiloh* come, but attend ye diligently to the law of Moses. *For all Israel*—So long as they should be a people and church. *Statutes and judgments*—Be not partial ; statutes and judgments, that is, the whole law must you attend to, and remember it as God requires.

V. 5. *Behold I will send*—Though the spirit of prophecy cease for four hundred years, yet at the expiring of those years,

you shall have one sent, as great as *Elijah*. *Elijah*—Namely *John the Baptist*, who came in the spirit and power of *Elijah*, Luke i. 17. and therefore bears his name. *Before*—That is, immediately before ; so he was born six months before Christ, and began his preaching a few years before Christ began to exercise his publick office. *The great and dreadful day of the Lord*—This literally refers to the times of vengeance upon the *Jews*, from the death of Christ to the final desolation of the city and temple, and by accommodation, to the end of the world.

V. 6. *And he*—*John the Baptist*. *Shall turn the heart*—There were at this time many great and unnatural divisions among the *Jews*, in which fathers studied mischief to their own children. *Of the children*—Undutiful children estranged from their fathers. *With a curse*—Which ends in utter destruction ; leaving *Jerusalem* a desolate heap, and a perpetual monument of God's displeasure. Some observe, that the last word of the Old Testament is a curse : whereas the New Testament ends with a blessing, yea, the choicest of blessings, *The grace of our Lord Jesus Christ be with us all ! Amen*.

DEC. 24, 1766.

† Eph. v. 14. 2 Pet. i. 19. Rev. ii. 28. ‡ Exod. xx. 3. § Deut. iv. 10. || Mark. ix. 11.







